THE INTERMOUNTAIN CATHOLIC

COLORADO IDAHO UTAH NEVADA WYOMING MONTANA

Vol. 19, No. 30. Eighteenth Year. SALT LAKE CITY, UTAH, SATURDAY, JUNE 9, 1917. Colorado Catholic, Thirty-third Year.

LIBERTY LOAN EXPLAINED SIMPLY

Salt Lake Banker Outlines Purposes and Need for General Support.

ALL MUST ASSIST

Patriotic Duty Is Required Now of Every Good Citizen in Country.

SMALL CASH OUTLAY

By A. C. Sullivan.

For the third time in the history of the country the people of the United States have been called upon to lend their money to the government. During the civil war and the Spanish-American war the public loans met with overwhelming success and now the United States government calls upon the American people to come forward and subscribe to the Liberty loan of 1917.

This Liberty loan is issued in denominations of $50 and upwards and bears interest at the annual rate of 3½ per cent. Subscription books will be open until the 15th of June, although the secretary of the treasury reserves the right to close the books at an earlier date if found advisable to do so. Therefore subscriptions should be sent in at the earliest possible opportunity. Payments to the Liberty loan are to be made as follows: For a $100 bond, $2 on subscription, $18 on the 28th of June, $20 on July 30, $30 on August 15, $30 on August 30. Half these amounts will, of course, cover a $50 bond.

No Red Tape.

There is no red tape or complication of any kind in connection with the Liberty loan. The government simply asks the people to lend part of their money—it does not ask them to give any—for the purpose of protecting and upholding the rights of American citizens and of the civilization of the world.

Subscribers to the Liberty loan, as just stated, are not giving their money away; they are simply depositing it with the United States government as they would in a bank. In all parts of the country financial institutions and business houses of every kind are offering their services without charge or profit of any kind for handling the necessary details in tking care of subscriptions to the Liberty loan.

Even though America has been at war for some two months, there are many people who do not seem to realize what a terribly serious thing this war is or how long a time it will in all likelihood be before peace can be restored.

Of course, the main reasons for this lack of realization on the part of the general public are that we are so far away from the seat of hostilities that business is going on much the same as usual; people are busily employed at good pay and, except for the free display of flags and the occasional sight of a few soldiers in uniform, life continues just the same as usual

Duties for All.

But while it is important for us to avoid being stampeded into any sort of panic, while it is most necessary for every one to avoid doing anything that will interfere with the steady course of business or that will tend to upset the industrial welfare of the country, it is at the same time absolutely necessary that we shall not fall into a spirit of complacency and think that the war will be won anyhow, or that somebody else is looking after things and that we do not have to worry about anything.

As a matter of fact, every American has a distinct duty to perform and that is to do his or her share to help the government. Those who are in a position to render military or naval service will do so, but many are not and, therefore, since these cannot offer their lives for liberty, the least they can do is to lend a part of their money to the government which has undertaken the burden of protecting them against the cruelty and unscrupulousness of the enemy.

The Liberty loan is the first real chance that the people have had to show their patriotism in a practical way; there has been subscription lists, Red Cross campaigns and similar things, but these have been more or less of a local character. The Liberty loan, however, is a national institution that covers the whole country from north to south and from east to west and, as has been said, a signature to a Liberty loan application blank is of far greater practical benefit than a flag worn in the buttonhole.

Man Without Country.

The man or woman without a Liberty loan bond is a person without a country. No American has the right to accept the protection of the flag without doing something to earn it at this tremendous crisis of the country's history.

It is a terrible mistake to think that the Liberty loan is going to be a great success without effort. No great thing of this kind can be successful without effort. Therefore, each person must feel that a distinct share of the responsibility for the success of the Liberty loan depends upon him or her. Do not be satisfied to let someone else do your share. Do not take a week to "think it over," but list your name for subscription to the Liberty loan immediately. Every dollar is going to count and every dollar will be needed to make the loan the overwhelming success it must be.

Remember that the enemy is watching and will judge our patriotism by the manner in which the loan is taken up. Every dollar you subscribe is a step towards victory and a proof to the enemy that America is in deadly earnest over this war. There has been too much inclination abroad to feel that we are in this war in more or less of a half-hearted fashion, and the Liberty loan is what is going to prove to the world that this is not the case. So let every person, no matter what his or her walk in life may be, apply for at the very least one $50 Liberty loan bond.

Good Investment.

Remember also that in addition to doing a patriotic duty by buying a Liberty loan bond you obtain an investment of the very highest class of safety and that is the word of the United States government backed by the resources of the richest nation that the world has ever seen—resources estimated at over $225,000,000,000.

The interest is good and if at any time in the future the government issues war bonds bearing a higher rate of interest, subscribers to the Liberty loan can exchange their bonds without

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MAY LEAD TROOPS



MAJ. GEN. JOHN F. O'RYAN.

AMONG the units of state troops which are expected to go to the front are those from the state of New York. The state of New York wants to send one complete division of national guardsmen to the French front. If this is done it is likely that Maj. Gen. John F. O'Ryan, now in command of the New York guardsmen, will head the division. He is at present actively in charge of the enlistment campaign to bring up the New York guard to full war strength.

WORLD SEEKS LIBERTY OF IRELAND

Question of Home Rule Is No Longer One for England.

IRISH ARE SINCERE

People Have Proved Their Capability to Rule in Many Lands.

OUTLOOK IS HOPEFUL

By Daniel F. Cohalan in "America."

It is a truism to say that England has built her empire upon diplomacy rather than upon force and still it is remarkable that so few of her critics seem to realize how much she has accomplished for herself by attaining her ends through indirection and intrigue rather than by the open use or display of might. Nearly three-quarters of a century ago John Mitchel said that she had always gained her ends by catching the ear of the world and in all her long career she has scored no greater triumph than that which has brought to her side in this mighty conflict for her very existence our own beloved land. Since she has been able to do this seemingly impossible task, is it any wonder that she has been able to convince, not alone the greater part of the rest of mankind, but a large portion of the Irish race itself, that it would be impossible to free Ireland from her control and set it up again as a separate nation, and further than that even if that were possible, Ireland could not maintain her independence but would necessarily fall a prey to one of the other great powers of Europe? Of course, the great majority of men do not think for themselves, and constant reiteration of a statement frequently gives it a force equal to that of truth, but it is a great tribute to the diplomatic skill of the English leaders that they have so thoroughly indoctrinated large numbers of the Irish with belief in British invincibility that to many of them the notion of an independent Irish republic seems only the dream of an enthusiast. However, many hard-headed students of history and of affairs have come to realize that with the end of the present war and with the new distribution of power and development of rights growing therefrom, Ireland may well emerge from her long period of effacement and become an important power in the councils of the nations and a potent influence in the progress of mankind.

An Old Policy.

For generations it has been the policy of England to teach the world that Ireland is only a British island and that the Irish are an unruly, turbulent people, who, being unable to rule themselves, have been raised to a half-civilized state by the unselfish and devoted efforts of England. But the world has got beyond all that and has come to understand that Ireland is a European island whose welfare and control are a matter of concern to mankind generally and whose children, as they have demonstrated in many lands, are capable of making valued contributions to civilization and of rendering efficient service to the world In this war the extraordinary development of the submarine, itself in a practical form the work of an Irishman, the late John P. Holland, has suddenly called into

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BELGIAN PLEA FOR AID COMES

Army Chaplain of Stricken Nation Needs Help for His Soldiers.

CALLS ON CATHOLICS

Spiritual Wants of Men Must Be Provided for, as Well as Temporal.

WRITES A LETTER

A LETTER from the Rev. Val Patton, chaplain of the first division of cavalry in the Belgian army, has been addressed to The Intermountain Catholic, with the approval of the commanding chaplain of the whole Belgian army, requesting aid for the soldiers of his stricken country. It is spiritual assistance that Father Patton requires, and hence he turns to the only people to whom he can appeal, the Catholics of America.

The serious condition of affairs makes it next to impossible for the Belgian chaplains to provide for the spiritual wants of their faithful men. It is almost impossible to arrange so that these thousands of brave Catholic soldiers can hear Mass, according to Chaplain Patton. They need prayer books, too, he writes, because the terrible strain of the war is causing moral as well as physical fatigue.

Chaplain's Letter.

Here is the chaplain's letter:

I come to entreat you on behalf of our Belgian soldiers. I beg you to make an urgent appeal to the generosity of the readers of your esteemed publication.

This is the matter:

On the whole front occupied by the Belgian army, from the south of Nieuport to the north of Ypres, and to a depth of three miles behind the fighting line, all the churches have been destroyed; of the most of them: Ramscapelle, Pervyse, Ostkerke, Reninghe, Caeskerke, Lampermisse, Boesinghe, etc., nothing remains but ruins.

Not only the churches, but all the buildings of any importance have been blown up by shell fire.

How could we, under such circumstances, manage to assure the religious services? How to celebrate decently Holy Mass? How to provide for our soldiers convenient places where they can collect their thoughts in the presence of God, assist at Mass, receive the Sacraments and strengthen themselves by prayer?

Even when they are at rest, between two periods in the trenches, they are often in the open country, far from any church, with strict orders not to leave camp.

Chapels Required.

Necessity, therefore, obliges us, who have charge of their souls, to build chapels in those camps behind the firing line.

At the same time, another urgent work claims our attention. We must supply our men with a prayer book, a book make up for them, written in their language, a book guarding their faith, nourishing their piety, answering their particular needs. For the war, lasting beyond all expectation, adds moral fatigues to the physical ones; it not only exhausts the body, but endangers the souls, too.

Both works have been started a few months ago, and have met with so great success that we have decided to extend them at any cost.

But where to find the necessary funds? Our means are quite insufficient. Under different circumstances we should have appealed to our own compatriots, the Belgian Catholics, who would have generously provided for the spiritual wants of their children in the army; but now, we are separated from them by a barrier which perhaps for many months still will prevent any communication with them. Besides our compatriots are themselves in dire need. They have just enough left to them to escape famine. We can therefore only rely on our friends of foreign countries.

These friends fortunately are legion, and their generosity knows no bounds. Since the beginning of the war it manifested itself by gifts of all kinds, clothes, sweets, tobacco,

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Do You Want An Automobile?

See Page 5, and Then File Your Request for All Details

More than $3500 in awards will be distributed by this publication July 14. Get details—Get busy.

An Official Paper

Since the reorganization of The Intermountain Catholic Publishing Company a year ago the paper has been fortunate in meeting with the enthusiastic approval of many prelates and clergymen throughout this section of the country. We are now able to announce that we circulate with OFFICIAL APPROVAL in the following Dioceses:

THE DIOCESE OF SALT LAKE

The Intermountain Catholic is the OFFICIAL ORGAN of this Diocese, which embraces all of the State of Utah and the eastern half of Nevada. The Rt. Rev. Joseph S. Glass, C. M., D. D., Bishop of Salt Lake, is the President of the publishing company.

THE DIOCESE OF BOISE

This Diocese covers the entire State of Idaho. The Intermountain Catholic has the official approval of the Rt. Rev. A. J. Glorieux, D. D., Bishop of Boise, who says: "You may depend on all the support in my power. I wish The Intermountain Catholic a very extensive circulation in this Diocese."

THE DIOCESE OF HELENA

This Diocese includes the western part of Montana, with a very large Catholic population. Recently the Rt. Rev. John P. Carroll, D. D., Bishop Helena, expressed his approval of The Intermountain Catholic and offered to promote its interests throughout his jurisdiction.

THE DIOCESE OF GREAT FALLS

Agents of The Intermountain Catholic have received the official approval of the Rt. Rev. M. C. Lenihan, D. D., Bishop of Great Falls, to promote circulation of the paper in his Diocese. This Diocese covers the eastern portion of Montana.

THE INTERMOUNTAIN CATHOLIC IS PUBLISHED TO REPRESENT THE INTERESTS OF CATHOLICS IN THE INTERMOUNTAIN STATES. IT IS THE ONLY CATHOLIC PAPER WHICH IS DEVOTED ENTIRELY TO CATHOLICS OF THESE STATES. WE BELIEVE, THEREFORE, THAT IT MERITS YOUR SUPPORT. YOUR SUPPORT IS NEEDED AT THIS TIME, SO THAT OUR PLANS MAY BE CARRIED OUT AND THE PAPER MADE ONE OF THE BEST CATHOLIC WEEKLIES IN AMERICA.

MEXICO

By Eber Cole Byam

Fifth Installment

CONQUEST OF CORTES

FOR sheer audacity no adventure in the annals of men can equal the bold enterprise of Cortes and his followers in the Conquest of Mexico. The conquering Alexander set forth to find victory for himself alone, acknowledging allegiance to none. His trained and disciplined forces penetrated regions not unknown and subdued a people not greatly dissimilar to themselves. Caesar cared little about the powers of his home government as he led his invincible legions over Gaul; their strength lay in the severe drill and discipline of the Roman military organization, and the tribes which they conquered were much like their own. Cortes, on the other hand, had always hanging over his head the threatening power of the Spanish monarch, to whom all owed strict allegiance, and to whom none failed to report every act in which jealousy could find pretext for complaint.

Cortes landed upon the Mexican coast as upon another planet, unknowing and unknown. That the land might hold warlike millions made him only the more determined as he destroyed his ships that they might not be a means of escape for the faint hearted. To increase the difficulties of his position, some of the friends of his enemy the governor of Cuba were ever in the midst of his camp plotting his ruin. Yet he plunged boldly into the unknown and his courage and his wisdom served to carry him through, ever snatching victory from defeat, until by his nerve, his wit and his good sword, he laid the glittering prize at the feet of his sovereign master. Of all the heroes of fiction, for bravery, sound sense—and mistakes, he is nearest approached by that deathless creation of Dumas—the fearless D'Artagnan. And it may be said with truth that no tale of fiction has ever equalled the story of the Conquest of Mexico.

Plan of Conquest.

Had the Mexican Indians possessed the faintest conception of a national spirit, the Spanish Conquest would have been remotely postponed, if not made impossible altogether. As it was, the fighting abilities of the Spaniards challenged the admiration of the war-worshipping natives, and they eagerly joined them against the Aztecs for purposes of robbery and revenge. The siege and capture of the island pueblo of the Aztecs was repeated at intervals, on a smaller scale, throughout the country, and in this work the native tribes continued to assist, so it may be said that the Conquest was continued and concluded as it had been begun

Following closely upon the fall of the Aztec stronghold, the Spaniards scattered through the interior, in bands, under leaders now trained to ways of Indian fighting, and, with the large bodies of Indian auxiliaries, their success was assured. Their primary purpose was booty, of which they found pitifully little, for the aborigines did not produce much beyond what was necessary for their own subsistence and to permit them to war upon their neighbors. The sack of towns yielded little more than was needed to satisfy the demands of the Indian allies, who were content with having killed some of their red brethren and the appropriation of their supplies of food and the destruction of their homes.

These various expeditions were largely personal enterprises in which some leader would enlist under his banner such volunteers as cared to share with him the dangers—and particularly the expenses—of the attempted conquest. For reimbursement they looked to the collection of such gold trinkets as might be gathered from the tribes disputing their authority. In addition, there was the hope of acquiring extensive tracts of fertile land with the native peasantry to work them.

Unjust Comparisons.

It is altogether unjust to measure the sixteenth century military adventurer by nineteenth century standards, because he was no worse than his contemporaries. Those who criticise Cortes and his men of iron forget that the remainder of sixteenth century Europe was no better, if as good, as sixteenth century Spain, and that one and all looked to her as a center of power and culture. Yet there were not lacking those whose humanitarian ideals were as advanced as any of the present day, and these did not hesitate to fly effectively to the practical assistance of the Indian, whose protectors they became, not only against the white man but against himself. And these were the Catholic clergy.

Cortes, soon after the conquest, issued a decree concerning the treatment of the Indians and this document is remarkable for its humane intentions. It limited the hours of labor and prohibited the employment of children; it prohibited the entrance of the white men into the Indian villages except by permission of the authorities; the white men were permitted to call upon the Indians for service, but the amount of this was limited, and for it they were required to feed the Indians and to pay them a wage.

Evangelization.

The Christianization of the natives of the New World was the great duty charged upon the Spanish monarchs, and from them in turn, upon their subjects whose swords and lives had been risked in the Conquest. To fulfill this obligation, in the absence of the necessary number of clergy, there had been adopted in the islands the system of "Ecomiendas," which was that of placing the Indians of a certain district in the care of some white settler, whose duty it was to instruct them in the faith. This system was established on the mainland, but was so much criticized that it was eventually abolished. That this abolishment was of questionable benefit is evidenced by the fact that the Indians themselves petitioned that it be restored.

The decree of Cortes, just mentioned, required that on farms where Indians were at labor there must be a place set apart for the image of the Virgin, and that each morning before going to work the Indians must be taken there and instructed in the faith and taught to repeat the Pater Noster, Ave Maria, Credo and Salva Regina. A pathetic survival of this is the custom still observed, by the Indian farm laborers in some parts of Mexico, of meeting to sing the hymn of praise before going to work in the morning.

STAR OF SEA CHURCH IS OPENED

Archbishop Hanna and Bishop Glass Preside at Coast Ceremonies.

FATHER O'RYAN TALKS

Wonderful Sermon Is Delivered by Denver Priest at Dedication Services.

ADVICE IS TIMELY

San Francisco, June 4.—Solemn and unusually beautiful services marked the opening and dedication yesterday of the new church, Star of the Sea, here. The Most Rev. Edward J. Hanna, D. D., archbishop of San Francisco, dedicated the magnificent edifice, and a Solemn Pontifical Mass was celebrated immediately after the dedication by the Rt. Rev. Joseph S. Glass, C. M., D. D., Bishop of Salt Lake. The Rev. William O'Ryan of St. Leo's church, Denver, preached the dedication sermon, which was one of the best and most powerful heard in San Francisco recently.

In the dedication ceremonies Archbishop Hanna had as his assistant priest the Very Rev. John J. Cantwell, V. G. The deacons of honor were the Rev. J. S. Laubacker of Oxnard, Cal., and the Rev. M. D. Connelly of St. Paul's church, this city. The Rev. Timothy Moynihan of Burlingame, Cal., was the archepiscopal cross bearer.

School Exercises.

The assistant priest to Bishop Glass in celebration of the Pontifical Mass was the Rev. John A. Butler, pastor of St. Agnes church, San Francisco. The Rev. T. J. O'Connell, pastor of St. Patrick's church at San Jose, was deacon; and the Rev. Eugene O'Sullivan, pastor of St. Michael's church, San Francisco, was subdeacon. The masters of ceremonies were the Very Rev. James P. Cantwell and the Rev. William Sullivan.

At 3 o'clock in the afternoon the prelates and clergy visited the Star of the Sea school, where pretty and elaborate closing exercises were held. Seventy-four graduates were awarded commencement honors. At 4 o'clock there was a solemn flag raising at the school, at which a most enthusiastic and patriotic address was splendidly delivered by Mayor James Rolph, Jr., of San Francisco. In the evening at 7:30 o'clock the day's program was beautifully concluded with Solemn Vespers, at which the Very Rev. Father Cantwell, V. G., was the celebrant. An eloquent sermon was delivered by the Rev. Dr. P. C. Yorke of this city.

A Strong Sermon.

Taking as his text, "To what purpose is this waste," Father O'Ryan of Denver delivered the following impressive sermon at the dedication ceremonies in the morning:

The occasion was a dinner of welcome to Christ in Bethany of long ago, a feast of loving recognition of His work and His worth. One of His disciples, whose heart had grown corrupt and who was envious of the honor paid to the Master and covetous of the money expended for the generous gift of the alabaster vase of precious perfume uttered the words of my text: "To what purpose is this waste." He forgot the works of human kindliness and divine miracle, which his eyes had seen during his three years of companionship with Jesus; he forgot the hungry replenished in the desert, the sick healed, the lepers cleansed, the widow comforted; he forgot the words of loving wisdom to which the hearts of the people had thrilled and, hearing which, perhaps once also, his own now outworn heart had beaten the faster. He could not see in the ministration of the woman the glory of gratitude and the due acknowledgment of faith; his mind, filled with envy of the Master and his own sordid desire for the money expended, voiced greed and blindness and ingratitude forever in the memorable phrase: "To what purpose is this waste."

My brethren, that was long ago and far away, but how often since then has not the scene been repeated in changing climes and varying ages? Even here in your great city dedicat-

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Diocese of Denver

MARY A. KELLY, Correspondent.

The Intermountain and Colorado Catholic is placed on sale at the James Clarke church goods house, 1645 California St., Denver, Colo.

Woman Prepare for Service In War

That the women of Denver are giving serious thought to the proposed National Service School for Women is evidenced by the fact that many who have enrolled for membership are now taking preparatory studies to equip them to derive the greatest amount of benefit out of the three weeks' course.

Several young women from Colorado Springs, Greeley, Boulder and other towns have come to Denver to avail themselves of the opportunities offered. Wireless study seems to be the favorite and a large class is in session daily under the direction of Lieutenant Russell at Thrift House.

The National Service school will open at Loretto Heights Monday, July 2, with Mrs. Alexander Sharp of Washington, D. C., in charge. There will be lectures every afternoon by prominent men of the state. These are open to the public and special arrangements will be made for the transportation of visitors. A large number of those enrolled will board at the academy and conform in every way to the almost military discipline of the camp, but for the accomodation of those who go out daily from the city and attend only a few classes an inn will be fitted up outside the encampment where light lunches and refreshments may be procured.

Mrs. R. M. Latham has been appointed recruiting officer for the encampment at Las Animas and Mrs. Hattie C. Shonges at Salida. Enrollments are coming in rapidly from all Colorado points. Among the Denver women who registered last week are Miss Virginia Whitehead, Miss Kathleen Mitchell, Miss Celia Klein, Miss Blanche Mullen, Miss Rosa Kleiner, Miss Celeste Loring Porter, Mrs. Emily W. Newton, Miss Celest Doeer, Mrs. Thomas Keely, Mrs. Paul Livingston Woolston, Miss Helen M. Nelson, Miss Ella Nelson, Miss Phyllis Pollock, Miss Mary Best, Mrs. P. M. Chase and Miss Esther Rogers.

Doings of Denverites

The Cathedral Altar and Rosary society held a pleasant meeting Friday afternoon, June 8, at the Argonaut hotel with Mrs. B. E. Schwalbe and Mrs. Thomas J. McCue joint hostesses. Plans for the annual lawn fete for the Cathedral parish were discussed and committees formed to arrange details. The affair will in all probability be given early in July on the spacious grounds surrounding the rectory at 1854 Grant street. Harp and violin selections by the De Sanctos brothers and the singing of Miss Margaret Freer followed the business part of the meeting Friday afternoon.

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The Junior Tabernacle society, of which Miss Miriam Dillon is president, held its last meeting of the season Monday afternoon, June 4, at the home of Mrs. T. A. Cosgriff, 1130 E. Seventh avenue. The young women comprising this society have prepared a vast number of altar linens and vestments during the year and have been of great assistance to the women of the Tabernacle society. For several months their efforts have been spent exclusively in Red Cross work. The meetings will be resumed in September.

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Registration day was ushered in in Denver by the ringing of the Cathedral chimes in a medley of national airs.

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Fifteen nurses were graduated from St. Joseph's hospital trainng school Thursday evening, May 31, when an elaborate program was presented in the new assembly hall, which was used the first time on that occasion. Dr. M. D. Healy made the opening address, but the principal speach of the evening was by the Rev. H. L. McMenamin, who also presented the diplomas. A delightful musical program was given. Composing the class were Miss Katherine Vance, Miss Theresa Whiteman, Miss Sarah McNulty, Miss Teresa Dinneen, Miss Mary Madden, Miss Helen Ward, Miss Madeline Thompson, Miss Aileen Wheeler, Miss Mary Timberlake, Miss Margaret Meyer, Miss Mary McMahon, Miss Etta Fosher, Miss Tessie Burmester, Miss Norma Tabb and Miss Minnie O'Leary

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The Rev. Hugh L. McMenamin, rector of the Cathedral, gave the benediction Wednesday evening, June 6, when the five public high schools of Denver held commencement exercises in the auditorium. Diplomas were given to 941 pupils.

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All the Catholic schools and academies of the city will hold commencement exercises during the coming week. Cathedral high school will graduate a class of seventeen Sunday afternoon, June 10, in the cathedral. The exercises will as usual be of a strictly religious nature. Sacred Heart High school, which like Cathedral school is taught by the Sisters of Charity of Cincinnati, will hold commencement exercises in Adelphian hall Tuesday evening, June 12. Diplomas will be given twenty young women and men. The Rev. William J. Longergan, S. J., will address the graduates. The class play will be given Sunday evening, June 10. St. Mary's academy on Pennsylvania street had class day exercises on Friday, June 8, and the graduating program will be Tuesday morning, June 12. Loretto Heights academy will close on Wednesday, June 13. The Sacred Heart college will have no formal commencement, as a number of the seniors enlisted for war service, but there will be private distribution of medals and premiums on Saturday, June 16.

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Miss Helen Stewart, daughter of Mr. and Mrs. J. K. Stewart, became the bride of Raymond W. Strong at a simple ceremony performed Monday evening, June 4, in St. Joseph's rectory on Sixth avenue and Fox street. The Rev. Father Condon, C. SS. R., officiated. The bride was gowned in pale blue Georgette crepe embroidered in blue and gold beads and carried an arm bouquet of bride's roses. Her only attendant, Miss Nell Leyden, wore an exquisite gown of rose Georgette crepe over taffeta and combined with tulle. She wore a hat to match and carried pink roses David Strong was best man. Following the ceremony a reception was held at the home of the bride's parents. Assisting at the reception were Miss Marjorie Patterson, Miss Ruth Kimball, Miss Eva Jolley and Miss Margaret Brown.

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A quiet wedding, but interesting because of the prominence of the contracting parties, took place in St. Leo's church Monday morning, June 4, when Miss Bertha Elizabeth St. John, daughter of Mr. and Mrs. Thomas St. John, became the bride of Walter B. Mullare of Trinidad. After breakfast at the home of the bride's parents Mr. and Mrs. Mullare left for California and the Grand canyon. They will make their home in Trinidad, where Mr. Mullare is associated with his father in the Colorado Packing & Provision company. Mrs. Mullare is a graduate of St. Mary's academy and is a talented musician. Mr. Mullare attended Sacred Heart college in Denver and has many friends here. His father, George E. Mullare, is past state deputy Knights of Columbus and is widely known as a business man of Colorado.

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Mr. and Mrs. Thomas W. Lyman announce the engagement of their daughter Miss Catherine Ethel Lyman to Frank Philip Whelan of Victor, Colo. It will be a June wedding.

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The marriage has just been announced of Miss Sallie Storey of Boulder and John Lester Regan, formerly a student of Sacred Heart college, Denver. The young couple will make their home at Breckenridge, where Mr. Regan is employed as a mining engineer.

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Mr. and Mrs. Joseph P. Dunn have announced the engagement of their eldest daughter, Miss Ella Bertha Dunn, to Harry T. Zook, son of Mr. and Mrs. Elmer E. Zook, The wedding will take place in the Cathedral some time during the summer, though the date has not yet been set. Miss Dunn received her early education in Cathedral school, later attending St. Mary's academy, from which she was graduated in the class of 1916. She is an extremely popular young woman and takes an active part in the Junior Tabernacle society and in works of a philanthropic nature. Mr. Zook is a nephew of Mr. and Mrs. Michael A. McLaughlin and is associated with his uncle in the Home Savings & Trust company. A number of prenuptial affairs will be given for Miss Dunn in the near future.

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Richard F. Ryan, assistant attorney general, has received the appointment of state inheritance tax appraiser and entered upon his new duties this week.

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Mrs. W. J. Parkinson entertained informally at a sewing party Monday afternoon.

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Miss Minerva Harrington, daughter of Maj. M. C. Harrington, arrived Sunday evening to spend her vacation at her home in Denver. Miss Harrington is taking a nurse's training course at the famous Mays Brothers hospital at Rochester, Minn.

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Mr. and Mrs. Leonard Hart of Victor, Colo., are the proud parents of a little girl. Mrs. Hart was formerly Miss Verna Keefe of Denver, daughter of John A. Keefe of 1601 York street.

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Mrs. Forbes Parkhill is up from Texas for a visit with her parents, Mr. and Mrs. John Frederick, of the Cathedral parish. She will remain about six weeks.

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Dr. Elmer A. Scherrer has gone to New York to attend a medical convention.

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Mrs. W. R. Kaffer, Mrs. George Beattie and Mrs. J. J. Lynch entertained the members of the cavalry division of the Woman's State Auxiliary of the national guard at a tea Friday afternoon at the home of Mrs. Kaffer, 442 S. Pennsylvania street.

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Mrs. R. J. Moran entertained the members of the Bridge club Thursday afternoon.

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Miss Bertha St. John, whose marriage to Walter Mullare of Trinidad took place on Monday, was the inspiration of several delightful affairs last week. Miss Anna McLaughlin was hostess at a sewing party for her on Thursday and the Misses Ethel and Hazel Brady presided over an attractive bridge party Friday afternoon.

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Mr. and Mrs. Peter C. Schaefer entertained informally Monday evening.

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Miss Margaret Hughes was hostess at a luncheon of twelve covers last Thursday.

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Mrs. Roch A. Savageau has returned from Kansas City and Excelsior Springs. Her daughter, Miss Gertrude Savageau, who accompanied her east, will remain in Kansas City several weeks longer.

Miss Constance Robertson and Miss Leana Oakes, who have been attending the Visitation convent in St. Louis, have arrived home for the summer vacation.

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Mrs. Bayard K. Sweeney entertained informally Thursday afternoon in honor of her sister, Mrs. George Alexander Fowler, Jr., who has come from Colorado Springs to make her home in Denver. Mr. and Mrs. Sweeney were hosts at dinner Monday evening as a compliment to Mr. and Mrs. Fowler.

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Mrs. Hugh Miller of Spokane, Wash., is visiting her parents, Mr. and Mrs. William J. Galligan. She will remain all month.

* * *

Mrs. Oscar L. Malo entertained at luncheon Saturday complimentary to Mrs. George Fowler of Colorado Springs.

* * *

Mrs. John B. Cosgriff spent last week at her former home in Salt Lake City.

* * *

Miss Mary Chew of Pueblo is the house guest of Miss Estelle Kyle and will be one of the latter's attendants at her wedding on June 12.

* * *

Mr. and Mrs. Alexander C. Johnson and Miss Marjorie Johnson of Helena, Mont., have been extensively entertained during their visit in Denver.

* * *

Miss Margery Reed and Miss Mary Maroney have returned from an extended visit in New York and Washington.

* * *

Mrs. C. H. Bourgeois and daughter, Miss Myrtle Bourgeois of Chicago, have arrived in Denver for an extended visit. They expect to spend part of the summer at Troutdale-in-the-Pines. Miss Burgeois visited her aunt, Mrs. B. E. Schualbe of the Argonaut hotel, last winter and made many friends, who gladly welcome her return.

* * *

Judge and Mrs. Caldwell Yeaman have as their house guest Mrs. Robert Yeaman of Trinidad.

* * *

James C. Killorin of the Hamilton National bank and prominent among the younger Knights of Columbus has enlisted in the marine corps and left last week for the training station at Mare Island. Other members of Denver council who left during the week for Mare Island were Edward L. Miller, Robert E. Graf, John J. Meany, Frank M. Grennell and Edward Dunn.

* * *

Henry Carberry, a former newspaper man of Denver, left on Saturday for Fort Riley, Kan., to enter the officers' training camp.

* * *

Mrs. George Allen Smith of the Cathedral parish took part in the program at the Woman's club building Tuesday, May 29, when the club entertained the Grand Army of the Republic and other patriotic societies. Mrs. Smith gave two readings, "The Old Sergeant's Story," and "When the Stars and Stripes Unfurled."

* * *

Mr. and Mrs. Martin E. Rowley left Friday on the special train that carried the advertising men to the convention in St. Louis. They will visit New York and other eastern cities before returning to Denver.

* * *

Mr. and Mrs. Daniel T. Cummings left during the week for St. Paul to visit their son Leroy Cummings and his family. From there they will go to New York and expect to be away until the middle of July.

* * *

Mrs. H. R. McGraw was hostess at dinner at the Denver Athletic club Thursday evening.

* * *

Miss Dorolita O'Donnell entertained at luncheon at the Country club Tuesday. Covers were laid for twelve.

* * *

Mrs. John J. Ryan and daughters are down from Boulder for a short stay and are at the Brown Palace hotel.

* * *

Miss Ruth Kimball entertained at a miscellaneous shower last Saturday, complimentary to Miss Helen Stewart, who was a bride of this week.

* * *

Miss Mary Harrington was hostess at a dancing party Monday evening.

* * *

Mr. and Mrs. William P. Horan have gone to Worcester, Mass., to attend commencement exercises of Holy Cross college, when their son Frank Horan will be graduated.

* * *

Mrs. Mary F. Lehman of 1501 S. Colorado boulevard, died suddenly on Saturday, June 2, in her sixtieth year. She was found dead in bed and is supposed to have succumbed to heart disease, as she was subject to these attacks. Mrs. Lehman is said to have brooded constantly over the fact that one of her sons would have to register for war duty, and as the day approached her depression of spirit was more pronounced. Deceased was the widow of Frederick Lehman, who died in Denver nearly twenty years ago. The family moved to Colorado in 1891 from Buffalo, N. Y., which was the birthplace of Mrs. Lehman. She is survived by three sons, Daniel Braun, Frederick Lehman and George Lehman, and two daughters, Misses Mary and Lena Lehman, all residing in Denver. The funeral took place on Tuesday, June 5, with High Requiem Mass at St. John the Evangelist church in Harman. The Rev. Charles Carr was celebrant and also preached a consoling sermon drawn from the Christian life of the deceased woman. Interment was in Mount Olivet cemetery.

* * *

The death of Miss Katherine Duffy, one of the most popular young women of St. Patrick's parish, has cast a deep gloom over a large circle of loving relatives and friends. Miss Duffy, who for eight years had been employed as rate clerk by the Mountain States Telephone company, had been at work as usual on Friday, June 1, and was apparently in perfect health. About 10 o'clock that night she suffered a heart attack and passed away an hour later. Deceased was born in Denver twenty-six years ago and lived with her parents, Mr. and Mrs. Patrick Duffy at 4328 Delaware street. Besides her parents, she leaves three sisters, Mrs. Murray McCaull, Mrs. John Allen and Miss Ellen Duffy, all living in Denver, and two brothers, Walter Duffy and William Duffy of Sterling, Colo. The funeral took place on Monday from St. Patrick's church, the Rev. Mark Lappan reading Requiem Mass. Interment was in Mount Olivet cemetery.

* * *

Mrs. F. D. Margowski of 2818 S. Bannock street died on Sunday, June 3. Her funeral was held on Wednesday with Requiem Mass in St. Louis' church, Englewood, the Rev. Louis F. Hagus officiating. Burial was in Mount Olivet cemetery.

* * *

John S. Goggin, a Denver pioneer, passed away on Sunday, June 3, at his home, 217 W. Second avenue. He was 54 years of age and is survived by a widow and seven children, Mrs. Alice Fenn, Mrs. Mamie Weigle, Mrs. Nellie Marcus, Miss Elizabeth Goggin, Miss Marguerite Goggin, John Goggin and William Goggin. His funeral took place on Wednesday from St. Joseph's church. Burial was in Mount Olivet cemetary.

Red Cross Work Is Splendidly Handled

The regular monthly meeting of St. Vincent's Orphans Aid society was held Tuesday afternoon, June 5, at the home of Mrs. Louis Hough, 1575 Race street. The meeting, which was of unusual interest, was addressed by the Rev. Mark A. Lappan of St. Patrick's church. The "First Aid to St. Vinvent's," which was organized at the regular meeting in May, received several new recruits. This is an auxiliary to St. Vincent's Aid society and is composed exclusively of men.

Of all the religious and philanthropic associations that have recently taken up Red Cross work none has accomplished more than has St. Vincent's. Miss Emily V. Cox is chairman of this branch and to her great zeal is attributed much of the success of this undertaking. Assisting Miss Cox in the preparation of a box which has already been sent to France, were Mrs. J. P. Donley, president of St. Vincent's Aid; Mrs. William J. Ciscel, Miss Marie O'Brien, Miss Josephine Matty, Miss Alice Doyle and Miss Margaret Sheedy. Miss Cox was given a vote of thanks for her splendid work.

At the close of the business session a delightful musical program was given. The beautiful voice of Mrs. Alexis A. Gargan was heard in several pleasing numbers. She was accompanied by her cousin Miss Frances Agnew, a talented young pianist, who also rendered some piano solos in a finished manner. Miss Evaline McGovern pleased all with her violin work. The meeting closed with the singing of "The Star-Spangled Banner" by all the members present, with Mrs. Gargan leading and directing.

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WOULD SEEK LIBERTY

(Continued From Page 1.)

question the hitherto unquestioned English control of the sea, and, as English authorities themselves assert, unless the submarine be quickly and decisively curbed, England faces a situation which will leave her with relatively no more power than present-day Spain or Holland. Such an England never could maintain her control over Ireland, and with the freedom which the President has said should come to all the peoples of the earth, a freedom that the allies, with England as spokesman, insist that they are seeking for the small nations in this war, Ireland with the aid of the submarine, would be able to protect herself, while she developed her wonderful natural resources and increased her population to the 20,000,000 people which leading economists maintain she is able to support in comfort.

Are In Earnest.

The insurrection last year shows that the old martial spirit of her children has not changed and gives the lie to the oft-repeated English tale that the Irish are not in earnest in their desire for liberty. When such men as those who fell last year in Ireland are ready to die for freedom, Ireland cannot be kept in subjection, and the events that have happened since—the convention recently held in Dublin, the elections in Roscommon, Longford and Cork and the actions of many local public bodies—show that they represented the faith and hope of the great majority of the people. Those events prove that if a plebeiscite were taken tomorrow a large majority of the men and women of Ireland would declare themselves in favor of independence and of an Irish republic. Their wonderful performance in taking possession of Dublin, the citadel of English power in Ireland, and holding it with 1300 men against nearly 40,000 English soldiers, for nearly a week until the naval guns had battered down much of the city, shows that an armed Ireland is at any time capable of driving the British forces out of Ireland. Indeed, if the Irish heroes of last year had done nothing more than save the young manhood of Ireland from conscription, from following the 100,000 or more recruited for the British armies and sent to die for England in Flanders and at Gallipoli, they have won the undying thanks of their countrymen. But they have done more than that. They have aroused the race pride of the Irish all over the world and stimulated and vitalized the determinatfon of the men and women of Ireland to break the last link that binds them to England. They have shown the weakness of the boasted power of England and have aroused the country from the lethargy into which it had sunk after a generation of teaching that liberty was something for which to talk, but not to die. The fighting in Ireland has taught many needed lessons to the Irish at home and the war generally has taught them other lessons. They have learned that autocracy cannot stand against the will of a united people; they have seen the mighty czar of all the Russians driven over night from his throne before the just anger of an aroused people and they are fast coming to understand that while there are many minor problems upon which they may always differ, the interests of Ireland should be confided only to the control of those who are interested in Ireland alone and that all Irishmen, even while differing in religious or party politics, should look first to the interests of Ireland.

International Question.

The Irish question, Mr. Balfour and his few admirers among the American Irish to the contrary notwithstanding, is no longer a question of domestic British politics. It has been internationalized by the insurrection in Ireland and by the general interest aroused throughout the world as one of the consequences thereof.

The world can never again be as it was before August, 1914. The tremendous conflagration that has raged over nearly all the earth has lighted up the dark spots and mankind in general has determined that democracy in one form or another will have sway over all peoples. In the interest of the peace of the world no one power or single group of powers will be permitted after this war to rule the seas and no single fact will contribute so much to the freedom of the seas as the turning of Ireland again into a European island, free from the control of all of the great powers and with its shores, commanding the approaches to the waters of northern Europe, outside the control of any foreign power.

Capable Race.

That the race which inhabits Ireland is capable of upholding its liberty and of developing the country's wonderful resources admits of no doubt. Although England and her friends have always tried to depreciate the Irishman in the world's opinion, it has not been a task that was always successful. In nearly every land on earth, even in England, he has fought his way to the top in many activities, against all odds. And in Ireland, in the all too brief period when he was in control of the government, from 1783 to 1801, he demonstrated, although but a small minority of Irishmen were permitted to have a voice in the government, a capacity to rule with success, that makes certain an extraordinary career for Ireland when she comes into control of her own destiny. The story of that short generation reads like a romance. The progress that was made in commerce, in industry, in education, in all the things that make a country great is unrivaled in the modern history of small nationalities. While much remains to be done, the position of the country with relation to the richest parts of the world, the undeveloped resources, the fertility of the soil, the great harbors and wonderful waterpowers, the genius and adaptability of the people all promise a splendid future.

Freed from the misgovernment of England and from the crushing burden of forces that have created and continued religious differences among the people for political purposes, in a single generation old differences will be forgotten and the people will unite without regard to old lines of cleavage and division upon the solution of the pressing problems of national progress.

Of General Interest.

Such a solution of the problem of Ireland is the one which addresses itself, not alone to the interest of the Irish at home, but also to the self-respect and dignity of the Irish race everywhere, and to the general interest of mankind. It promises peace and prosperity to the long and sorely tried people of Ireland with an opportunity to develop, on their own shores, the great gifts of a richly dowered race; it will promote the interests of the descendants of Irishmen all over the world; it means peace for the neighbors of Ireland in Europe, and it will gradually open for the other countries of the world a new and great market in the populous and prosperous country into which Ireland will be turned.

It is in line with the teachings and example of America; with the declaration of the President, that in this war we shall fight "for democracy, for the rights of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free people as shall bring peace and safety to all nations and make the world itself at last free."

It is in line with the new spirit that has brought China and Russia into the ranks of democracy and that will not be satisfied until all the world is ruled by governments founded upon the consent of the governed and responsible to them.

STAR OF SEA CHURCH

(Continued From Page 1.)

ed to Christ, because to Christ's most loving and liked disciple St. Francis of Assisi, cannot the words of Judas be heard from the lips of thousands, who, seeing the splendid generosity and faith of the Catholics of San Francisco, pour out on Christ and for Christ the precious things of schools and hospitals and church buildings, such as this beautiful church of the Star of the Sea, cry out "to what purpose is this waste."

Nor are the faithlessness and envy behind the thought more justifiable today than long ago; to me it would seem that, in our distracted and unhappy times, the generous recognition of Christ as never before should be understood and applauded.

We See More.

The Iscariot long ago saw the Master face to face; he saw the works of the public years of ministry; Judas was blessed with three years of close intimacy with Jesus. And yet after all, what did Judas really see? Only a poor man, a young carpenter of Galilee, whose hands were rough with plane and adze, a man dressed in the common clothing of the peasant. Perhaps, too, he knew her, the peasant maid of Nazareth, whose hands had spun that clothing. Judas, indeed, saw many wonderful works and heard many wonderful words. But have not we, has not our time seen all that and very much greater? We have seen the poor man in poor clothing come out of Golgotha arrayed in immortality, clothed in all of the glory of the ages, marching in victory down the centuries, in all the ennobling and civilizing influences of the Catholic church. We have seen the licentious Greek and the gross Roman purified by Christ; we have witnessed His power to civilize and save, lift the broken world of long ago out of the dust and transform the barbarians who had ground that Roman empire under their feet into the Christian people of Europe. We have known that the fathers of us all, once pagan and savage, were called unto the Mount of Transfiguration, and received the vision. We have seen Christ in His new Incarnation, the mystic body of which St. Paul spoke, bless the whole orbed earth that would receive him. We know if we know any thing that whatever the world has today, or has had through the Christian ages, of any real worth in social and national life is the gift of Christ. And yet men in every succeeding age before whose eyes the progress of Christ and the glory of Christ, and the need of Christ, were violently visible, visible as they never were or could have been to Judas, have been found blind and faithless and jealous as Judas and ready to cry out when they saw the expressed perfume of Catholic gratitude, in many a splendid school or church: "To what purpose is this waste," aye, and more forcefully ruffian than Judas, seize the precious gift and spill it on the ground or pervert it to their own base use or selfish greed.

Debt of Faith.

My brethren, never more than in our day was it necessary to dwell on the story of Christ in His continued mission. It is incredible to me how any intelligent man, studying the story of the Christian centuries cannot but see that whatever is good and noble in our heritage of possession is the gift of Christianity and that there we are wanting is precisely where we have failed in the following of Christ.

Brethren, we partly recognize what evil doom is upon the world today; the fine gold of civilization has lost its radiance, the ships of Tarshish bearing the gifts and hopes of the nation have been drowned in the sea. What evils will tomorrow bring? We hardly dare exuect anything better than a world in ruins. Our prized and boasted civilization in utter ruin—the outlook terrifies all men today.

The civilized world crashed into such horrid ruin in the fifth century. The barbarian fell upon the decaying Roman civilization and everything went down, temple and school, court and law, art and refinement, emperor and magistrate, ancient precept and modern example. There seemed nothing left to build upon or to build with. And yet we know that there was a living force existing that arose calm and serene over the dust and detritus of the ruined world and took its broken shards and built a finer civilization than the past had ever dreamed of, brought order and unity and ideals into the world of long ago, gave a soul to Europe. That force was Christ in the world, Christ living, Christ acting, Christ energizing in the Catholic church and through her bishops. O glorious names of Leo and Gregory, and Patrick and Augustine, and Boniface and Columbanus, greater than the Greek artist, you clasped an amorphous world in your arms and it breathed with the breath of life!

That force, that saving energy, still endures to renew the world of tomorrow. "And in that day there shall be a root of Jesus, which shall stand for an ensign of the people. Of him shall the nations inquire and His resting place shall be glorious."

Persecution Weakens.

I know that the Catholic church was flung aside by those in authority in the nations as an outworn instrument; that she was flouted yesterday by many and scorned and persecuted. But already, even today, the flouts are fewer, the note of scorn is hardly perceptible, the evil spirit of persecution is departing. "Perhaps," sincere but perishing Protestantism is thinking, "there is something in that everliving, authoritative Church, something more than we dream; she may be the

(Continued on Page 4.)

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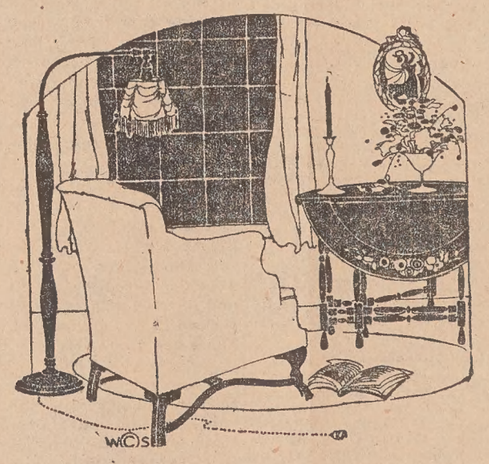
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GRAINS DOING WELL

BY JOSEPH F. PRITCHARD.

Chicago, May 6.—The grain world is personally acquainted with B. W. Snow, well-known statistician of Bartlett, Frazier & Co., or knows him by reputation.

Snow says that the "famine panic" which has swept this country in the last six weeks is the silliest exhibition of national hysteria ever known, that there is no famine in this country and there never will be so long as the present relations between producers and consumers is maintained. He says:

"This wave of hysteria is one of those unaccountable things that sometimes sweeps even thoughtful people off their feet."

Last year the crop season was wholly unsatisfactory for practically every produce of the American farm and the volume of production of all foodstuffs was smaller than usual.

Coincident with shortage in most foods came a demand from abroad for a larger percentage than usual of our production of staple food crops, wheat in particular, and these conditions left the public mind fallow for the seeds of fear.

Well-meant efforts on the part of the government officials at Washington to stimulate production of foodstuffs gradually became couched in such extravagant and alarming language, particularly when it was repeated by amateurs, that it overshot its purpose and thrust the fear of immediate famine into the public mind.

Officials who in periods of national excitement should be particularly careful in choosing their language because of their position of apparent leadership, indulged in clamor, abuse and the arousing of class prejudice, all of which only tended to further inflame public fear.

Food for All.

As a matter of fact, there is ample food of all kinds to go around and meet our requirements until new crops are available.

It is not in the least probable that another season so thoroughly unfavorable as last year can be experienced and therefore, in all human probability, we shall produce not only enough food for our own supply, but a surplus beyond the needs of export trade in everything, except the standard grains, wheat in particular, with the result that in many forms of food low and unprofitable prices will prevail before the end of 1917.

At the present time the only food shortage in sight is the probability of a much reduced winter wheat crop.

Grains Promise Well.

Even at the worst, unless a disaster shall again overtake the spring wheat crop, we will produce wheat enough for our own needs and a fair amount with which to feed the allies.

In the case of corn, one of the best food grains known, we shall have an enormous acreage and there is every probability that the crop will start in splendid promise.

BELGIAN PLEA

(Continued From Page 1.)

reading and study books, games, recreation rooms, etc. But the best and most precious gift is still expected, the one which helps to elevate, to comfort, to console, to save the souls of our men. This is the gift, dear sir, I beg you to solicit in our name from your readers.

I have great hopes that our soldiers will not have vainly addressed their demand to the helpful generosity of the brethren in the faith of the United States, and that they may by their grateful prayers call God's blessing on your beautiful country. Very sincerely yours,

VAL. PATTON,
Division Chaplain, First Cavalry Division, Belgian Army.

The stamp of approval is placed upon the letter by the chaplain in chief of the Belgian army with his official seal, and also by his signature.

LIBERTY LOAN

(Continued From Page 1.)

expense of any kind for an equal amount of the bonds bearing higher interest. Subscribers are thus protected in every possible way. Furthermore, in case of necessity, the Liberty bonds can be readily converted into cash. There will be an active market for them, people in all parts of the world will want to buy them, so that any person who needs to sell a Liberty bond will find it very easy to do so. It will be as simple as changing a $5 bill.

In order to make it possible for the loan to be distributed among all people and at terms to suit the convenience of all, the banks and trust companies of Salt Lake City have agreed to a plan whereby subscriptions may be made on a payment of 10 per cent in cash and the balance divided into nine equal monthly installments. This service is furnished at a nominal charge, and will undoubtedly make it possible to reach thousands of people who might feel it impossible to deposit cash for the full amount of their subscriptions.

We must bear in mind that subscriptions will not be accepted after June 15, and that, therefore, the time is very short in which to supply Utah's allotment.

(Editor's Note—Mr. Sullivan is grand knight of Salt Lake council, Knights of Columbus, and is cashier of the Salt Lake Security & Trust company.)

MONTANA CATHOLIC NEWS

Recent Events in Catholic Circles of the Helena and Great Falls Dioceses.

BISHOP CARROLL IS BEHIND LIBERTY LOAN

Helena, Mont., June 4.—In a letter addressed to the priests of Montana, which was read in the Catholic services yesterday, Bishop John P. Carroll of Helena asks the co-operation of all Catholics in the sale of Liberty loan bonds and urges them as a safe investment and patriotic ly advises their purchase by members of the faith.

"Next Sunday has been designated as Liberty Loan Sunday. The President of the United States requests us on that day to urge our people to subscribe to this loan," writes the bishop.

"As you already know, our government has asked the people of the United States for a loan of $2,000,000,000 for the immediate needs of the war, offering them bonds bearing 3½ per cent interest. Montana is expected to subscribe $8,000,000, or about $20 per capita of its population.

"As Catholics we are obliged to come to the help of our government in the hour of need. Useless to say the war is not our making. The fact is the war is on. It is the law of the land, and we must obey it. It was Christ Himself who commanded us to render to Caesar the things that are Caesar's.

"If Catholics in the European countries now at war have generously given their means and even shed their blood for governments, many of which have trampled on their religious rights, what reason can we American Catholics have for not making enthusiastic sacrifices for a country which offered a haven of refuge for our persecuted forefathers in the faith, and which guarantees to us and to our children the blessings of religious liberty?

"We may not be able to serve in the factories or on the farms. But we all can help our country by contributing to the Liberty loan. Of those who have much, much will be expected. Those who have little should contribute willingly at least a little. The minimum bond is $50, but arrangements can be made at the banks to pay in weekly installments of $1. The Liberty bonds are exempt from all taxation, including income tax. It is better for us to furnish the government money on which it will pay us a reasonable interest, than to compel it to tax us directly for funds with which to prosecute the war. Besides, we shall thus render vain the sneer of our enemies who are saying the Liberty loan will be a failure."

Sacred Heart Academy Ogden, Utah.

Though the chill of winter still lingers in the June atmosphere, it is midsummer in the hearts of all at the academy, for the sunshine of a loved presence is again beaming at Sacred Heart and diffusing a cheer that no other can impart.

* * *

The class of '17 is beginning to realize the mixed emotion that conceals the smile and the tear for they have been during the past week recipients of so many tokens of regard—invitations to concerts, parties and commencements that they are forced to realize that school days are almost at an end, and like many things for which we sigh, the realization does not compare favorably with the anticipation.

A delightful concert at the Tabernacle made Monday a memorable evening, and sincere thanks are due the dear, kind instructor of the department of physical education, whose guests the class of 1917 were.

A dinner served by the advanced class in domestic science proved that these young ladies are no mean adepts in the culinary art, and the class of 1917 vote them ideal hostesses.

However, intermingled with these pleasures are many stern realities—examinations written and oral and final tests that mean so much for those obliged to undergo the ordeals. For the audience, however, a great pleasure was that experienced by those so favored as to be present at the examinations of the two classes in elocution. Each member presented a program of her work of the semester, and in each case, the result might have been called a recital and a most creditable one at that.

* * *

California, though always near Utah, has never seemed such a dear neighbor as recently. The reason is not hard to find as an interested friend on his trips to the Golden state finds it convenient to visit the Junction, and spend a few hours with grateful appreciative children.

Wednesday brought one of these pleasures when His Lordship condescended to let his distinguished Archbishop continue his journey eastward alone, while he devoted a few hours to the spiritual needs of the students. The helpful, encouraging conference given in the academy chapel was filled with words of tender counsel, that must inevitably direct and assist the hearers through the vacation days. The Bishop reminded the girls that vacation days were times of greater leisure and more liable to temptation, so he urged the students to be true to the lessons received at the academy, showing themselves models of pure womanhood, proving to the world that they not only knew the right, but are willing to follow it at any cost. Intimate illustrations carried home the Bishop's suggestions, and the afternoon of June 6 is written in many a heart with words of tender gratitude. It is true nobility to be able to think of the needs of the lowly with as much exactness as the pleasures of the world's more fortunate ones; both classes need tender assistance in this weary world, and our good Bishop is mindful of each.

* * *

The study of plant life when made as interesting as it is for the first academics is not readily forgotten. A delightful walk during the week proved as instructive as it was pleasant, and only those familiar with the hiding places of the flowers would have been able to discover so many rare specimens of nature's so-called wild blossoms.

* * *

A very welcome visitor to the academy during the past week was Miss Betty Scanlon of Chicago, who, en route from Los Angeles to her home city, paid a visit to Sacred Heart and delighted the student body with some clever readings. Miss Scanlon is well known in Chicago dramatic circles, where her readings at church programs have attracted much attention. Friends at Sacred Heart hope for a lengthier program on her return visit.

East Helena Church Praised by Bishop

Helena, June 1.—Owing chiefly to the settlement of the farming lands about East Helena, the Catholic church of the smelter town is too small for the congregation and steps will be taken in the near future for its enlargement. The matter was informally discussed when Bishop J. P. Carroll confirmed a class of forty-eight children at East Helena Monday. He was assisted by the Rev. Father A. Heithoff, pastor of the East Helena church and by Father O'Kennedy, Father Cooper of Deer Lodge, Father McDonald, vice president of Mount St. Charles college, Father Nolan of St. Mary's church at the depot, Father Lehane of St. Helena cathedral and Monsignor Victor Day.

Confirmation took place after High Mass was sung by Father Lehane.

Bishop Carroll stated he had just completed a two months' confirmation tour of the diocese and that the singing of the children of East Helena compared favorably with the best singing he had heard on the trip. He expressed delight at the manner in which the children answered questions at the examination conducted before confirmation, and added that great credit was due to Father Heithoff and the Sisters of Charity of St. Vincent's academy, who daily go to East Helena to teach the children of St. Ann's school.

The bishop also expressed delight at the large attendance and predicted that it would not be long before it would be necessary to enlarge the church to accommodate the growing congregation. To a great extent the growth is due to the influx of farmers from the Palouse and other parts of the United States.

Much gratification on account of this is felt by the friends of the bishop because of the part he personally took to secure farmers for the East Helena district. A few years ago he quietly sent Father Heithoff to the Palouse country to tell the Washington farmers about the opportunities in the Prickly Pear valley. As a result of this work about a score of farmers, most of them having large families, came here and settled on the Spokane bench. This emigration is largely responsible for the growth of the East Helena congregation and the erection of the large grain elevator at Louisville.

Steps will be taken in the near future looking to the enlargement of the church. The question was informally discussed by the bishop and the priests who were present at East Helena and it was suggested that the church be enlarged by the addition of a transept and a sanctuary. The suggestion was favorably received by all present.

Following the confirmation services, Bishop Carroll and his party were entertained at dinner by Hugh J. Rogan at his home in the valley.

34,000 Catholics in Great Falls Diocese

Great Falls, June 4.—According to the newest Catholic calendar, the newest census of the church in the diocese of Bishop M. C. Lenihan of this city, there are 34,000 Catholics in this district.

There are 62 priests, 102 churches, 16 chapels, 62 missions, 100 stations, 12 schools, four academies and 1400 pupils enrolled. There is one orphans' home in which 135 orphans were being cared for then; the number is probably larger now. There were 4310 Catholic Indians, 6900 Catholic children. There were five Catholic Indian schools with 624 pupils, and there were also fourteen Catholic churches for Indians. There were twenty-one seminarians and seven hospitals which handled 12,000 patients during the year ending with 1916.

Religious orders of men represented include the Jesuits at Havre, St. Paul's mission and St Xavier's mission; Benedictines at Poplar, Wolf Point and Center; Fathers of St. Edmund at Forsyth and St. Labres. The religious orders for women include Sisters of Humility at Great Falls; Ursuline nuns at Great Falls, Miles City and four of the Indian missions; Francescan Sisters at Havre, Sisters of Presentation at Miles City, Sisters of Charity at Billings and Livingston, and the Sisters of Providence at Great Falls and Fort Benton.

Patriotic Catholics Buy Liberty Bonds

Helena, June 4.—Members of the Helena council No. 84, Knights of Columbus, voted unanimously to subscribe $1000 to the Liberty loan at the regular meeting held last week. The lodge is among the first to take advantage of the opportunity to invest in government bonds and to aid a patriotic cause at the same time. The council also took some steps to aid in the Red Cross movement.

Franciscans in Arizona.

The Franciscans have long been identified with missionary work among the Indians of Arizona. The beautiful San Xavier church near Tucson, lovingly called the "White Dove of the Desert," is pointed to with pride by the faithful converts who come from far and near to visit the place, and other edifices scattered through the state show the development of religion among the tribes of that region.

Father Bonaventure Oblasser, O. F. M., labors in Indian Oasis, and he says of an offering recently sent by the Propagation of the Faith Society:

"My most sincere thanks for the generous gift. It will be used on our mission school at Cowlic, in order to complete some most necessary improvements. The money has helped our little seat of learning, which enables Indians to become self-supporting. Divine Providence clearly inspired the honor."

CALENDAR FOR JUNE.

1 F.—First Friday, Ember day—St. Capasius.
2 S.—Ember day—SS. Marcellinus and Comp.
3 S.—Holy Trinity—St. Clotilda—E. Rom. xi, 33-36; G. Matt. xxvii, 18-20.
4 M.—St. Francis Caracciolo.
5 T.—St. Boniface.
6 W.—St. Norbert—St. Claude.
7 Th.—Corpus Christi—St. Robert.
8 F.—St. Medard.
9 S.—SS. Primus and Felician.
10 S.—Second after Pentecost—St. Margaret—E. I John iii, 13-18; G. Luke xiv, 16-24.
11 M.—St. Barnabas.
12 T.—St. John of St. Facundus.
13 W.—St. Antony of Padua.
14 Th.—St. Basil.
15 F.—Feast of the Sacred Heart of Jesus—SS. Vitus and Comp.—St. Germaine Cousin.
16 S.—St. John Francis Regis.
17 S.—Third after Pentecost—St. Avitus—E. I. Pet. v, 6-11; G. Luke xv, 1-10.
18 M.—SS. Mark and Marcellian.
19 T.—St. Juliana Falconieri—SS. Gervasius and Protasius.
20 W.—St. Silverius.
21 Th.—St. Aloysius Gonzaga.
22 F.—St. Paulinus.
23 S.—Vigil—St. Etheldreda.
24 S.—Fourth after Pentecost—Nativity of St. John the Baptist—E. Rom. viii, 18-23; G. Luke v, 1-11.
25 M.—St. William.
26 T.—SS. John and Paul.
27 W.—St. Ladislaus.
28 Th.—Vigil—St. Leo II—S. Irenaeus.
29 F.—SS. Peter and Paul.
30 S.—Commemoration of St. Paul.

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Plans are being drawn for the first section of the convent for the Sisters of Mercy on Mount Mercy, at the top of West Bridge street hill, Grand Rapids, Mich., which will cost $150,000. The first wing will be four stories high and of fireproof construction.

Rt. Rev. Michael J. Gallagher, D. D., of the Grand Rapids diocese, is eager to have work started on the first section this spring, so that it will be ready for occupancy by the Sisters next fall.

The motherhouse of the Sisters of Mercy was removed to Grand Rapids from Big Rapids some time ago, and the Sisters are now occupying an old homestead and a temporary annex.

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Published in Salt Lake City, Utah, every Saturday by the Intermountain Catholic Publishing Company, 515-517 McIntyre building.

RT. REV. JOSEPH S. GLASS, C. M., D. D., President.
J. LEO MEEHAN, Manager.

Subscription rate, $2.00 the year in advance.
Advertising rates on application.
Entered at the Salt Lake postoffice as second class matter.

THE INTERMOUNTAIN CATHOLIC is the official organ of the diocese of Salt Lake and is the only Catholic journal in the intermountain country. It is widely circulated through the states of Utah, Nevada, Idaho, Montana, Wyoming and Colorado.

Reliable business firms are urged to consider the value of this paper as a medium for reaching thousands of Catholics throughout the entire Rocky Mountain region. Its Catholic readers are urged to patronize the advertisers who contribute to the support of their church paper.

Correspondence is solicited from the Reverend Clergy, from officers of Catholic societies and others who are interested in the welfare of the paper. All items of news will be gratefully received.

THE RUSSIAN CHURCH.

IN the declaration of the new Russian government that it will give freedom of religious worship to all citizens will be found the chief source of trouble in making the government permanent. The Russian church is the most Erastian of all Christian churches. The Holy Synod, which rules it, is the most powerfunl force in Russia and the most autocratic in the civilized world.

The Russian church is a part of what is eommonly called the Orthodox Greek church. According to some writers, Russia was at one time Catholic, while others affirm that the country was always an adherent of the Greek Schism. Russian orthodox writers unanimously claim the latter. Their arguments do not seem very convincing. While they begin the history of Christianity in Russia with the ninth century, it is quite certain that there was at least some Christianity in the country before the time of Photius. Though several efforts were made in early days by Latin missionaries to convert the pagan people of Russia, the first generally successful efforts were made by Greek missionaries. Hence it may be claimed that Russian Christianity as a national religion was schismatic. The first hierarchy was Greek, the metropolitan being appointed by the Patriarch of Constantinople. The Russians were consequently inspired with a hatred of the Latins and it was this natural antipathy to the Latins and the jealousy at Constantinople of the power of Rome that paved the way for the Greek Schism.

The history of the origin and early days of the Greek Schism is one of the ugliest Christian scandals. The Schism actually began in the year 858, when the Greek emperor, Michael the Drunkard, banished Ignatius, the Patriarch of Constantinople, and put in his place Photius, a lay man. The emperor was instigated to this action by his profligate uncle, Bardas, who had been angered by the patriarch's protest against his incest and impiety. The emperor was also displeased with Ignatius because he refused to give the veil to the emperor's mother, Theodora, and her daughters, who did not wish to enter the religious life.

As Ignatius was still lawful Patriarch of Constantinople, the consecration of Photius was uncanonical. The consecrating prelate, Gregory of Syracuse, was at that time under sentence of deposition and excommunication. Many efforts were made to secure the approbation of Pope Nicholas I. to the consecration of Photius. An embasy was sent to Rome. The Papal legates sent to Constantinople were bribed and decrees were forged. After a thorough investigation Pope Nicholas declared Ignatius the rightful Patriarch and deposed Photius. Through the influence of the Emperor Photius retained his power. He convoked a synod at Constantinople in 867, which pretended to depose the Pope. Shortly after the synod Photius wrote a letter to the Eastern Bishops, denouncing the Latins and preaching the heresy regarding the procession of the Holy Spirit.

When the Emperor Basil succeeded to the throne he deposed Photius and reinstated Ignatius. The union of the Greeks and Latins was consumated in the Eighth General Council of Constantinople, convened by Hadrian II., in 869. In 878 Photius again usurped the See of Constantinople. He was excommunicated by three successive popes, but retained his power until the accession of Emperor Leo VI., in 886, when he was banished. The Patriarchs of Constantinople remained in communion with the Holy See, although the relations were never cordial, from the death of Photius until 1054, when the final break occurred under the Emperor Michael Cerularius. The emperor refused to submit to Rome and was solemnly excommunicated by the Papal legates sent to Constantinople by Leo X. Many attempts at reunion have been made but the Schism has continued to this day.

The story of the evolution of the Church of Russia is interesting. In the early days the church was subject to the Patriarch of Constantinople. It was governed by the metropolitans of Kieff, who were appointed by the patriarch. After the Mongolian invasion and the development of Northern Russia there were two metropolitans, one at Kieff and the other at Moscow. The Russian church grew strong intellectually and in numbers. They gradually drifted from the Greek church and towards the close of the fifteenth century refused to receive Greek metropolitans or bishops. In 1589 the patriarchate of Moscow was created and the Russian church was finally and completely separated from the dominion of Constantinople. The patriarch, through the clergy and monks, scon gained tremendous power and influence. The czar became fearful of the growing power of the patriarch and began a policy of diminishing the prerogatives of the clergy. There were many clashes between czar and patriarch. The bishops were partisans of the czar and had the support of the clergy. The contest became acute, but was settled with victory for the czar when the council of Moscow, in 1681, deposed the Patriarch Nikon. From that time the Church of Russia was the tool of the state.

When Peter the Great ascended the throne he found the patriarch rather an obstacle in his path of reform. His reform really meant arrogating to himself supreme power in all things, spiritual and temporal. While Peter had many modern and liberal ideas they never gratified his own desire for absolute power. The clergy fought his reforms. The czar answered by a determined and successful attempt to crush their power and make the church a department of the state. By imperial ukase on January 25, 1721, Peter abolished the patriarchate and placed the Church of Russia under the authority of the Most Holy Spirit, which is today the governing body of the National Church of Russia.

The ukase gives reasons for the change. It explains that the government of many is better than the government of one, and if the church has one head it is difficult for the state to control it. The ukase further declares that countless abuses in the Russian church made this reform not only desirable but absolutely necessary. The ukase then outlines the causes that are subject to the jurisdiction of the synod. All the bishops, clergy, monasteries and convents, schools, students and preachers, and all the laity, inasmuch as they are affected by church law, are under the government of the synod. The whole Church of Russia is submitted absolutely without appeal to the synod, and it is not unjust to describe it as the most Erastian religious body in the world. It's jurisdiction extends not only over every kind of ecclesiastical question, but also over some that are partly secular. The synod administers all church property, controls the expenditure and is responsible for the fabrics of churches and monasteries. It is the last court of appeal against ecclesiastics and may grant all manner of dispensations and indulgences. Questions of testaments, inheritance and education are settled by the synod. All monies collected by the bishops for stipends or offerings for the poor, or monies offered for prayers for the dead, must be sent to the synod to be redistributed. The expenses and profits of ecclesiastical schools are also controlled by the synod. The submission of the Russian church to the synod is so complete that the synod's relation to the state involves that of the whole church.

While the synod is composed of both ecclesiastical and lay members, the real head of the synod is the procurator. He is representing the government and must be present at all meetings. He prepares and examines beforehand all questions to be discussed, and can stop any proceeding at once and forbid any law to be passed until he has consulted the czar, his and the synod's imperial master. That the Holy Spirit is absolutely and entirely under the power of the czar is evident from the oath that every member must take: "I promise as servant and subject fidelity and obedience to my true and natural master, the czar and emperor of all Russia and his illustrious successors, and to those whom he may appoint by virtue of his undoubted right in this matter. I acknowledge him as supreme judge in this spiritual assembly."

The new order of things in Russia may make for a change. A century ago the tyranny of the czar over the church as well as state was accepted as a matter of course. The spread of better ideas among the Russian people and the study of the fathers has evoked in Russia an ideal of the church as a perfect society and too sacred to be placed under the secular government. Many leading Russians candidly admit the hopeless Erastianism of the present church government and demand its abolition and the restoration of the patriarch of Moscow. They agree perfectly with Peter the Great that if the church has one head it is difficult for the state to control it, and for that very reason they demand that the church have only one head. In granting full religious liberty the new Russian government must cope with the Holy Spirit's synod, the greatest autocracy in the civilized world. That the synod will not cheerfully relinquish its power may be presumed. The struggle will measure the strength of the government.

WAIT A WHILE

WITH the usual American impulsiveness, a movement was started to raise funds to present the Russian republic with a statue of Liberty Enlightening the World. Sober second thought has suggested that the presentation be postponed until Russia has established a stable democratic government.

At the beginning we believed that the plan was premature. The new democracy of Russia presents all the signs of an irresponsible and dangerous precociousness. The old forms of autocracy may never be fully restored, but the chances are good that some form of it will be restored unless democracy demonstrates greater capacity for its privileges. We would feel rather sheepish if the statue of Liberty should some day find herself enlightening the dust and gloom of a basement storeroom in some royal palace.

When the war is over we may find reason for furnishing Liberty statues to several capitals. We would be tickled to death to send one to Petrograd and Berlin, also to London and Dublin.

Among Catholic Poets

Joyce Kilmer.

It has been the wont of certain failure Catholics to put the blame of their nonsuccess on an exaggerated notion of the bigotry of our neighbors. "Just because I am a Catholic" has covered a multitude of charges and discharges. Joyce Kilmer in charge of "Current Poetry" in the Literary Digest, is a Catholic who has written prose and poetry of which we may all be proud.

To Certain Poets.

Now is the rhymer's honest trade
A thing for scornful laughter made.

The merchant's sneer, the clerk's disdain,
These are the burden of our pain.

Because of you did this befall,
You brought this shame upon us all.

You little poets mincing there
With women's hearts and women's hair!

How sick Dan Chaucer's ghost must be
To hear you lisp of "Poesie"!

A heavy-handed blow, I think,
Would make your veins drip scented ink.

You strut and smirk your little while
So mildly, delicately vile!

Your tiny voices mock God's wrath,
You snails that crawl along His path!

Why, what has God or man to do
With wet, amorphous things like you!

This thing alone you have achieved:
Because of you, it is believed

That all who earn their bread by rhyme
Are like yourselves, exuding slime.

Oh, cease to write, for very shame,
Ere all men spit upon your name!

Take up your needles, drop your pen,
And leave the poet's craft to men!

Of Mr. Kilmer, Hugh Anthony Allen wrote, "His poetry floats high above all the rest" of present-day productions, "white and beautiful, eager with fresh, unstinted loveliness." The Robe of Christ is too lengthy to quote entire. Nine stanzas of it follow:

At the foot of the Cross on Calvary
Three soldiers sat and diced,
And one of them was the Devil
And he won the Robe of Christ.

When the Devil comes in his proper form
To the chamber where I dwell,
I know him and make the Sign of the Cross,
Which drives him back to hell.

* * * * * * *

I saw him through a thousand veils,
And has not this sufficed?
Now, must I look on the Devil robed
In the radiant Robe of Christ?

He comes, and his face is sad and mild,
With thorns his head is crowned,
There are great bleeding wounds in his feet
And in each hand a wound.

How can I tell, who am a fool,
If this be Christ or not?
Those bleeding hands outstretched to me!
Those eyes that love me so!

I see the Robe—I look—I hope—
I fear—but there is one
Who will direct my troubled mind;
Christ's Mother knows her Son.

O Mother of Good Counsel, lend
Intelligence to me!
Encompass me with wisdom,
Thou Tower of Ivory!

"This is the Man of Lies," she says,
"Disguised with fearful art;
He has the wounded hands and feet,
But not the wounded heart."

Beside the Cross on Calvary
She watched them as they diced.
She saw the Devil join the game
And win the Robe of Christ.

Of Our Lady, Mr. Joyce Kilmer wrote:

The Singing Girl.

There was a little maiden
In blue and silver drest,
She sang to God in Heaven
And God within her breast.

It flooded me with pleasure,
It pierced me like a sword,
When this young maiden sang, "My soul
Doth magnify the Lord."

The stars sing all together
And hear the angels sing,
But they said they had never heard
So beautiful a thing.

Saint Mary and Saint Joseph,
And Saint Elizabeth,
Pray for us poets now
And at the hour of death.

Poets.

Vain is the chiming of forgotten bells
That the wind sways above a ruined shrine.
Vainer his voice in whom no longer dwells
Hunger that craves immortal Bread and Wine.

Light songs we breathe that perish with our breath
Out of our lips that have not kissed the rod.
They shall not live who have not tasted death.
They only sing who are struck dumb by God

STAR OF SEA CHURCH

(Continued from Page 2.)

organization into which the Spirit of Pentecost descended and of which He made the living organism through which Christ endured and works." "Perhaps," the rulers are thinking, "Our only hope is in their Church of that Christ whose banners we boastfully claimed to have torn from the heavens."

No doubt, the socialist and the infidel tell us, mocking, that Christianity had been tried and proven a failure, that the scepter has fallen from her hands, that she had the hour of her triumph and the day of her chance, and now her triumphs are dead memories and her day of opportunity is over never to return; that she can only gaze with melancholy into history like an Irish peasant into Lough Neagh, and see the castles and towers and greatness of the past.

All this, of course, a Catholic denies, and indignantly denies. The world has broken down, but it is not the Catholic Church which has broken down. Individual Catholics, unworthy Catholics, Catholics of profession and no practice may suffer in the wreck, may float, flotsam and jetsam, on the tide of destruction, but the Catholic Church lives; the Messianic Kingdom, the vision of the prophets, the promise of Christ, the Church of the Holy Spirit stands secure in her strength and promises, holding out her rich gifts of knowledge to man's intellect and offering courage and moral strength to his heart. The light of the world is not extinguished. The Church has not failed men; men have failed the Church and have followed other gods than her Christ, other banners than the Cross.

In my own short lifetime have I not seen the rejection and mockery of Christ and Christianity?

Today's Visions.

When at school I learned of the fantastic and dead philosophies and religion of the east, of Greece, of Rome. I saw men bring the rotten corpses in their spotted shrouds out of their graves; and these resurrection men were hailed as great and wise philosophers. Materialist and pantheist and idealist, utilitarian, altruist, hedonist and pragmatist—one by one I have seen the world accept them while Christ was rejected. Barabbas, not Christ, was the order of the day. And Barabbas, the hero of his little hour in European schools and in American schools, from Yale and Harvard of the east, to Stanford of the west, was Huxley or Darwin or Spencer or Haeckel, who told us God was a dream and man a poor thing evolved from eternal slime, under ineluctable law, determined irrevocably to every act, so that vice and virtue were equally praiseworthy since man was as unfree to choose his work as the dog that yelped at night.

Or Barabbas was Immanuel Kant, who built his theories of morality on the sands of human nature, thus implicitly denying Christ; or he was the windy philosopher Carlyle leading not whither through thick Scottish mist; or he was the foolish dreamer Hegel, for whom everything was God or God was nothing, or he was the pessimist Schopenhauer or the forlorn Nietsche, the gloomier Calvins of later days; or he was our own William James crowning self-vanity and self-approval as the lord of all; or he is the more foolish Bergson of our present day whose God is an infinite puppy aimlessly and eternally chasing its own tail. I saw and heard petty schoolmasters in college halls and open market selling the thin virtue of their minds as they shouted the praises of each new and contradictory philosophy, and proclaimed it the final explanation of the riddle of existence and the whole purpose of life.

And Christ was forgotten and Catholic teacher and philosopher hid in the shadows! We Catholics were treated at best with condescending pity as some members of a decayed family, great in its day but now obsolete and out of time, our continued existence something insolent, some abnormality of superstitious force.

Where Are They?

Brethren, amid the crash of nations today, where are these philosophies? "The wind has passed over them and they are gone and their place shall know them no more."

And as we were unknown in the schools we were unrecognized in the council chambers of the rulers. God and Christ and the Church in her teachings and warnings and entreaties—the Church of God and his Christ was Lazarus at the doors of the palaces of kings and rulers, importunate and hateful and undesirable. The nations had forgotten history and the philosophy of history; they ignored their cradles and despised their Genesis; they forgot Christ and His Church.

And now the doom is upon them; the disastrous bell of the world war is tolling their fate. Philosophers' pride and national self-glory and self-sufficiency can save them no longer. "How art thou fallen from heaven, O Lucifer, Son of the Morning! Thou art cut to the ground. For thou hast said in thy heart I will ascend into heaven, I will exalt my throne above the stars of God. Yet thou shalt be brought down to hell."

What shall restore, what unite our world tomorrow? Who shall heal its wounds of hate? Their commercial interests, men lightly say, will make people forget and forgive. But since commercial interests are chiefly animated by greed and mutual mistrust, since they have been largely the motive cause of universal disaster, we may doubt the adequacy of the instrument as a power for love, forgiveness and reunion.

Great hopes are uttered concerning democracy as the savior of the world. I am the last to say one word against the people's rule. For great indeed is the power and wonderful the possibilities of a free people. Slowly through the ages the generations of men have been striving against ancient tyrannies. There were patriots and martyrs for democracy, for universal human freedom, in Babylon, in Egypt and Greece and Rome and Britain and Germany and France as well as in our America. Gethsemanis and Calvaries, prisons and scaffolds have been ever the anointing places of the kings of men. Let their memory be honored as the heroes of our race. After the long struggle through the night democracy has emerged into the full sunlight of the glorious freedom of our day and nation. After the Cross, the Stars and Stripes is the holiest symbol of man's hopes and fears and achievements. But we know that democracy and its worth is exactly measured by the ambitions and ideals of a people and the tirelessness of the struggle for their attainment. From what ever-flowing and clear fountain will the ideals and ambitions of the peoples issue?

Must Go Back.

The world, if it is saved, must return to the springs that flow from the mountains of God; she must go back to Jesus Christ. All other cisterns have broken down and are empty.

And thank God, the Church is strong enough to save now as of old. Here is the glorious strength and optimism of everlasting youth. He has sent her to give beauty for ashes, the oil of praise for the spirit of mourning. The ancient promises remain; they ring like music in our ears this Pentecost week: "I will send the Paraclete, the Comforter, the Spirit of Truth, and He will remain with you forever."

The Paraclete, the strengthener, the comforter, the informing spirit of Christ's kingdom on earth, was ever the world's need and the world's unconscious desire, but now more than ever.

The Church of the Paraclete is strong to save today as of old. Her Spirit can move over the modern chaos as He moved over the old and bring order and restore beauty. She alone can tell men concerning the mystery of whence they come and whither they go, of time and death and eternity.

She alone is mistress of moral teaching: "Be ye holy as your Heavenly Father is holy."

Hers alone is the high philosophy by which democracy can live: "I am the Lord thy God—thou shalt love thy neighbor as thyself."

Hers alone is the highest anthropology: "I believe in God, the Father Almighty, the Creator" * * "Let us make man to our own image and likeness."

Hers is the most perfect science of sociology: "Little children, love one another * * Christ loved men and delivered Himself for them."

She alone lifts home life above animal lust and the vagaries of the human heart: "Husbands, love your wives as Christ also loved His Church * * this is a great sacrament."

She alone, unlike ancient or modern paganism, rightly measures the dignity of the child: "Of such is the Kingdom of Heaven."

And of the other things which adorn human life, all things and gifts of beauty are in her power, for she knows the root and explanation of beauty is found in the ever ancient and always new beauty of the Eternal.

Her teachings fill every crevice of the intellect craving for light concerning our origin and destiny; she answers every cry of the heart with a promise of the vision of God and the secure possession of everlasting life.

Whatever of science and art, of music and painting and architecture the world possesses—almost all is the gift or the inspiration of the Catholic Church.

The future of the world, the happy future, the wholesome future, if it will have a happy and wholesome future, is with the Catholic church.

And hence, O my dear brethren, people of the Star of the Sea parish, this is a great work you have come to perform today with and through your archbishop, generously to recognize Jesus Christ, thankfully to offer this precious gift, this beautiful church to Jesus Christ. You have here broken the precious vase that will perfume all your families and districts and circumstances. You have here opened an eloquent voice, a mouth of honey, that will speak of God and soul and duty. You have raised here the flag of all flags worth living and dying for, the Cross of Jesus Christ. You have flung up here a fortress of strength, a strong tower of defense, an outpost of the kingdom of God.

The meanest Catholic chapel is more majestic than the greatest temple of unbelief, for in it dwells the unseen Lord of Hosts in the Blessed Sacrament; but you have been content with no mean tabernacle for your Lord.

Your city has temples where men eat and drink for the comfort of their bodies: it was fitting that you should build a noble hostel where the Bread of Immortality will be broken.

Your city has splendid halls for the washing of the body and you for the laver of regeneration.

San Francisco has palaces where on stage or shadow screen men and women antic the worst passions of human nature; you have erected a theatre where the divine tragedy of Calvary will be commemorated and mystically re-enacted.

In the dark and evil days before us, you will find here in Sacrament and Sacrifice fresh spiritual strength to fight the ancient enemy, green hope against gray despair, enduring courage to fit your souls for the highest self-sacrifice God and country may demand.

Be true, be brave, be pure; God has called you to the fellowship of the Saints. Christ has ennobled you with citizenship in His Kingdom. You are on the hilltop of truth, you are no dwellers in valleys, your horizon is not limited; be worthy of your high position and responsibilities. Now, more than ever, recognize your gift and your duty. The day of easy and lazy and indifferent professional Catholicism has passed, the Catholicism of our reproach and scandal that should never have been and was accursed of God and wrought evil to His Church. He that is not with Christ is against Him and woe to the shirker and the coward that stands aside. We must not fail, we dare not fail to win the victory for Christ. He depends on us every one. O find here in this house of God light to direct you, hope to console you, strength to comfort you until the greater Temple not made by hands shall lift up its gates and hear your rejoicing.

May the Star of the Sea, your gentle mother and patroness, shine out to guide you in calm or troubled weather until the voyage is over and the haven is won.

Volume Number Change.

In checking the volume number of The Intermountain Catholic during the past week it was discovered that an error had been made. The volume number should have been changed when it reached Vol. 18, No. 52, which completes a full year of our publication. Thus, the present issue, instead of being Vol. 18, No. 82, which it would be if following consecutively the numbering of last week's issue (Vol. 18, No. 81), is changed to Vol. 19, No. 30, or the difference between 52 and 82. Correspondingly, this is the thirty-third year of the Colorado Catholic, which was absorbed some years ago by The Intermountain Catholic. We make this statement in order that our readers may keep their volume records correct.

A Cruel Custom.

Rev. Father Hood, E. F. M., of Madras, tells many interesting tales of Indian life. Regarding the horrible custom of Hook Swinging practised by the Hindus in the worship of their gods, he says:

"As an act of adoration to their deities, devotees would allow a hook to be inserted in the thick muscles of the back, by which they were swung round and round at the top of a high pole in the presence of immense multitudes, who came from far and near to witness the horrible spectacle.

"The government has put a stop to this barbarous practice, but Father Hood states that another custom has taken its place which should also be abolished, since it consists in torturing helpless animals even to death. On the occasion of an animal festival which occurs in May, and whenever any contagious or malignant disease afflicts men or cattle, the Hindus of Badvel drive around the town a small cart from the top of which project nine sharply pointed bamboo rods. On some of these are tied limes and cocoanuts; on others live chickens, lambs and pigs are spiked, and are thus carried in procession amid the shouts of the populace and the deafening noise of tom-toms and other native instruments. Imagine the suffering of these helpless victims—and all this is done to propitiate some cruel deity."

Sing Sing is a name familiar to all newspaper readers, but Catholics are just learning that the nearby municipality is called Ossining and that not far from Ossining is Maryknoll, a prison house of evangelical duress. One after another representative young man is entering upon a life's servitude there in order that the millions of China may find Catholics of American birth to lead them from the bondage of Satan to the freedom of Christ.

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R. McKenzie
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GRADUATES OF 1917 AT ST. MARY'S ACADEMY



Following are the young ladies who will graduate from the various departments of St. Mary's academy, Salt Lake City, next week: 1, Ada Kromer; 2, Virginia Florence Ramey; 3, Mary Gertrude Broen; 4, Aliene Marie Vane; 5, Mary Veronica Jenkins, class treasurer; 6, Helen Josephine Harris, class president; 7, Hazel Goins, class vice president; 8, Marguerite Angela Kelly, class secretary; 9, Mary Orra McAndrews; 10, La Rue Ethel Boley; 11, Ruby Ethel Penn; 12, Mayre Madeleine Joliffe; 13, Hazel Katherine Soyka, commercial graduate; 14, Frances Keith Horn, commercial graduate; 15, Adine Agnes Brownlee, conservatory of music graduate. Unless otherwise listed, the young ladies are academic department graduates.

Ogden Department

Events of the Past Week Among the Catholics of St. Joseph's Parish and Their Friends.

Ogden, June 8.—On Sunday last, known in Ogden as Liberty Bond Sunday, strong appeals went forth from the pulpit in St. Joseph's church at all the Masses in behalf of our dear country. The Catholic people were urged in patriotic terms to stand by the country in her hour of need, to purchase Liberty bonds and thus one and all show by their action that they were loyal, devoted and self-sacrificing citizens, who realize that to be worthy and faithful members of the Catholic church their duty is at once to country, to home and fellow man, without which there is no real service of love.

* * *

The Vicar General and Father Logan enjoyed the company of Bishop Glass during the luncheon hour on Wednesday.

* * *

On last Sunday the Very Rev. P. M. Cushnahan baptized Lillian Elizabeth, the infant daughter of Mr. and Mrs. Dan Loughran. Mr. and Mrs. John A. Junk were the godparents.

* * *

On Tuesday evening the members of St. Joseph's Altar society met in the parish hall, with the Rev. Father Logan presiding. The new officers of the society were installed and a number of the prominent young ladies of the parish were appointed as collectors. It was also arranged that the society have a monthly communion day on the third Sunday of each month, for each member fully realizes that there can be no real success if "God and His greater honor and glory!" is not the primary motto of the society.

* * *

The Promoters of the League of the Sacred Heart have called a meeting of the congregation for next Sunday evening immediately after Benediction in the parish hall. As the object of the meeting is an important one and of deep interest to all the members of the parish, it is urged that all attend.

* * *

From the officers of the Sacred Heart academy alumnae association come the following announcement, which, of course, will meet the hearty indorsement and support of all members:

"Owing to the fact that our country is at war, the S. H. A. Alumnae association, through its duly elected officers, has decided to meet the class of '17 informally at the academy parlors on Thursday, June 14, at 8 p. m., and to follow the example of the nation at large by donating the money, which we would in happier times spend in costly festivities, to swell the fund of the American Red Cross."

* * *

Miss Marie Dooley of Portland, Ore., is visiting Mrs. R. T. Major.

* * *

Mrs. J. J. Harvey spent Tuesday and Wednesday at the home of her sister, Mrs. M. J. O'Connor.

* * *

Miss Catherine O'Connor has returned from a short visit in Salt Lake with her aunts, Mrs. J. J. Harvey and Mrs. M. A. Burke.

* * *

A very pretty tea was given Thursday afternoon by Mrs. J. F. Breen in honor of her niece, Miss Marguerite McNulty, whose marriage to Raymond Morrissey will take place Tuesday evening at St. Joseph's church.

* * *

A delightful party was given last Wednesday evening at the home of Mrs. S. P. Dobbs by the young ladies of St. Joseph's choir in honor of Miss Ruth Ragan and Miss Marguerite McNulty, who are to be married during the coming week. The house was beautifully decorated with wild flowers. During the evening the guests hemmed and embroidered initials in a dozen tea towels for each of the brides-to-be. Delicious and dainty refreshments were served.

* * *

On Thursday evening Miss Edna Ludwig entertained for Marguerite McNulty. The evening was spent pleasantly in music and games and in the tying of a very pretty quilt for the guest of honor. Decorations were carried out in pink and white and delicious refreshments served.

* * *

Charlie Dermody, the 19-year-old son of Mr. and Mrs. W. J. Dermody, having passed a successful examination, has enlisted in the United States navy.

* * *

J. M. Doran, who was stricken with apoplexy a few days ago, is slowly recovering from its effects.

* * *

Miss Kathryn Fitzgerald went to Salt Lake Thursday to attend the party given by Mrs. James Collins for her sister, Miss Pamela Spargo, who will be a June bride.

* * *

Miss Lillian Green, Miss Ada Morgan and Miss Marie Slade entertained with a shower for Miss Ruth Ragan Thursday evening.

* * *

Mrs. George McClure of Salt Lake is expected in Ogden Sunday to be the guest during the week of her sister, Mrs. Dan Ragan.

* * *

Mr. and Mrs. W. F. Fisher of Anaconda, Mont., are in Ogden to attend the marriage of Miss Ruth Ragan and John T. Fisher, which is to be celebrated June 14 at St. Joseph's church.

* * *

Mr. and Mrs. D. McCarty were called to Denver Wednesday evening by the death of Mr. McCarty's sister. They are expected home early in the week.

* * *

Mrs. Steele and her daughter Blanche of Oakland, Cal., are the guests of Mr. and Mrs. D. A. Smythe.

* * *

Mrs. Nora Dunn will leave Sunday to attend the summer school session of the University of Utah.

* * *

William Maples of Denver, Colo., has accepted a position in the offices of W. A. Whitney of the O. L. & F. company, and will make his home in Ogden.

* * *

Mrs. Walter Smythe will entertain a few friends Friday evening in honor of Miss Marguerite McNulty.

MANY NEEDED FOR ARMY SERVICE

That the country is not responding to the call to arms is evidenced by a telegram received by Captain Watson, in charge of the local recruiting station in Salt Lake City, from Adjutant General McCain. The telegram reads as follows:

"Progress recruiting unsatisfactory. Less than 50 per cent of the war quota obtained. Fifty-one new regiments are now being formed at eighteen stations. NEED ONE HUNDRED THOUSAND RECRUITS IMMEDIATELY. Valuable time for training and preparation is being lost."

Chances to Advance.

"With the forming of some sixty-five new regiments for the new war army, the opportunities for advancement were never better for bright, alert young men who wish to serve their country in this time of need and at the same time lay the foundation for a future for themselves," said Captain Watson to a representative of this publication yesterday.

"Men possessing trades are in demand in the engineers corps—a branch of the service that is most fascinating and important. Carpenters, enginemen, clerks, typists, stenos, mechanical men of all trades, photographers, map makers, civil engineers, and, in fact, men having practical experience in bridge building, railroad work and everything pertaining to engineering work are in demand. The pay of a private is $30 per month, with all found, and men having the ability and energy to wish to get ahead will soon be wearing chevrons, enjoying increased pay and prestige. For young men in engineering studies in colleges the advantages are great, as they will receive practical instruction from the world's best engineers and at the same time be drawing pay while learning.

"The navy and marine corps are nearly filled to their war quota. The fact that men who enlist in the army serve during the duration of the war only should be the means of inducing many young men to cast their lot with the army.

Field Artillery.

"The field artillery is also one of the most interesting and important branches of a modern army, as the great European war has developed the fact that artillery fire well placed is absolutely essential to success on the battlefield. To the young man desiring to enlist this branch of the service holds out many inducements, in that their duties are restricted to some detail of handling the field piece and they have many opportunities to win promotion to a commissioned officership. Men of brain power and training are in demand, as there are oftentimes many mathematical deductions to be made in order to secure exact ranges, and the man who is able to handle such matters satisfactorily wins approbation from his superiors and consequent promotion. The young man who wishes to serve his country will do well to enlist in the field artillery now, as that branch is being rapidly filled up and the time is not far distant when the branch will be closed.

"Musicians are also in demand, as are infantry men. Those who enlist in the infantry now will have many advantages to their credit, in that the men who show ability and judgment will be quickly promoted to be noncommissioned officers and eventually, higher up. And I urge upon the young men of Utah and Idaho to enlist now and reap the benefits accruing to them by their so doing," concluded Captain Watson.

"Better late than never" is not half so good a maxim as "Better never late."—Anon.

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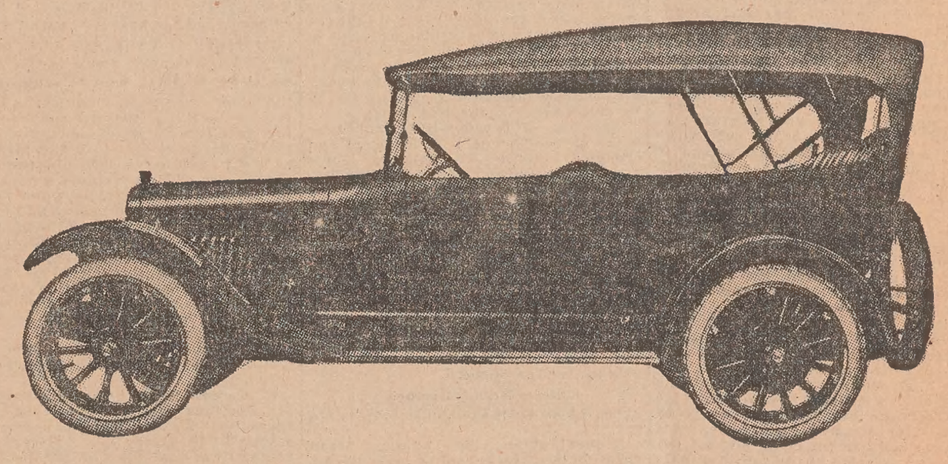
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THE CATHOLIC WOMAN

A Department Devoted Exclusively to Her Interests.

Edited by Ethel Bixby.

In June.

The rhythmic waves that break upon the shore,
The life throbs in the clusters of the vine
That woo the sunlight, changing it to wine,
The wing-beats of the birds that heav-enward soar,
The broken star-rays that in silence pour
A silver cadence where the sea-deeps shine,
Are echoed by this pulsing heart of mine
That beats against its prison evermore.

And if 'tis joy to feel the gladsome thrill
That sympathy with nature doth im-part,
Far sweeter joys the wells of be-ing fill,
When souls responsive feel the an-swering start.
Ah! then life's keynote is no longer still,
The pulse of time beats with the Sacred Heart.

—Sister M. Rita in the Book of the Lily.

St. Margaret, Queen of Scotland. June 9.

St. Margaret was the little niece of St. Edward the Confessor and grand-daughter of Edmund Ironsides. Her father, Edward, was sent to Hungry when but a child, when his throne had been usurped by Cnute. When Edward the Confessor ascended the throne of England he invited his exiled brother and children, Edgar and Margaret, to London. Upon the death of their father many of the English wished to raise Edgar, who was the rightful heir to the throne, but being foreign born and very young he had not much interest in opposing Count Herold the Norman. Young Edgar and his sister Margaret fled from England and the ship upon which they put to sea was driven by a storm upon the shores of Scotland, where Malcolm entertained them in royal fashion.

Malcolm was much impressed with the virtues of the princess Margaret and desired to make her his royal consort. She had learned from her infancy to scorn the vanities of the world and to regard its pleasures as poison to the heart and the bane of virtue. Her amazing beauty, her rare prudence and her wit could not but excite the admiration of the court. Finally she was married to Malcolm and crowned queen of Scotland. So much was the king charmed with her wisdom and piety that he not only left her the management of his domestic affairs, but followed her prudent advice in the government of the state. In the midst of the most weighty concerns and cares of a kingdom Margaret always kept her heart disengaged from the love of the world and recollected in God.

God blessed this pious couple with numerous and virtuous offspring, six boys and two girls. St. Margaret inspired her children with an early indifference to the things of the world, the greatest ardor for virtue, the purest love of God, a fear of His judgment and a dread of sin. The good queen extended her care and attention to her servants and by her sweetness and tender charity rendered her endeavors the more effectual.

Margaret remembered that by the rank in which Providence had placed her and by the authority which the king gave her, the whole kingdom was her family. She procured holy and zealous pastors and preachers for all parts of the kingdom and had the comfort to see many abuses, which had crept in, corrected.

During a civil war which broke out in Scotland, Malcolm and his son Edward were killed. The queen at this time was on her own deathbed and it was only her heroic virtue that enabled her to bear his affliction. Four days after the death of her husband she passed away amid the prayers of those gathered about her.

At the change of religion in Scotland, the remains of St. Margaret and her husband were privately rescued from the plundering mob and carried to Spain, where they still are. During the reign of Queen Mary Stuart, the head of St. Margaret was taken to Edinburgh, but during her flight was given to the Scots Jesuits at Douay, where it is still kept in a silver case.

* * *

USE UP STALE BREAD.

Bread is one of the items most commonly wasted in many American households, say the specialists of the United States department of agriculture. This waste is probably due to the fact that many housekeepers do not think of bread as costing much and are careless about its use or do not know what to do with the odds and ends frequently found in the bread box.

Good, fresh bread has a spongy texture, which in time disappears, leaving the bread dry and crumbly, the moisture gradually passing out through the crust. Bread a little too stale to be appetizing, but not yet hard, may be freshened by putting it into the oven for a few minutes. The heat seems to drive the moisture from the crust back into the center of the loaf, making the crust more crisp and the crumb a little more spongy. Some housekeepers moisten the surface of the bread and sometimes cover it before putting it into the oven, but others think that moistening injures the texture of the crust without improving the crumb.

Rolls or biscuits which have a greater surface in proportion to their size dry out more rapidly than loaves of bread. It is good planning, therefore, not to provide more than will be used at a meal or at least a day after baking. For similar reasons, bread stays fresh longer in the loaf than after it is sliced. No more than will be needed should be cut for any one meal, and one loaf should be used up before the next is cut into. When the bread needs freshening it is a good plan to cut the required slices and put them into the oven for a few minutes just before serving.

Toast.

Toast is another form in which partly stale bread can be made attractive. In many families it is served only for breakfast, luncheon or supper, but the custom which many high-grade restaurants have adopted of serving thin, crisp, hot toast with the more substantial meals might well be followed at home. Such dishes as chopped meat with gravy, creamed chicken or fish, poached eggs, melted cheese, cooked asparagus, Swiss chard, baked tomatoes, etc., are served very commonly on toast. Cream or milk toast (that is, toast with a cream sauce or milk gravy, perhaps flavored with a very little chipped beef, salt fish or other savory) may be used as the main dish at breakfast, luncheon or supper. Slices of toast may also be dipped in water or milk and beaten egg and lightly browned on a hot greased pan. The recipe for this dish, which is called by various names, is given in the appended recipes under the heading "Egg toast." It may be used at breakfast, and has the advantage of making the eggs "go further" than if used in a separate dish, or it may be served with cinnamon and sugar, syrup, or any sweet sauce for dessert.

As a Breakfast Food.

Another good way of using stale bread, or of treating bread so that it shall not become stale, is to put the pieces in the warming oven or on the back of the stove and leave them until they are crisp and a delicate brown throughout. This is often called twice-baked bread and is very popular with children and also with grown-ups, who like its "crunchiness" and the flavor which comes with the slight browning. The rusks, which used to be commonly served like breakfast cereals in some parts of the country, were made by crushing such twice-baked bread with a rolling-pin.

Crumbs Valuable in Cookery.

There is nothing new in the idea of using bread crumbs in cookery, and most housekeepers are in the habit of having some on hand for use in scalloped dishes, stuffing for meat, puddings, etc. Few realize, however, how much more generally they might be utilized. Many commercial bakers use bread crumbs to some extent as a substitute for flour in many sorts of cakes, cookies, puddings etc. Crumbs may also be used instead of flour and starch for thickening soups and sauces.

Any bits of bread which cannot be eaten on the table should be saved and crumbed for use in cooking. Some housekeepers keep two kinds on hand—one, stale crumbs made chiefly from the inside of the loaf and suitable for use in the place of flour; and dried crumbs made from any part of the bread browned a little in a very slow oven and crushed fine to be used in scalloped dishes, for the coating of croquettes or other fried foods or wherever a crusty fine crumb is needed. To prevent their growing musty, crumbs should be kept in dry air-tight containers. Fruit jars are often convenient for the purpose.

Stale Bread Recipes.

Vegetable soup thickened with bread crumbs.

1 quart skim milk, 1 cup bread crumbs, or 2 large slices stale bread, salt. Small amount spinach or outer leaves lettuce (not more than 4 ounces), 1 small slice onion.

Cut the vegetables into small pieces and cook with the bread crumbs in the milk in a double boiler. If a large quantity is being prepared, as in a school lunch room, for example, put the vegetables through a meat chopper. In this case slices of bread may be ground with the vegetables in order to absorb the juice.

Pancakes.

1 cup crumbs, 2½ cups skim smilk, ½ cup flour, 4 teaspoons baking powder, 1 teaspoon salt, 1 teaspoon sugar, 1 teaspoon melted fat, 1 egg.

Soak crumbs in milk for three-fourths of an hour. Then add other ingredients and cook on a hot griddle, like ordinary pancakes. If sour milk is used, substitute one-half teaspoon baking soda for the 4 teaspoons baking powder.

Gingerbread.

1 cup molasses, ½ cup boiling water, 1 1-3 cups fine bread crumbs, 2-3 cup flour, 1 teaspoon baking soda, 1½ teaspoons ginger, ½ teaspoon salt, 4 teaspoons melted lard or other fat.

Add water to molasses and combine with the dry ingredients mixed together, then add fat, and beat. Bake for about 25 minutes in a hot oven.

Indian Pudding Made With Crumbs.

1 cup fine crumbs, 1 quart skim milk, 1-3 cup sugar, ½ cup molasses, 2 tablespoons melted butter or other fat, ½ teaspoon ginger, ½ teaspoon cloves, ½ teaspoon cinnamon.

Scald the crumbs in milk; add the other ingredients; and bake 1½ hours in a slow oven. This pudding may be made with any kind of bread crumbs, but it furnishes an especially good means of using up stale corn bread.

Egg Toast.

6 slices bread, 1 egg, 1 cup milk, skim milk, or water, Z teaspoon salt.

Beat the egg, and add the liquid and salt. Let the bread soak in the mixture until slightly soft. Then fry to a light brown on a hot, well greased pan or griddle. More eggs may be used if available.

RACHEL.

The Jewish nation was at one time a nation of shepherds, and it was probably from this reason that the Hebrew word for a mother sheep, or ewe, was given to some of the Jewish women, Rachel meaning "ewe."—The Catholic Citizen.

* * *

Not infrequently it is the fault of parents when young people take to dangerous reading, for fathers and mothers are not always careful to supply reading that is safe and wholesome as well as attractive and cultivating.—Western Watchman.

* * *

NO TRAITORS AMONG WOMEN.

"The first and only kind word uttered in behalf of Our Lord during His trial and condemnation," remarked a preacher in one of a series of studies on the Passion delivered in a Brooklyn church during Lent, "was spoken by a woman, the wife of Pilate the Roman governor, who sent word to her husband to 'have nothing to do with that Just Man.' There wasn't a man big enough or brave enough," continued the preacher, "to stand up for Christ when He was in the hands of His enemies." The loyalty of woman as the Scriptures picture it, evokes this additional tribute from the Catholic Herald:

"We must be struck with the fact that all through the Scriptures, and especially in the New Testament, women are in evidence everywhere as the great supporters of religion. When the men are weak and vacillating, when they doubt and hesitate, as even the Apostles doubted and hesitated, the women show the greatest faith and resolution. There is no counterpart to the renegade Judas, or the cowardly Peter, among the women who surround Our Lord. They neither betrayed Him nor denied Him. The disciples left Our Lord on His journey to Calvary, but the women of Jerusalem met and sympathized with Him; Veronica wiped His bloody face and His Holy Mother stood at the foot of the Cross and received His body as it was taken down from the instrument of execution. It was to the ever faithful Magdalen and 'the other Marys' that His resurrection was first made known on Easter morn."—Catholic News.

* * *

In the hurried rush of modern life there is a perceptible decline in hospitality—not as to quantity, for anything so gracious may not be measured—but in ideals. When private entertainments are being more and more given in hotels, rather than in homes, and when one hears society matrons voice their relief at the paying of what they call their "social debts," one may be pardoned for moralizing.—The New World.

* * *

In June.

I'd like to put away my books;
The day is far too bright
To bother about spelling words,
And doing sums just right.

I'd like to run about the woods,
And paddle in the brook,
And stay from morning until night
Away from every book.

But I will never dare to go
Till father says I can.
It's awful hard to be a boy—
I wish I was a man.

—George Makejoy in Ave Maria.

Patron Saints of Soldiers.

If your son goes marching off to war, you will ask all your good friends in heaven to pray to God for his protection. There are many saints in heaven renowned for bravery in war, whose intercession you will ask quite naturally. For instance, there is the Archangel St. Michael, who is regarded as the chief patron of chivalry. It is piously believed that the conqueror of the rebellious angels leads the souls of the dead soldiers into the presence of God. The Church calls him the standardbearer of Christ, and we read that St. Michael guided Clovis when he led his army against the enemy at Vouille.

St. Martin, the famous Bishop of Tours, was the son of an officer, and he also had a long military career before he became a monk and subsequently a bishop. Devotion to St. Martin was very popular throughout the middle ages, when many churches were dedicated to him.

St. Peter was invoked as the protector of soldiers by the Carlovingian race.

St. George, St. Maurice, St. Sebastian, St. Dominus were all martyrs, and they, too, are invoked as patrons of soldiers. The story of St. George is a fascinating one; he was imbued with the spirit of bravery by his mother's teaching.

St. Barbara is the patroness of artillery. She is also invoked against thunder, and is regarded as the protectress of fortresses, artillery ranges and powder magazines. The latter are often spoken of in the French navy as "la Sainte Barbe," the French version of the saint's name.

St. James the Apostle is often represented riding with a drawn sword in his hand; he, too, is frequently invoked by soldiers on account of his frequent apparitions on battlefields to assure the Christian armies of victory.—Exchange.

YOUR FLOWER GARDEN.

Who does not love nasturtiums, which may be planted along the walks as a border; and the vining nastrtiums are the best annual flower to cover the porch or windows. The nasturtium is easily grown, asking only that the flowers be picked often; otherwise they will go to seed and cease blooming. There are few flowers that can compare with nasturtiums in richness and variety of color, freedom of bloom, ease of culture and general usefulness. The variety known as Queen of Tom Thumbs is the best for bordering and pot planting, or for window boxes, being a dwarf nasturtium. The best variety of climbing nasturtium is the Chameleon, though most any variety is good.

And you can scarcely imagine how a bed of many-colored poppies will enrich the beauty of your garden. The best varieties of poppies are: First, the Oriental Poppy, which is one of the showiest of all, producing enormous scarlet flowers with purple centers. Admiral—glistening white in color, with a broad band of brilliant scarlet around the edge. Bride—very large, pure-white blossom. Daneborg or Danish Flag—producing brilliant scarlet flowers, with a silvery white spot on each petal, forming a white cross. Tulip—large, tulip-shaped flowers, producing flowers of dazzling scarlet. Shirley Poppy—the most common of all poppies, producing flowers of various colors, shades of rose, pink, carmine and brilliant scarlet, and some have white edges.

A SENSIBLE FATHER.

One day little Prince Charles of Sweden was about to enter a courtyard which was forbidden to the royal children. The sentry barred his way.

"Do you know who I am?" he demanded in a fury.

"You are Prince Charles, but I cannot let you pass," said the man firmly.

"Then make sure you shall get your twenty-five, according to the law." And the boy ran to the king, his father, demanding that the man should receive twenty-five lashes, the usual punishment for insulting a member of the royal family.

"Here," said the king, "are twenty-five pieces of silver. Give them to him for doing his duty."

Prince Charles carried them to the sentry.

"Here are the twenty-five, as I promised you," he said.

The soldier bowed low, but there was a twinkle in his eye, and in that of the young prince, also, which showed that they both understood.

FAIREST AMONG WOMEN.

Sweeter than the sweetes roses far,
And lovelier than lilies are,
All, all that is most pure, most good,
In God-created womanhood,
She was—ard is—a Virgin soul:
The stars compose her aureole,
The sunbeams clothe her, at her feet
The moonlight gathers soft and sweet:
In her all excellences meet.
—Alfred Gurney, in the Sentinel of the Blessed Sacrament.

* * *

No man that's clean inside and out; who neither looks up to the rich nor down on the poor, who can lose without squealing and who can win without bragging; who is considerate of women, children and old people; who is too brave to lie, too generous to cheat, and who takes his share of the world and lets other people have theirs, is a true gentleman.—Exchange.

* * *

A woman of honor should never suspect another of things she would not do herself.—Marguerite de Valois.

St. Mary's Academy Salt Lake City

At the Red Cross benefit in the Salt Lake theatre Monday night last members of the St. Mary's orchestra played "My Heart, at Thy Sweet Voice"; solo, Miss Adine Brownlee; first violin, Frances Douglass; second violin, Dean Steiner; Viola, Lucile Jenkins; cello, Carrie Douglas; harp, Mrs. Edward McGurrin; piano, Miss Mayme Noble.

* * *

Miss Blanche Marks, class '15, has been the welcome guest of St. Mary's since the closing at the university. She will remain at the academy during commencement week. It is a gratification to the faculty of any school to see their students acquit themselves creditably in an advanced course. Miss Marks in two years has completed the university course, with an A. B. degree. She also "made" varsity dramatics and was one of four chosen for a series of public readings given by the advanced class in expression throughout the state.

The Minim gymnasium class, under the direction of Miss Adine Brownlee, will give a unique little entertainment Monday evening at 8 o'clock in the assembly hall of St. Mary's. The little tots have prepared their numbers under the discipline of happiness and if rehearsals are in any sense preludes to a performance, Monday evening's entertainment will be a deep gratification to parents and a pleasure to all present. The program follows:

March ..... Minim class
Piano solos .... Margaret Mary Regan
(a) Dreamy Town.
(b) Dear, Sweet Pansy.
The Dance of Time..... Minim class
Piano solo ..... Worden Robinson
Piano solo ..... Peggy Robinson
My Man John—
My Man John—
Lord ..... Helena Grinthweight
Lady ..... Margaret Fitzgerald
My Man John..... Eugene McCullough
French Doll Dance .....
.... Wilma Forrester, Elva Forrester
Piano solo ..... Maxine Steffean
O No, John—
Lord ..... Catherine Saunders
Lady ..... Gertrude Airys
Japanese Song—
Helena Grinthweight, Josephine Wallace, Norma Rinshaw, Helen Weighall, Eugene McCullough, Margaret Mary Regan.
Chorus ..... Minim class

* * *

A closing program was given in the Minim room Friday afternoon for Sister Superior. The selections in reading, music and song were beautifully rendered by the little girls.

Piano solo ...Mary Catherine McGurrin
Recitation, Small Beginnings .....
..... Lucille Delury
Recitation, Schoolroom I Like Best
..... Fredrica Moore
Piano solo, Summer Joys.....
..... Cecilia Gibbons
Recitation, Our Report.....
.....Eight little girls
Song, Sail, Baby Sail.....Class
Recitation, At the Party.....
.....Nora M. Neville
Piano solo, Dear, Sweet Pansies....
.....Margaret Mary Regan
Song, America ..... Class
Piano .....Maxine Steffian
Recitation, Who Made the Speech
..... Adrienne Symons
Recitation, Tri-Colors .....Three girls
Chorus ..... Class
Piano solo ..... Angelina Grosso
Valedictory ..... Sybil Kilduff

Feed Your Own Family First

Don't feed high-priced human food to hogs or chickens.

Don't send valuable food to the incinerator or the fertilizer heap.

Don't pour into the sewer nourishing food in the shape of milk, skim milk, sweet or sour, soup, gravy, or melted fat, or water in which cereals or vegetables have been cooked.

Keep good food out of your garbage pail and kitchen sink.

Demonstrate thrift in your home.

Make saving, rather than spending, your social standard.

Probate Notice.

IN THE DISTRICT COURT OF THE Fifth judicial district, State of Utah, County of Juab. In the matter of the estate of J. E. Driscoll, deceased.

Notice is hereby given that, in pursuance of an order duly made by said court, in the matter of the estate of J. E. Driscoll, deceased, the undersigned, administratrix of said estate, will sell at private sale, to the highest bidder for cash, and subject to confirmation by said court, all the right, title, interest and estate of the said J. E. Driscoll, deceased, in and to the real property hereinafter described, and all the right, title and interest that the said estate has by operation of law or otherwise acquired in said real property, being described as follows:

Lots Nos. 51 and 52, block 3, Union Heights addition or subdivision, of Salt Lake City, Utah.

Said sale will be made on or after Monday, June 25, 1917, and written bids will be received by the administratrix, Mary H. Driscoll, at the office of the Eureka Banking company, at Eureka City, Juab county, Utah, for the separate parcels of real estate herein enumerated. Terms and conditions of sale, cash; ten per cent of the purchase money to be paid at the time of sale, balance on confirmation of sale.

Dated this 4th day of June, 1917.

MARY H. DRISCOLL,
Administratrix of the Estate of J. E. Driscoll, Deceased.

Edward Pike, Attorney for Administratrix.

Date of first publication, June 9, 1917.

Millinery Special

$5.00

Your choice of any hat on display Friday and Saturday. All midsummer effects, worth $12, $15 and $18. Your choice at $5.00.

GZMI

OUR BOYS AND GIRLS

A Corner of the Paper Especially for Them.

Edited by Aunt Patricia.

Letters to Aunt Patricia should be addressed to her in care of the Intermountain Catholic, Salt Lake City, Utah.

Don't Be Mad at Mother.

Don't be mad at mother
When her patience seems to break
'Neath the thousand little duties
That she does for childhood's sake;
If she scolds a bit when worried,
If her temper seems to slip;
Her brow may wear a wrinkle,
But a smile is on her lip.

Don't get mad at mother
If she seems a little cross;
It's a privilege she possesses
As the manager, and boss;
And perhaps beneath her worry—
And her temper stern and ill—
She's the same old lovely mother
With a heart that loves you still

Don't get mad at mother
When her cares and worries seem
To fret her and arouse her—
Maybe mother has her dream,
And it fades as yours does often,
And her many hours go wrong—
And she can't be always smiling
Nor forever hum a song.

—Baltimore Sun.

* * *

Dear Nieces and Nephews:

My old heart has been made happy this week, for many letters have come from my dear children all over the country. Two letters, I must confess, pleased and flattered Aunt Particia exceedingly. One was from Cecilia, away off in Montana, and the other from Teresa, one of my little Utah nieces. These letters told me plainly that someone was interested in me, and wanted to know just what aunt Patricia looks like, who she is, where she comes from, and all about her little house, and oh! so many more questions. It was strange that I should receive two letters so alike, and on the same date, too. So today I shall try to answer one of the questions from these darling little girls. As to what I look like—well, I would rather you asked someone else. My sister Peggy, who lives with me, could tell you best, for she knows how I look when I'm cross and when I'm happy, and in all my other moods. Any way, I never could tell you how I look—I'm that queer.

Well, now for the question No. 2. Why, I'm just your own Aunt Patricia, who keeps the little candy store just around the corner, come in and see some day, and if I am there we'll have a lovely visit. If I'm not there my sister Peggy will be, and then you can ask her what I look like. If you see a little old lady in brown that is your Aunt Patricia, I always wear a brown dress and a white apron with wee pockets, one to carry my bunch of keys and one to hold my spectacle case. I always lock your precious letters away in a secret drawer of my big desk, for I shouldn't like to lose one of them for the wide, wide world, and there might come a robber, you see. I've read of such awful folk, and they come with their faces covered up and take what one most values, and I fear they might take your letters. So one of those keys, the big one, is the key to my desk. I always carry my spectacles because I take a walk every evening with sister Peggy away downtown to the office of The Intermountain Catholic, for there might be a letter at my own particular desk in that busy office. And when I find one or a dozen, as the case might be, I sit right down, put on my "specks" and read them then and there.

Just a word about my appearance, for Peggy might forget these all important facts. My eyes are blue, my hair is snow white, and I weigh—no, I won't tell you how much I weigh, but drop into my candy store some day and see.

Your own loving,
AUNT PATRICIA.

What Mary Gave.

She gave an hour of patient care to her little baby sister who was cutting teeth.

She gave a string and a crooked pin and a great deal of advice to the 3-year-old brother who wanted to play at fashing.

She gave Ellen, the maid, a precious hour to go and visit her sick baby at home, for Ellen was a widow and left her child with its grandmother while she worked to get bread for both. She could not have seen them very often if our Mary had not offered to tend the door while she was away.

But this is not all that Mary gave. She dressed herself so neatly, and looked so bright and kind and obliging that she gave her mother a thrill of pleasure whenever she caught sight of the young, pleasant face.

She wrote a letter to her father, who was absent on business, and gave interested attention to a long story by an old lady, and when it was ended, made her happy by a kiss.

Thus she had given valuable presents to six people in one day, and yet she had not a cent.—Exchange.

Why They Laughed.

"O Mamma!" said Bessie, "May Simmons
Is greedy as ever can be;
For today she had apples, and she took
The one that I wanted for me.
For I spied it first on the fruit dish;
But May, she was just at my right,
And when they were passed, why, she took it,
And I told her she wasn't polite
To pick out the biggest and reddest,
With a little one there right below.
And all the girls laughed; and, O mamma,
I wonder at what. Do you know?"

—Messenger of the Sacred Heart.

The Way of a Gentleman.

Cardinal Newman's description of a gentleman may be read with profit by every Catholic boy:

"It is almost a definition of a gentleman to say," the illustrious Cardinal writes, "he is one who never inflicts pain. A gentleman is mainly occupied in merely removing the obstacles which hinder the free and unembarrassed action of those about him, and he concurs with their movements rather than takes the initiative himself. The true gentleman carefully avoids all clashing of opinion or collision of feeling, all restraint, or suspicion, or gloom, or resentment, his great concern being to make every one at his ease and at home. He has his eyes on his company. He is tender toward the bashful, gentle toward the distant and merciful toward the absurd. He can recollect to whom he is speaking; he guards against unreasonable allusions or topics which may irritate. He is seldom prominent in conversation, and never wearisome.

"He makes light of favors while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled; never defends himself by a mere retort; has no ears for slander or gossip; is scrupulous not to impute motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes; never takes personalities or sharp sayings for arguments or insinuates evil which he dare not say out. From a long-sighted prudence, he observes the maxim of the ancient sage that we should ever conduct ourselves toward our enemy as if he were one day to be our friend. He has too much good sense to be affronted at insult; he is too busy to remember injuries, and too indolent to bear malice."

"He is patient, forbearing and resigned on philosophical principles. He submits to pain because it is inevitable, to bereavement because it is irreparable, and to death because it is his destiny. If he engages in controversy of any kind, his disciplined intellect preserves him from the blundering discourtesy of better though less educated minds, that, like blunt weapons, tear and hack instead of cutting clean, and mistake the point in argument, waste their strength on trifles, misconceive their adversary and leave the question more involved than they found it. He may be right or wrong in his opinion, but he is too clear-headed to be unjust. He is as simple as he is forcible, and as brief as he is decisive. Nowhere shall we find greater candor, consideration, indulgence. He throws himself into the minds of his opponents; he accounts for their mistakes. He knows the weakness of human reason as well as its strength, its province and its limits."—Catholic Transcript.

Boy Scouts to Raise Produce.

Garden produce and other foods for soldiers' camps for the relief of dependents of militiamen, will be raised this summer by Boy Scouts of Omaha upon a ten-acre tract of land southwest of Elmwood park.

City commissioners Monday approved the request of Scout Executive C. H. English, through the Civic league of Omaha, for use of this plot of ground which was purchased originally for the construction of a septic tank in the neighborhood beyond the park.

Boy Scouts, under the supervision of Mr. English and T. R. Kimball, president of the Civic league, will farm the land this summer and all the produce obtained from the entire ten acres will be used for public relief or for feeding Nebraska's soldier boys.

"This is not a child's work, but is a serious undertaking, sincerely launched," declared Mr. Kimball in a communication to the city commission, asking the privilege of using the municipal tract.

Mayor Dahlman moved that the Scouts be granted immediate use of the land, and without a dissenting vote the commissioners approved the plan.

Pious Fury Converts Some Pagans.

Father Tisserand of the Lazarist mission at Chicow, relates that on a certain occasion a young man, one of three brothers belonging to a family of pagans so intense in their devotion that they possessed an oratory dedicated to idols, became converted by the missionaries.

Returning to his home he entered the oratory and, as if possessed by fury, fell upon the sacred idols, cast them from their pedestals, broke them in pieces and finally demolished the whole oratory itself. His old mother and his brothers, thinking he was demented, ran for the neighbors, who, finding that the youth had become calm and was apparently possessed of his reason, predicted that some great misfortune would fall on the family for such desecration. But the Christian took his catechism and asked one of those present to read. After having heard some pages aloud, the whole assemblage became impressed with the facts of Catholic doctrine. They came again to get further instruction, and finally accepted the new faith. Thus the pious rage of the first convert was the means of adding a few more souls to the goodly number that follow the teaching of the Lazarists of Che-Kiang.

SUMMER MASS SCHEDULE

For Motorists and Those on Vacations.

SALT LAKE CITY.
Complete schedule on page 8, column 7.

OGDEN.
St. Joseph's church, Very Rev. P. M. Cushnahan, V. G., pastor; Rev. John D. Lagan, assistant. Masses on Sunday at 6.30, 8 and 10.30 o'clock, except during July and August, when the last Mass is at 10 o'clock.

PARK CITY.
St. Mary's church, Rev. Thomas Galligan, pastor. Sunday Masses at 8 and 9.30 o'clock.

GARFIELD.
Good Shepherd parish, Rev. F. A. Murphy, pastor. Sunday Mass at 9.15 a. m., in nonsectarian church.

PLEASANT GREEN.
Good Shepherd parish, Rev. F. A. Murphy, pastor. Sunday Mass at 8 o'clock.

MURRAY AND MIDVALE.
Schedule of Masses will be found on page 8, column 7.

PROVO.
St. Peter's church, Rev. M. F. Killeen, pastor. Mass every Sunday at 10 o'clock.

EUREKA.
St. Patrick's church, Rev. John Ryan, pastor. Masses every Sunday at 8 and 10 o'clock.

ELY, NEV.
Sacred Heart church, Rev. M. J. O'Reardon, pastor. Mass every Sunday at 11 o'clock, with an additional Mass at 8.30 o'clock on the first Sunday of the month. Mass at McGill at 8.45 o'clock on the second and fourth Sundays of the month. Mass at Ruth on the third Sunday at 7.15 o'clock.

The National Bank of the Republic

United States Depositary.

Capital .....$ 300,000.00
Surplus and profits.. 358,487.63
Deposits 6,265,191.60

E. A. Culbertson.....President
DeWitt Knox .....Vice Pres.
W. F. Earls.....Cashier
George G. Knox....Asst. Cashier

Will be pleased to meet or correspond with those who contemplate making a change in banking connections or opening a new account.

4 Per Cent Interest Paid on Time Deposits.

Good Morning!

Feeling fine, thank you. I sleep on Eberhardt's Sunset Mattresses and Springs.

They bring sweet dreams and refreshing repose. Ask your furniture dealer for them.

Salt Lake Mattress & Mfg. Co.

Phone Wasatch 3299 for Upholstery and Repair Service.

SANITARY Market Co.

22 and 24 W. First South Street.

LARGEST MARKET IN TOWN

Everything From the Soup to the Dessert. All at Popular Prices.

O'DONNELL & COMPANY

UNDERTAKERS AND EMBALMERS

225-227 S. West Temple Street.
Telephone Wasatch 580.
Salt Lake City.

CULLEN HOTEL

EUROPEAN

RATES $1.00 AND UP
WITH BATH, $1.50

Cafe open day and night.

MANAGEMENT OF
FRED J. LEONARD.

Phones Wasatch 2201, 2202.

The Fulton Market

Fresh Fish, Oysters, Poultry. and Eggs
Game in Season.

PROMPT DELIVERY.

70 W. First South. Salt Lake City.

Franklin's

YOUR CATERERS

Pre-eminently Superior Ice Creams, Sherbets and Punches.

Fancy Cakes and Pastries.

Superfine Chocolates.

268 Main St. 108 Main St.
Phone Was. 135.

Joseph Wm. Taylor

UTAH'S LEADING UNDERTAKER and LICENSED EMBALMER.

Telephone Wasatch 351.

Office open day and night.

21, 23, 25 S. West Temple street.
Salt Lake City, Utah.

THE BETROTHED

A Complete and Literal Translation From the Italian of the Great Catholic Novel.
BY ALESSANDRO MANZONI

(Continued From Last Week.)

The street inside this gate, at that time, as now, ran straight forward as far as the canal called the Naviglio; at the sides were hedges or walls of gardens, churches, convents, and a few private dwellings; and at the end of this street, in the middle of that which ran along the brink of the canal, was erected a cross, called the Cross of Sant' Eusebio. And, let Renzo look before him as he would, nothing but this cross ever met his view. Arrived at the cross road, which divided the street about half way, and looking to the right and left, he perceived in the right hand one, which bore the name of Santa Teresa, a citizen who was coming exactly towards him.—A Christian, at last!—said he to himself, and he immediately turned into the street, with the intention of making some inquiries of him. The man stared at and eyed the stranger who was advancing towards him, with a suspicious kind of look, even at a distance; and still more, when he perceived, that, instead of going about his own business, he was making up to him. Renzo, when he was within a little distance, took off his hat, like a respectful mountaineer, such as he was, and holding it in his left hand, put the whole fist of his right into the empty crown, and advanced more directly towards the unknown passenger. But he, wildly rolling his eyes, gave back a step, uplifted a knotty stick he carried, with a sharp spike at the end like a rapier, and pointing it at Renzo's breast, cried, "Stand off! stand off!"

"Oho!" cried the youth, in his turn, putting on his hat again; and willing to do anything, as he afterwards said in relating the matter, rather than pick a quarrel at that moment, he turned his back upon the uncourteous citizen, and pursued his way, or, to speak more correctly, that in which he happened to have set off.

The citizen also continued his route, trembling from head to foot, and every now and then looking behind him. And having reached home, he related how a poisoner had come up to him, with a meek and humble air, but with the look of an infamous impostor, and with a box of ointment or a paper of powder (he was not exactly certain which) in his hand in the crown of his hat, with the intention of playing a trick upon him, if he hadn't known how to keep him at a distance. "If he had come one step nearer," added he, "I'd have run him through before he'd had time to touch me, the scoundrel! The misfortune was that we were in so unfrequented a place; had it been in the heart of Milan, I'd have called people, and bid them seize him. I'm sure we should have found that infamous poison in his hat. But there, all alone, I was obliged to be contented with saving myself, without running the risk of getting the infection; for a little powder is soon thrown, and these people are remarkably dexterous; besides, they have the devil on their side. He'll be about Milan now; who knows what murders he is committing!" And as long as he lived, which was many years, every time that poisoners were talked of, he repeated his own instance, and added: "They who still maintain that it wasn't true, don't let them talk to me; for absolute facts one couldn't help seeing."

* * *

RENZO, far from imagining what a a stab he had escaped, and more moved with anger than fear, reflected, in walking, on this reception, and pretty nearly guessed the opinion which the citizen had formed of his actions: yet the thing seemed to him so beyond all reason, that he came to the conclusion that the man must have been half a fool. It's a bad beginning—thought he, however—it seems as if there were an evil star for me at this Milan. Everything seconds me readily enough in entering; but afterwards, when I am in, I find disagreeabilities all prepared for me. Well, with God's help, if I find—if I succeed in finding—Oh! all will have been nothing!

* * *

HAVING reached the foot of the bridge, he turned without hesitation to the left, along a road called San Marco's street, as it seemed to him this must lead into the heart of the city. As he went along, he kept constantly on the lookout, in hopes of discovering some human creature; but he could see none, except a disfigured corpse in the little ditch which runs between the few houses (which were then still fewer) and the street, for a part of the way. Having passed this part he heard some cries, which seemed to be addressed to him, and turning his eyes upwards in the direction whence the sound came, he perceived at a little distance on the balcony of an isolated dwelling, a poor woman with a group of children around her, who, caling to him, was beckoning her hand to entreat him to approach. He ran towards her, and when he came near, "O young man," said the woman, "in the name of the friends you've lost, have the charity to go and tell the commissary that we are here forgotten! They've shut us up in the houses as suspected persons, because my poor husband is dead; they've nailed up the door, as you see, and since yesterday morning nobody has brought us anything to eat; for the many hours I've stood here I have not been able to find a single Christian who would do me this kindness, and these poor little innocents are dying of hunger!"

"Of hunger!" exclaimed Renzo, and putting his hands into his pocket, "See here!" said he, drawing out the two loaves, "send something down to take them."

"God reward you for it! wait a moment," said the woman, and she went to fetch a little basket, and a cord by which to lower it for the bread. Renzo at this moment recollected the two loaves he had found near the Cross on his first instance into Milan, and thought to himself—See! it's a restitution, and perhaps better than if I'd found the real owner; for this surely is a deed of charity!

"As to the commissary you mention, my good woman," said he, putting the bread into the basket, "I'm afraid I can't serve you at all; for, to tell you the truth, I'm a stranger, and have no acquaintance with any one in this country. However, if I meet any one at all civil and human to speak to, I'll tell him."

The woman begged he would do so, and told him the name of the street, by which he might describe the situation.

"You, too, I think," resumed Renzo, "can do me a service, a real kindness, without any trouble. A family of high rank, very great signors here in Milan, the family of . . .; can you tell me where they live?"

"I know very well there is such a family," replied the woman; "but where it is I haven't the least idea. If you go forward into the city, in this direction, you'll find somebody who will show you the way. And don't forget to tell him about us!"

"Don't fear it," said Renzo; and he pursued his way.

* * *

AT every step he heard increasing, and drawing nearer, a noise which he had already begun to distinguish as he stood talking with the woman; a noise of wheels and horses, with a tinkling of little bells, and every now and then a cracking of whips, and loud vociferations. He looked before him, but saw nothing. Having reached the end of this winding street, and got a view of the square of San Marco, the objects which first met his eye were two erect beams, with a rope and sundry pulleys, which he failed not immediately to recognize (for it was a familiar spectacle in those days) as the abominable instrument of torture. It was erected in that place (and not only there, but in all the squares and most spacious streets) in order that the deputies of every quarter, furnished with this most arbitrary of all means, might be able to apply it immediately to any one whom they should deem deserving of punishment, whether it were sequestrated persons who left their houses, or officers rebelling against orders, and whatever else it might be; it was one of those extravagant and inefficacious remedies, of which, in those days, and at that particular period especially, they were so extremely prodigal.

While Renzo was contemplating this machine, wondering why it was erected in that place, and listening to the closely approaching sound, behold, he saw appearing from behind the corner of the church a man ringing a little bell; it was an apparitore; and behind him two horses, which, stretching their necks and pawing with their hoofs, could with difficulty make their way; and drawn by these a cart full of dead bodies, and after that another, and then another, and another; and on each hand monatti walking by the side of the horses, hastening them on with whips, blows and curses. These corpses were for the most part naked, while some were miserably enveloped in tattered sheets, and were heaped up and twined together, almost like a nest of snakes slowly unfolding themselves to the warmth of a mild spring day; so that at every trifling obstacle, at every jolt, these fatal groups were seen quivering and falling into horrible confusion, heads dangling down, women's long tresses dishevelled, arms torn off and striking against the wheels, exhibiting to the already horror-stricken view how such a spectacle may become still more wretched and disgraceful.

The youth had paused at the corner of the square, by the side of the railing of the canal, and was praying, meanwhile, for those unknown dead. A horrible thought flashed across his mind. Perhaps there, amongst these, beneath them! . . . Oh, Lord! let it **not be true!** help me not to think of it!

* * *

THE funeral procession having disappeared, he moved on, crossing the square, and taking the street along the lefthand side of the canal, without other reason for his choice than because the procession had taken the opposite direction. After going a few steps between the side of the church and the canal, he saw to the right the bridge Marcellino; he crossed it, and by that oblique passage arrived in the street of the Borgo Nuovo. Casting his eyes forward, on the constant lookout for some one of whom he might ask direction, he saw at the other end of the street a priest clothed in a doublet, with a small stick in his hand, standing near a half open door, with his head bent, and his ear at the aperture; and very soon afterwards he saw him raise his hand to pronounce a blessing. He guessed—what in fact was the case—that he had just finished confessing some one; and said to himself: This is my man. If a priest, in the exercise of his functions, hasn't a little charity, a little good nature and kindness, I can only say there is none left in the world.

In the meanwhile the priest, leaving the doorway, advanced towards Renzo, walking with much caution in the middle of the road. When he was within four or five paces of him, Renzo took off his hat and signified that he wanted to speak to him, stopping, at the same time, so as to let him understand that he would not approach too indiscreetly. The priest also paused, with the air of one prepared to listen, planting his stick, however, on the ground before him, to serve, as it were, for a kind of bulwark. Renzo proposed his inquiries, which the good priest readily satisfied, not only telling him the name of the street where the house was situated, but giving him also, as he saw the poor fellow had need of it, a little direction as to his way; pointing out to him, i. e. by the help of right and left hands, crosses and churches, those other six or eight streets he had yet to traverse before reaching the one h was inquiring after.

"God keep you in good health, both in these days and always!" said Renzo: and as the priest prepared to go away, "Another favor," added he; and he told him of the poor forgotten woman. The worthy priest thanked him for having given him this opportunity of conveying assistance where it was so much needed; and saying that he would go and inform the proper authorities, took his departure.

Renzo, making a bow, also pursued his way, and tried, as he went along, to recapitulate the instructions he had received, that he might be obliged as seldom as possible to ask further directions. But it cannot be imagined how difficult he found the task; not so much on account of the perplexity of the thing, as from a fresh uneasiness which had arisen in his mind. That name of the street, that tracing of the road, had almost upset him. It was the information he had desired and requested, without which he could do nothing; nor had anything been said to him, together with it, which could suggest a presage, not to say a suspicion, of misfortune. Yet how was it? The rather more distinct idea of an approaching termination to his doubts, when he might hear either, "She is living," or, on the other hand, "She is dead"—that idea had come before him with so much force, that at that moment he would rather have been in ignorance about everything, and have been at the beginning of that journey of which he now found himself so near the end. He gathered up his courage, however:—Ah! —said he to himself,—if we begin now to play the child, how will things go on?—Thus re-emboldened as best might be, he pursued his way, advancing further into the city.

What a city! and who found time in those days to recollect what it had been the year before, by reason of the famine!

* * *

RENZO happened to have to pass through one of its most unsightly and desolated quarters; that junction of streets known by the name of the Carrobio of the Porta Nuova. (Here, at that time, was a cross at the head of the street, and opposite to it, by the side of the present site of San Francesco di Paola, an ancient church, bearing the name of Santa Anastasia.) Such had been the virulence of the contagion, and the infection of the scattered corpses in this neighborhood, that the few survivors had been obliged to remove; so that while the passerby was stunned with such a spectacle of solitude and desertion, more than one sense was only too grievously incommoded and offended by the tokens and relics of recent habitation. Renzo quickened his steps, consoling himself with the thought that the end of his search could not yet be at hand, and hoping that before he arrived at it, he would find the scene, at least in part, changed; and, in fact, a little further on, he came out into a part which might still be called the city of the living—but what a city, and what a living! All the doorways into the streets kept shut from either suspicion or alarm, except those which were left open because deserted or invaded; others nailed up and sealed outside, on account of the sick, or dead, who lay within; others marked with a cross drawn with coal, as an intimation to the monatti that there were dead to be carried away: all more a matter of chance than otherwise, according as there happened to be here, rather than there, a commissary of health, or other officer, who was inclined either to execute the regulations, or to exercise violence and oppression. Everywhere were rags and corrupted bandages, infected straw, or clothes, or sheets, thrown from the windows; sometimes bodies, which had suddenly fallen dead in the streets, and were left there till a cart happened to pass by and pick them up, or shaken from off the carts themselves, or even thrown from the windows. To such a degree had the obstinacy and virulence of the contagion brutalized men's minds and divested them of all compassionate care, of every feeling of social respect The stir of business, the clatter of carriages, the cries of sellers, the talking of passengers, all were everywhere hushed; and seldom was the death-like stillnss broken but by the rumbling of funeral cars, the lamentations of beggars, the groans of the sick, the shouts of the frantic, or the vociferations of the monatti. At daybreak, midday, and evening, one of the bells of the cathedral gave the signal for reciting certain prayers proposed by the Archbishop; its tones were responded to by the bells of the other churches; and then persons might be seen repairing to the windows to pray in common; and a murmur of sighs and voices might be heard which inspired sadness, mingled at the same time with some feeling of comfort.

(To Be Continued.)

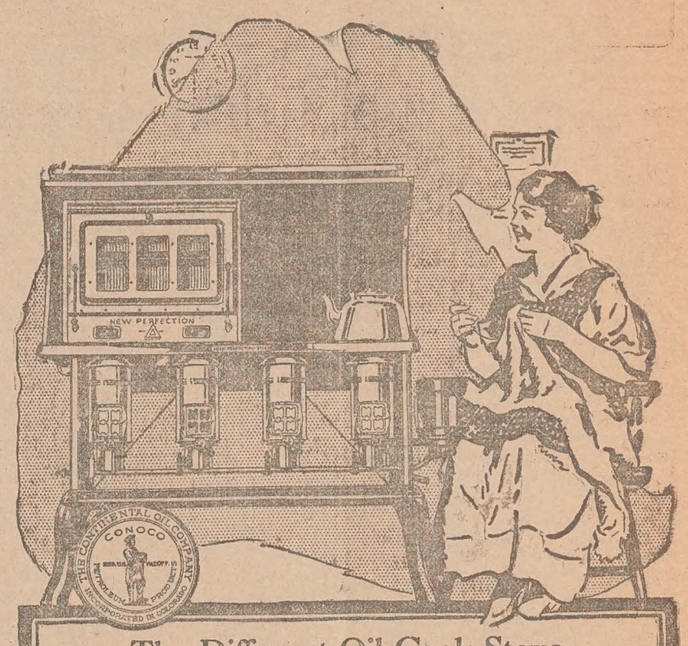
Again the Poor Remember the Missions.

The touching letters that reach the S. P. F. offices are innumerable. Now it is an orphan child who sends her little Christmas gift "to some poor missionary, now a working man who walks to the shop in order to put his car fare, in the mite box; now a group of boys denying themselves candy or toys and proudly forwarding an offering to buy a Chinese baby. Another communication of the same nature has been received through the Pastor of St. Augustine's church, Washington, D. C., revealing stern self-denial on the part of generous giver:

"Enclosed you will find check for $40, which I have been requested to forward to you by a member of the Sodality of the B. V. M. She wishes to be enrolled as a perpetual member of the society for the propagation of the Faith.

I feel that you will appreciate this contribution to your noble work all the more when I tell you that the donor is a poor hard-working colored woman and that it represents a sacrifice on her part. At the same time I can assure you that it is given very cheerfully."

In the Nova Scotia house of assembly a few days ago, Hon. G. E. Faulkner gave notice that on a future day he would move a resolution to place the house on record as favoring the granting of home rule to Ireland.



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It's the New Perfection—the one with the Long Blue Chimneys.
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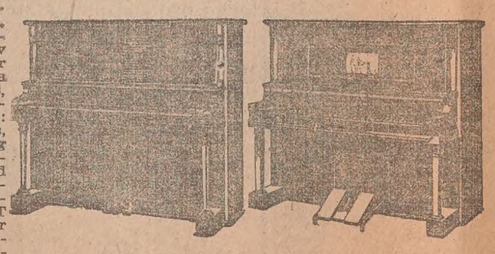
Saw Wood and 'Tend to Your Knitting!

That's Uncle Sam's Prescription for Business "Stage Fright"
If you have anything to buy---buy it now
Every dollar put in circulation helps the FUTURE of our Nation

The success of any community or nation lies not in the **amount** of its wealth, but in the way in which that wealth is **CIRCULATED.** Just as proper circulation of the blood is necessary for the health of the human body, so also is proper **circulation of money** necessary for the welfare of the nation. Our most brilliant military or naval achievements will be hopelessly handicapped if they are not augmented by CONFIDENCE OF THE PEOPLE—by a healthy "circulation" of their wealth and a steady, consistent movement of business life. So if you've anything to buy—buy it now.

Buy that Piano or Player-Piano NOW during the Daynes-Beebe "Graduation" & "Wedding Month" Sale
PAY NO MONEY TILL JULY 1st---after that your own terms
and you SAVE THE PRICE OF A PIANO if you buy in this sale

READ THIS Congress is now considering the War Tax Bill, which will undoubtedly become a law within a few weeks. Among other things, this bill places a heavy tax on all pianos, player-pianos, etc., now in the hands of manufacturers and dealers. The bill provides: "* * * and upon pianos, players, phonographs, graphophones, talking machines and records used in conection with any musical instrument sold by the manufacturer, producer or importer, a tax equivalent to 5 per centum of the price for which sold." BUT THIS IS NOT ALL. The bill further provides for increased duty on all imported materials that go into the manufacture of pianos. This, together with the INCREASED COST of raw materials, means that PRICES MUST BE RAISED.



BUY NOW PIANOS IN THE HOME WILL NOT BE TAXED. But if you unthinkingly wait until this law goes into effect, you will find, when you do buy, THAT THESE TAXES, ADDED TO THE INCREASED COST OF MATERIALS AND THE DUTY, WILL HAVE RAISED THE PRICES $60 TO $125. So the logical time to buy is now! You not only save this advance, but also as much again and more in the SPECIAL SALE PRICES we are making.

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COMMENCEMENTS ARE NEXT WEEK

Bishop to Confer Honors on Pupils of Two Academies

Next week will bring busy days for the students, sisters and instructors of St. Mary's academy, Salt Lake City, and Sacred Heart academy, Ogden. The commencement programs of the two institutions will mark the closing of another most successful year in the two schools for young ladies which are the pride of the diocese. The Rt. Rev. Joseph S. Glass, C. M., D. D., will confer the honors upon the graduates in both institutions, and will deliver the parting message to the splendid young women whom the schools are proudly sending out into the world.

Below are given the commencement week programs of the two schools.

St. Mary's Program For the Next Week

Sunday, June 10, 4 p. m.
Baccalaureate sermon.
Benediction of the Blessed Sacrament.
Monday, June 11, 3 p. m.
March of pupils.
Presentation of flag, Aliene Marie Vance.
Response in the name of the faculty.
Blessing of the flag, Rt. Rev. Joseph S. Glass, C. M., D. D.
"Star-Spangled Banner," chorus, student body; St. Mary's orchestra, accompaniment.
Flag salute, student body.
"To the Flag." Mary Orra McAndrews.
Address, by an officer from Fort Douglas.
Alumnae tea, 4 o'clock.
Tuesday, June 12.
Pontifical High Mass, 9.30 a. m., celebrant, the Rt. Rev. Joseph S. Glass, C. M., D. D.

Class Night Program.

Extase ..... Louis Ganne
St. Mary's Orchestra.
Essay, Patriotism; What Is It? .....
Miss Ruby Penn.
Essay, the Field of the Catholic Short Story .....
Miss Gertrude Broen.
Vocal duet, Fishing ..... Trotere
Misses Marguerite Kelly, Hazel Goins; Miss Veronica Jenkins, accompanist.
Essay, France and the Church .....
Miss Aliene Vance.
Essay, Novels and Novel Reading ...
Miss La Rue Boley.
Concerta No. 9 ..... De Beriot
Miss Frances Douglass.
Accompanist, Mrs. Edward McGurrin.
Essay, Author Friends. .....
Miss Virginia Ramey.
(a) The Old Refrain, chorus (harmonized) ..... Kreizler
(b) My Honey, chorus .....Lynes
Accompanists, piano, Miss Marcella Mitchner; harps, Misses Dorothy Rippe, Gertha Farley.
Sonnet, Fear Not .....
Miss Mary McAndrews.
Essay, the Classic Viewpoint. .....
Miss Helen Harris.
Norwegian Folk-song ..... Borch
St. Mary's Orchestra.
Violins—Misses Adine Brownlee, Frances Douglass, Genevieve Gavin, Mary O'Donnell, Pearl Jackson, Dean Steiner, Mildred Maupin, Aliene Vance, Dorothy Bell, Josephine Ryan.
Viola—Miss Lucile Jenkins.
Cello—Misses Carrie Douglass, Geraldine Gibbons.
Harp—Mrs. Edward McGurrin.
Organ—Mrs. Howard Emge.
Piano—Miss Mayme Noble.
Class song ..... Class of '17
Conferring of medals, diplomas and certificates in commercial department, the Rt. Rev. Joseph S. Glass, C. M., D. D.

Commencement Program.

This will be held Wednesday evening at 8 o'clock:
A la bien-amiee ..... Schutt
St. Mary's Orchestra.
A Sonnet—Wells of Knowledge ....
Miss Veronica Jenkins.
(a) A Hymn of Faith ..... Kremser
Chorus.
(b) Summer—Adapted from Tannhauser ..... Wagner
Soloists, Misses Marguerite Kelly, Hazel Goins. Accompanists: Piano, Miss Marcella Mitchner; harps, Misses Dorothy Rippe, Gertha Farley, Mary Becker.
Inspiration ..... Leo Edwards
St. Mary's Orchestra.
Essay—Poetry and the Present War
Miss Hazel Goins.
Evening Prayer—The Angelus .....
..... Chaminade
Chorus.
Soloists, Misses Marguerite Kelly, Hazel Goins, Rhoda Bruneau, Quirk, Elizabeth O'Connor.
Accompaniment, harps and piano.
Concerto, No. 8 ..... De Bierot
Miss Adine Brownlee.
Accompanist, Mrs. Edward McGurrin.
A Sketch—The Little Dutch Garden..
..... Mawson-Marke
Ruth Bruneau, Hearts-Ease; Margaret Tennant, Pinks; Erma Kuster, Lilies; Monica Schulze, Rue; Hope Murdock, Blue Roses; Marguerite Kelly, Blossoms; Hazel Reed, Ruth Quirk, Weeds; Rhoda Bruneau, Dutch Man; Phillis Sharp, Gletchen; Amelia Schlecht, Tomatoes; Ethel Hogan, Potatoes; Thelma Montgomery, Onions; Glee Ring, Blue Flag; Anna Gillis, Pink Posies; Hazel Goins, Daisies; Veronica Jenkins, Dutch Frau; Wind Mills, Jean Jackson, Elizabeth O'Connor, Grace Hogan, Mary Moshier, Loyola McCullough, Grace Murphy. Accompanists: Piano, Marcella Mitchner; harps, Dorothy Rippe, Gertha Farley and Mary Becker.
Herje Kati ..... Hubay
St. Mary's Orchestra.
Violins, Misses Adine Brownlee, Frances Douglass, Genevieve Gavin, Mary O'Donnell, Pearl Jackson, Dean Steiner, Mildred Maupin, Aliene Vance, Dorothy Bell, Joseph Ryan; viola, Miss Lucile Jenkins; cello, Misses Carrie Douglas, Geraldine Gibbons; harp, Mrs. Edward McGurrin; organ, Mrs. Howard Emge; piano, Miss Mayme Noble.
Valedictory—We Are Sowers of Seed
Miss Marguerite Kelly.
Conferring of Academic Diplomas ...
Rt. Rev. Joseph Glass, C. M., D. D.

Academic Class Honors.

Officers of class 1917—President, Helen Josephine Harris; vice president, Hazel Goins; treasurer, Mary Veronica Jenkins; librarian, Marguerite Angela Kelly.
Class honors—Highest average, Helen Josephine Harris; class essayist, Hazel Goins; class poet, Mary Veronica Jenkins; valedictorian, Marguerite Angela Kelly.
Successful contestant in essay contest, Miss Josephine Ryan, medal donated by Right Rev. Bishop Joseph S. Glass, C. M., D. D.

Commercial Class Honors.

Highest average in class work, Miss Hazel Soyka, 98 per cent.
Gold medals for speed and accuracy in typewriting, awarded by Remington Typewriting company, to Miss Hazel Soyka and Miss Keith Horne.
Silver medal awarded by the International Typewriting association Miss Hazel Soyka.
In stenography, 80-word test certificate awarded by Remington Typewriter company, Miss Hazel Soyka and Miss Keith Horne.
Certificate in penmanship awarded by the Palmer company, Misses Hazel Soyka, Mary Anderson and Zita Sweeney.

Commencement Days at Ogden Academy

Class night will be celebrated at Sacred Heart academy Wednesday evening beginning at 8 o'clock. The following program will be given:
Springtide ..... Becker
Miss Kislingbury
Piano, Miss Hanson
Violin Obligato, Miss Marguerite Toy
The Reader's Art .....Miss Williams
Some Humbler Poets .....Miss Linsley
Slavische Tanz No. 2 .....Dvorak
First piano: Misses Hanson, Kislingbury; second piano: Misses Quillinan, Eileen F. McNulty

Art exhibit and domestic art display on second floor Wednesday and Thursday, June 13 and 14.
Marche Militaire .....Shubert
Misses Williams and Linsley.
Today ....Miss Kathryn Fitzgerald
To Be, Not to Seem .....Miss Trapp
Vocal Duet, Welcome, Pretty Primrose ....Pinsuti
Miss Quillinan and Miss Hanson
Piano: Miss Kislingbury
The Power of Perserverance.....
.....Miss Ada G. Comstock
The Old Songs .....Miss Kislingbury
The Old Refrain .....Fritz Kreisler
Miss Trapp
Piano: Miss Quillinan
The Magic Circle of Home.Miss Hanson
The Influence of the Magazine .....
.....Miss Quillinan

Commencement Night.

This program will be followed on Thursday evening by the commencement exercises. The program for these exercises, which will also open at 8 o'clock, follows:
Intermezzo ..... Czibulka
Violins, Misses Marguerite Toy, Burnhope, Robbins, B. Foley, Blessing, E. Baum, Felton, M. Kelliher, Sparks.
Cello, Miss D. Nichols.
Harp, Miss Madalyn Toy.
Piano, Miss Smith.
Fairy Footsteps ..... Hollaender
Senior chorus class.
Pianos, Misses Burnhope, W. Astill.
Class essay, Heroes.....
.....Miss Kathryn Fitzgerald
Waltz and chorus from Faust.Gounod
First piano, Misses Kislingbury, Quillinan.
Second piano, Misses Trapp, Hanson.
Reading, As Rose Marie Told It to Poincare .....Miss Humphrey
Miss Linsley.
Polonaise ..... Vieuxtemps
Miss Marguerite Toy.
Piano, Miss Carroll.
Readings—
Forgiven as He Forgave..Miss Kenney
Response to a Suggestion..Miss Kenney
Miss Williams.
Ave Maria ..... Johannes Brahms
Misses Humphrey, Kislingbury, Stander, Hanson, Ford, McCallum, Parker, E. F. McNulty, Kowski, Trapp, Fulmer, E. Brennan, Quillinan, Hankins, K. Erickson, Moslander, M. Dermody.
Piano, Miss Smith.
War, A Necessary Lesson..Miss Kenney
Airs of Our Country..Arr. by Recker
Violins, Misses Marguerite Toy, Burnhope, Robbins, B. Foley, Blessing.
Cello, Miss D. Nichols.
Piano, Miss Carroll.
A Soldier's Prayer .....Miss Humphrey
Valedictory, Memory Pictures ....
..... Miss E. F. McNulty
Class song ..... Class of 1917
Soloist, Miss Kislingbury.
Violins, Misses Marguerite Toy, Burnhope.
Piano, Miss McCallum.
Conferring graduating medals and diplomas in academic course.
Conferring medals for advanced work in English.
Address to the graduates.....
The Rt. Rev. Joseph S. Glass, C. M. D. D.
Following the exercises there will be a reception from 10 until 11.30 o'clock in the academy parlors. The alumnae banquet was dispensed with this year in favor of the Red Cross society, to which contributions will be given instead of to the alumnae fund. There will also be an exhibit of domestic art work on the second floor of the academy on commencement night.

The motto of the graduating class is "Not for ourselves alone." The class flower is the yellow rose and the class colors are gold and white.

Miss Eileen F. McNulty of Ogden will be the class valedictorian; Miss Kathryn Fitzgerald of Salt Lake the class essayist. Miss Gladys Kislingbury of Ogden is the writer of the class song. The other graduates are the Misses Ada G. Comstock of Rexburg, Ida.; Annette M. Hanson, Thistle, Utah; Alice J. Linsley, Thistle, Utah; Madeline Quillinan, Ogden, Utah; Lola E. Trapp, Pocatello, Ida.; Della Williams, Ogden, Utah. Honors in postgraduate work will be conferred upon Miss Lorena Humphrey and Miss Helen Mary Kenney, both of Ogden.

Academy Recital Pleases Big Audience

No academy orchestra in the United States can equal the orchestra of St. Mary's academy, Salt Lake City. Those who attended the recital given in honor of Bishop Glass last Thursday evening agreed without reservation to that declaration, which was made by His Lordship at the conclusion of the program. The recital was an unqualified success, reflecting no end of credit upon the young ladies and upon their very capable instructor.

"I hope the people of Salt Lake appreciate this orchestra," said the Bishop. "I sometimes think that we are too modest about proclaiming the good things we have. This orchestra deserves all the praise we can give it. The young women are devoted to their work, they sacrifice their recreation in order to perfect it, and their instruction is of the best. I learned some two years ago that St. Mary's had an unusual instructor of music, and an unusual orchestra. And in all the times I have heard that orchestra I have never heard an imperfection. No one has failed in her part. The team work, as it were, is splendid."

The Bishop cordially and sincerely thanked the young women for the program, speaking for himself and for the big and enthusiastic audience that filled the assembly hall of the school to its capacity.

Young Ladies' Sodality.

Next Sunday will be Communion day for the members of the Young Ladies' sodality. Following the 8 o'clock Mass breakfast will be served in the breakfast room of Cathedral hall by Miss Marjorie Sheehan and the members of her guild. After the breakfast the little office of the Immaculate Conception will be chanted by the members in the library and then the usual business meeting will be held. All members are requested to be present.

Altar Society Notes

The members of the Cathedral Altar society held their regular meeting last Monday at 3 o'clock in the sewing room of the Cathedral residence. The meeting was presided over by the spiritual director, the Rev. Dr. S. Anzalone. Following the usual business of the day the meeting adjourned and those present went to the library in Cathedral hall to attend the Red Cross meeting.

* * *

The ladies appointed to attend to the altars for Sunday, June 11, are Mrs. M. T. Kearns and Mrs. T. F. Hanrahan.

When the will of the late Oscar G. Murray, president and chairman of the board of directors of the Baltimore & Ohio railroad was probated a fortnight ago, it was found that the greater part of his fortune had been set aside to found a home for the widows and orphans of employees the Baltimore & Ohio railroad. So rarely do our captains of industry permit those who helped them materially in creating their wealth share in the benefits of it, that such an occurrence is especially worthy of record.

Rt. Rev. Andrew Hintenach, O. S. B., chaplain of St. Benedict's academy, Erie, Pa., observed on April 11 the golden jubilee of his ordination. He was formerly Archabbot of St. Vincent's abbey, Beatty, Pa., resigning his charge in 1892.

A WONDERFUL SERMON.

Beginning on column seven of the first page of this issue The Intermountain Catholic prints a sermon which, it is hoped, none of our readers will overlook. We take this means of directing special attention to it.

The sermon was delivered last Sunday in San Francisco by the Rev. William O'Ryan of Denver at the dedication of the Star of the Sea church. As an exposition of modern conditions and as advice in viewing the future, it is indeed a powerful peiece of literature.

We sincerely recommend it to all our readers.

Common Need

The need that is common with most people is the need of a sufficient amount of money. The only certain way to secure this is to invest your surplus earnings in absolutely safe Securities.

You will always be supplied with a satisfactory reserve fund if you systematically invest your surplus in the 6 Per cent Secured Certificates which this Company offers for sale in denominations of $100 and upwards.

Write for booklet and full detailed information.

SALT LAKE SECURITY & TRUST COMPANY
Salt Lake City, Utah

Weddings

Even if you give it away, for a wedding present, the jewelry and silver you buy, should please you first.

With the immensely varied lines we sell, we can easily please you.

Diamonds, rings, necklaces, pins, bracelets, etc. The world's best silver.

BOYD PARK
FOUNDED 1876
MAKERS OF JEWELRY
166 MAIN STREET SALT LAKE CITY

K. of C. Subscribe to the Liberty Bond Issue

One Thousand Dollars' Worth of Bonds Are Taken by Salt Lake Council.

HELP POST CHAPLAIN

The Knights of Columbus of Salt Lake Wednesday night indicated their approval of the Liberty loan by a subscription of $1000 worth of bonds, announcing that this amount would probably be increased at a later date. Officers of the local council were authorized to purchase the bonds at once.

The action of the Salt Lake knights tional officers of the order, who urge follows the policy declared by the nathat the 400,000 members do all in their power to assist the government. The national council, in order to encourage enlistments, announced that during the period of the war the "war clause" of all insurance policies would be revoked and full protection would be given soldiers who are members. As a result of this, dependents of knights killed in battle will receive the full value of the insurance carried and there will be no increase in the premiums paid. Councils in many parts of the country have already voted to pay the insurance assessments of members who enlist.

About twenty members of the Salt Lake council have already enlisted in various branches of the United States service, in the officers' reserve corps, the regular army, the navy, marines and elsewhere. Patriotic feeling runs high among the knights, and the younger members of the order are being encouraged to do their full duty in military service, while the older men are asked to contribute financially.

A committee was also appointed at the meeting to assist Maj. E. H. Fitzgerald of Fort Douglas in furnishing the downtown quarters of the soldiers now being prepared in the Bamberger building. The committee was given full power to do whatever was necessary to complete the project. Members of the committee appointed by Grand Knight A. C. Sullivan are J. Leo Meehan, J. M. Lanigan, Dr. John J. Galligan and J. J. Kavanaugh.

Lecturer Hugh Ryan announced at the meeting last Wednesday evening that at an open meeting next Tuesday night the Very Rev. George S. Rapier, S. M., would speak on the life of Robert E. Lee, the famous confederate leader. Father Rapier, a southerner, is intimately acquainted with the life history of the great general and a genuine treat is promised. Knights are invited to bring nonmember friends to the meeting.

BISHOP URGES ALL TO DO THEIR DUTY

In a telegram sent to all priests of the Diocese of Salt Lake last week the Rt. Rev. Joseph S. Glass, C. M., D. D., urged his people that they "could not be loyal to God if we failed in our duty to our country."

In the telegram, read at all services in the diocese, His Lordship advised Catholics of their duty to subscribe according to their means to the Liberty loan. His telegram said:

"Sunday, June 3, is Liberty Loan Sunday. Urge our Catholic people to buy Liberty bonds. Our beloved country needs every man's service and the help every citizen can render. We cannot be loyal to God if we fail in duty to our country. If sacrifice is necessary it is our joy to know that our great and wonderful country is worthy of our sacrifices. This telegram is to be read at all masses Sunday, the third."

GIVES MISSION TO PEOPLE OF PROVO

The Rev. T. J. Schultz of the Cathedral has returned from Provo, where he conducted a mission for non-Catholics last week in St. Peter's church. The instructions given attracted a large congregation of non-Catholics, who seemed intensely interested in hearing about the doctrines of the Catholic church. The mission was given under the direction of the Rev. M. Killeen, pastor at Provo.

Bishop Confirms Class.

While in San Francisco last week to attend the dedication of the Star of the Sea church, an account of which appears on another page of this issue, the Rt. Rev. Joseph S. Glass, C. M., D. D., also went to Oakland, where he confirmed a large class of children in St. Lawrence O'Toole's church. Bishop Glass returned to Salt Lake Wednesday

Our Lady of Lourdes.

About twenty-four children of the parish were made happy last Sunday, when the long-looked for day of their First Holy Communion arrived. It was an impressive and touching sight to behold the happy little boys and girls approach for the first time "sweetest banquet at which angels minister." The girls dressed in purest white and as brides, wearing long veils and wreaths of fragrant flowers, while the little lads in dark suits, with white ribbons about their arms, marched in solemn procession as the sacred moment arrived. Their devotion was an example to many who for years had enjoyed the privilege that today was the children's for the first time. The 8 o'clock Mass was, indeed, the children's Mass. The hymns were sung with the exquisite devotion from their innocent hearts and the inspiring sermon preached by their pastor, the Rev. W. J. Flynn, was directed to their young souls, imploring them to never forget the happy day and to return often to the "refreshment of holy souls."

Following the Mass breakfast was served at the pastor's home for the First Communicants by the ladies of the parish.

In the evening the children gathered once more at the little church to renew their baptismal vows and to be enrolled in the scapulars. This impressive ceremony was under the direction of the Very Rev. George Rapier, S. M., who also preached the sermon for the evening. The junior choir again sang the hymns and took part in the Benediction services.

* * *

Next Sunday, after the High Mass, there will be a meeting of the ladies of the parish. All are requested to be present, as important business is to be considered.

SOCIAL AND PERSONAL

EVENTS OF WEEK IN SALT LAKE SOCIETY

AN important and interesting social of the coming week will be the tea next Monday afternoon, June 11, when the members of the Alumnae association of St. Mary's academy will entertain the class of 1917 in the parlors of the academy. The affair, which promises to be a brilliant event in alumnae circles, will be held between the hours of 4 and 6 o'clock. A cordial invitation is extended to all the members of St. Mary's alumnae to gather on that afternoon to renew old friendships among the faculty and their schoolmates and to welcome the young girl graduates to the alumnae ranks.

Miss Rose McDonough is chairman of the affair and will be assisted by the members of the hospitality committee, which includes Mrs. Fred Davidson, Mrs. Fred Smith, Miss Mary T. Hughes, Miss Venus Romney and Miss Marion Bruneau. The girls of the classes of '15 and '16 will assist throughout the afternoon, and the guests will be received in the main parlor by the officers of the association, Mrs. P. J. O'Carroll, president; Miss Anna Rotzler, vice president; Miss Ethel Bixby, secretary-treasurer, and Mrs. Freeman Bassett, assistant secretary-treasurer.

The members of the Alumnae association are also invited and urged to attend the other events of commencement week, which include the baccalaureate sermon, which will be preached Sunday, June 10, in the chapel of the academy at 4 o'clock by the Rt. Rev. Joseph S. Glass, C. M., D. D.; the blessing and presentation of a beautiful flag by the class of '17 to the academy, Monday afternoon at 3 o'clock, just preceeding the tea; the Pontifical High Mass on Tuesday morning at 9.30 o'clock, at which all members of the association are especially expected to be present; class night program, Tuesday evening at 8.15 o'clock and commencement night on Wednesday.

* * *

A quiet wedding of the week took place Monday evening at the Cathedral residence, when Miss Agnes Johnston became the bride of John Harrison Deming. The impressive ceremony was performed by the Rev. Dr. S. Anzalone at 8 o'clock in the presence of the relatives and a few close friends of the young couple. A beautifully appointed wedding supper followed at the home of the bride's aunt, Mrs. J. B. Taylor, in E. South Temple street. June roses were used throughout the rooms and as the decorations for the supper table. Crystal baskets of the fragrant and delicately hued flowers were arranged in artistic effect.

The bride was lovely in a wedding gown of white georgette crepe over satin with trimmings of silver lace, and she carried in her arms a shower of bride's roses. Miss Pauline Taylor, the bridesmaid, was frocked in a dainty gown of pink georgette crepe and carried a cluster of bridesmaid roses. Robert Deming acted as best man. Mr. and Mrs. Deming will be at home in Salt Lake after June 15.

* * *

Mrs. J. C. Hanchett entertained the members of the Crystal Bridge club and a few additional friends Wednesday afternoon at her home in S. Eleventh East street. The usual 1 o'clock luncheon was served at the small tables, which were artistically decorated with golden buttercups in crystal baskets. The rooms were gay with spring flowers in profusion.

The guests of the afternoon were Mrs. Thomas Kearns, Mrs. E. A. Wall, Mrs. Frank Cameron, Mrs. John T. White, Mrs. A. Fred Wey, Mrs. Enos Hoge, Mrs. J. A. De Bouzek, Mrs. Joseph Geoghegan, Mrs. Walter Gibbons, Mrs. J. J. Kinney and Mrs. Fred Davidson, and the members of the club present to enjoy the delightful afternoon included Mrs. Ezra Thompson, Mrs. Henry Welsh, Mrs. M. B. Stanley, Mrs. B. O. Mecklenburg, Mrs. Bismark Snyder, Mrs. C. A. Quigley, Mrs. James Langton, Mrs. Elizabeth J. O'Brien, Mrs. A. K. Tiernan, Mrs. James Ivers, Mrs. F. J. Westcott, Mrs. Robert Peal, Mrs. J. C. Lynch, Mrs. J. F. Dunn and Miss Kate Halloran

* * *

Mrs. James Hughes was the hostess at an enjoyable affair Thursday afternoon, when she entertained the members of the Octagon Bridge club at her home in S. Thirteenth East street. Following the usual 1 o'clock luncheon a few tables of bridge were played during the afternoon hours. The house was pretty with garden flowers.

* * *

Mrs. O. J. Salisbury was the gracious hostess one day last week when she presided over a beautifully appointed luncheon in honor of Mrs. D. C. Jackling. A large basket filled with gaily tinted tulips graced the center of the table, and twelve guests were bid to meet Mrs. Jackling.

* * *

A few days before her marriage last Monday, Mrs. Charles Harrison Deming was the honored guest at an interesting affair in the form of a "pantry shower," given by Mrs. A. D. Knowlton and Miss Marjorie Palmer at the Knowlton home in Seventh avenue. During the afternoon the guests enjoyed a novel guessing game, the answers to which were the names of well known pantry articles. About two dozen friends of the young guest of honor were present at the affair.

* * *

Mrs. John A. Stone has issued invitations for an "at home" in the late week at her apartments in the Mecklenburg.

* * *

Mrs. Charles E. Green will entertain at a bridge luncheon this (Saturday) afternoon at her home in the Boulevard apartments.

* * *

Mrs. H. Fred Egan was the hostess and Miss Tessie Harmon the honor guest at a prettily arranged handkerchief shower one evening last week at the Egan home in the Mozart apartments. A delicate color scheme of pink and pale yellow was effectively carried out for the decorations. In the center of the supper table was a bowl of yellow double tulips, while at the corners of the table were artistic little electric candles shaded in canary-colored silk. From the electrolier were festoons of shell-pink maline to the candles, and the place cards were decorated with yellow flowers. Invited to meet Miss Harmon were Mrs. George Finch, Mrs. W. J. Willes, Mrs. Karl Willis, Mrs. Marcus Robbins, Miss Velma Mackay, Miss Vera Johnson, Miss Esther Johnson, Miss Nellie Johnson, Miss Bernice Lyman, Miss Ida Giles, Miss Frances Harmon, Miss Clare Henderson, Miss Edna Henderson.

* * *

Mr. and Mrs. Angus McKellar, Jr., have as their guests Mr. and Mrs. W. T. Lynch of Los Angeles.

* * *

Mr. and Mrs. Marshall Dickerson of Portland, Ore., spent a few days in the city with relatives on their way to Chicago.

* * *

Mrs. Mary Maguire and daughters, Mrs. Richard Monahan and Miss Nellie Maguire, have returned to their home in Butte after a pleasant visit with relatives in the city.

* * *

Mrs. Phillip Finegan left Monday for New Haven, Conn., to visit her mother. She was accompanied by Mrs. Beauta, who will go to New York for the summer.

* * *

Miss Martha Struck will arrive next week from Iowa City, where she has been a student at the University of Iowa.

* * *

Mrs. J. J. Harvey spent a few days during the week in Ogden visiting relatives.

* * *

George Kirk is expected to arrive soon from Chicago to visit his mother, Mrs. John Hickey, in the Buckingham apartments.

* * *

Miss Isabella Griffin, daughter of Mr. and Mrs. John Griffin, will leave next week to spend the summer with relatives in Stewartsville, Minn.

* * *

Mrs. Lewis Meyer of Omaha will come next week to visit her mother, Mrs. Abner Luman, in the Bransford apartments. Mrs. Meyer will be remembered by a host of friends in the city as Miss Mary Luman, who was one of the popular members of the young society set.

* * *

Mr. and Mrs. L. Hauenstein of Denver spent Wednesday in the city visiting Mr. and Mrs. M. B. Parks on their way to California.

* * *

Mrs. Thomas P. Murphy and sister, Miss Josie Fitzgerald, left last Saturday for Towanda, Pa., for the summer.

* * *

Mr. and Mrs. K. E. Williams are receiving congratulations over the arrival of a son on June 1.

* * *

Mrs. Tony Jacobson left last week for California to visit her son, Alex., who will go to Phoenix, Ariz., to enter the military training camp.

* * *

Miss Mary McKellar has had as her guest Miss Kate Dunn of Tooele.

* * *

Miss Mona Rhinard spent last week in Tooele visiting her cousin, Miss Bernadean Licklighter.

* * *

Mrs. P. H. Rowan and daughter, Miss Helen Rowan, have gone to Denver to visit friends for the summer.

* * *

Mrs. William House, accompanied by her two children, arrived in Salt Lake Sunday to visit with her parents, Mr. and Mrs. John Sehy, at their home, 945 N. Thirteenth West.

Park City.

Park City, June 6.—The Rev. Father Boland, C. M., closed a very successful mission Sunday evening and Monday afternoon returned to Salt Lake.

* * *

Sunday afternoon the infant daughter of Mr. and Mrs. Peter Butovich was baptized at St. Mary's church by Father Galligar. The name given the child was Anna and the sponsors were Anna Drklavic and Michael Matovich.

* * *

Miss Theresa Quinn visited in Salt Lake during the week.

* * *

County Commissioner John F. Welsh was a passenger to Coalville Wednesday morning.

* * *

Dr. Milton Murphy arrived in the Park Monday from Omaha, Neb., where he graduated with honors from Creighton School of Medicine and after a short stay in the Park with his mother and brother will go to Portland, Ore., where the young man expects to locate.

* * *

Attorney General Dan B. Shields and daughter Mary visited in the Park Tuesday with their mother, Mrs. John Shields.

* * *

Miss Julia Hurley returned to Salt Lake Thursday afternoon after a short stay in the Park.

* * *

Mrs. C. W. Hodgson returned home Saturday evening after a two weeks' visit with her mother in Hastings, Neb.

* * *

Mrs. Peter Martin and daughter Clarissa returned to their home in Salt Lake Saturday afternoon after a pleasant visit at the home of Mr. and Mrs. John Martin.

* * *

Dr. J. J. Galligan spent Sunday in the Park with his mother, Mrs. Rose Galligan, and his uncle, Father Galligan.

* * *

Mr. and Mrs. J. A. Tallon visited friends in Salt Lake the latter part of the week.

* * *

Michael Martin of Salt Lake spent Sunday in the Park with relatives.

* * *

Frank A. Shields was in the Park during the week visiting relatives, leaving Wednesday evening for Ely, Nev., where he expects to locate.

A student in the department of architecture of the Catholic university, William Cain of Pittsfield, Mass., recently won the annual scholarship competition held under the auspices of the Washington chapter of the American Institute of Architects.

This bank has, with the capacity to handle business of large proportions, a spirit of helpfulness for the small as well as the large depositor.



Walker Brothers Bankers

Salt Lake Churches

CATHEDRAL.
Sunday Masses—6, 8, 9 and 11 a. m.
Weekday Masses—7 and 8 a. m.
Baptisms—3 p. m., Sundays. At other times by special arrangement.
Confessions—Saturdays and the evenings of feast days, 4 to 6 p. m. and resumed at 7.30 p. m.

ST. PATRICK'S.
Sunday Masses at 8 and 10 a. m.
Weekday Mass at 8 a. m.
Confessions—Saturday evenings from 7 to 8 p. m. and every morning before the hour of the Mass on weekdays.

OUR LADY OF LOURDES.
Sunday Masses at 8 and 10 a. m.
Weekday Mass at 8 a. m.

Cathedral of the Madeleine.
East South Temple and B streets. Cathedral residence, 331 E. South Temple street. The Right Reverend Joseph S. Glass, C. M., D. D., pastor; assistants, the Rev. Dr. S. Anzalone and the Rev. Theodore Schultz. Telephone, Wasatch 347.

St. Patrick's Church.
Fourth South between Ninth and Tenth West streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 10.30 o'clock. The Rev. Michael Sheehan, pastor. Residence, 931 W. Third South; telephone, Wasatch 7928.

Our Lady of Lourdes Church.
Eleventh East and Seventh South streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 9 a. m., except on the first Sunday of the month, when it will be held immediately after the 10 o'clock Mass. The Rev. Wm. Flynn, pastor. Residence, 830 S. Eleventh East; telephone, Hyland 1346.

St. Ann's Chapel.
Twelfth South between Fourth and Fifth East streets. Mass and sermon on Sunday at 8.30 o'clock. The Rev. Timothy O'Brien, chaplain; residence, St. Ann's orphanage; telephone, Hyland 3177.

Murray and Midvale.
Masses will be celebrated in Murray on June 3 and June 17 at 9.30 o'clock in Fraternal hall.
Masses will be celebrated in Midvale on June 10 and June 24 at 10.15 o'clock in W. O. W. hall.
The Rev. Timothy O'Brien, pastor. Residence, St. Ann's orphanage, Salt Lake. Telephone, Hyland 3177.

Societies and Choirs.
Holy Name society the first Sunday of each month at 8 a. m.

* * *

Meeting of the St. Vincent de Paul society every Sunday morning at 10 o'clock in the parlors of the cathedral residence.

* * *

Catholic Woman's league meets the first Tuesday of every month at 2.30 at the Ladies' Literary club, 350 E. South Temple.

* * *

Social service department of the Catholic Woman's league meets the last Friday of every month at the office in the Charity Organization building at 128 E. First South street.
Office hours are from 10 a. m. to 12 m., and from 2 p. m. to 4 p. m.
Telephone Wasatch 2165.

* * *

Promoters of the League of the Sacred Heart meet the last Sunday of each month in the sewing room of the cathedral residence at 3.30 p. m.

* * *

Children of Mary sodality every second Sunday of the month at 3.30 a. m.

* * *

Altar society, first Monday of the month.

* * *

Holy Angels sodality every third Sunday at 9 a. m.

* * *

Knights of Columbus every Tuesday night at 8 o'clock, in clubrooms at Hotel Utah.

* * *

Altar Boys' society meets every Friday afternoon at 4.30 o'clock.

Sacred Heart League

Friday, June 15, is the feast of the Sacred Heart, a day of special devotion for the promoters and members of the League of the Sacred Heart. June is the month of the Sacred Heart and all promoters should renew their good intentions during this month to make the best and most of their opportunities as promoters to gain new members for the league. Now, as the feast day draws near, each promoter is urged to notify every member of her band that this is the day of days for the league. All members and promoters should receive Holy Communion on that day and attend the evening devotions, which will be held at 7.45 o'clock in the Cathedral.

At these evening devotions two new promoters will receive their diplomas and crosses. A sermon of special interest to the league will be preached and music for the occasion will be sung during Benediction.

Those having flowers in their gardens are invited to send them for the decoration of the altars for the feast.

Confessions will be heard only during the evening of Thursday.

Always Ready For Service

Husler's

(The Flour of the Hour)

Can You Use an Automobile?

If You Can, Look on Page 5

THE INTERMOUNTAIN CATHOLIC

COLORADO IDAHO UTAH NEVADA WYOMING MONTANA

Vol. 19, No. 32. Eighteenth Year. SALT LAKE CITY, UTAH, SATURDAY, JUNE 23, 1917 Colorado Catholic, Thirty-third Year.

K. OF C. WILL RAISE FUND FOR MEN

Order Plans to Spend Million to Provide Recreation Centers.

IN BIG ARMY CAMPS

Will Also Help to Secure Services of Chaplains for the Soldiers.

APPEAL TO MEMBERS

New Haven, Conn., June 18.—Confronted with the vast problem of caring for the spiritual and social welfare of the thousands of Catholic young men who will be drafted into the American army, the Knights of Columbus has undertaken to raise the sum of $1,000,000 in order to provide recreation centers at all the principal concentration camps and to furnish support for chaplains to minister to the Catholic soldiers. The following appeal, issued by the supreme knight to the grand knights of all subordinate councils, shows eloquently the pressing need for this great work and also testifies to the promptness with which this great Catholic order takes up this gigantic task:

Supreme Knight's Letter.

New Haven, Conn., June 12, 1917.—Dear Sir and Brother: A million men will soon be in concentration camps preparing for war. Thirty to 40 per cent of this number will be men of our faith, many of them members of our order, and all ready to give "the last full measure of devotion" to our common country.

Thousands of loved ones at home will be anxiously awaiting news, and in their prayers asking protection for the husbands, sons and brothers who have offered their lives for the flag.

We did something for the spiritual comfort and for the recreation of the national guard along the Mexican border last year. The call now comes from all over the country that this work, then attempted for the first time, shall be continued and enlarged to meet present conditions.

A Greater Duty.

In addition to caring for those in this country and at least furnishing them every spiritual comfort and the service of priests, we must soon face the further duty of sending our priests where needed, with such of our troops as are called abroad. We know the scarcity of priests throughout the country for ordinary parochial work, and appreciate the financial condition of the average church, with its many obligations. The matter of support of priests who will go voluntarily, where needed, is a problem. Thank God! we are not wanting in a great number who will gladly offer their services and their lives to render their ministrations to our men here and at the front.

Plainly, then, we are confronted with the proposition of opening up recreation centers at all of the principal concentration camps (at least sixteen in number), possibly also at the regular army expansion camps, and of furnishing priests (where the military chaplain is not of our faith) and their support while so engaged both here and in Europe. The centers will of course be open to all, regardless of creed or membership in our order.

Million Is Needed.

Is our order of nearly 400,000 men prepared and willing to take up their service for God and for country, this duty to fellowman, to fellow Catholic, and to Brother Knights of Columbus?

The board of directors, impressed with the tremendous need of the hour, and confident as ever in our ability to do any great work in the interest of Church and country, has during recess authorized the supreme officers to issue an appeal for $1,000,000. We suggest that this be raised by a contribution from each council equivalent to $2 per member, and that the further amount necessary (nearly one-third of the total) to make up the $1,000,000, be raised from additional offerings from councils and members and contributions from Catholics and others outside the order.

We suggest that if such an amount cannot be paid from the general fund of the council, that a voluntary assessment be made upon each member of $2 on the next monthly statement issued.

Act at Once.

Someone has said: "This is no time for hidden virtues or unseen deeds—knights should wear their visors up today."

Please take action at the earliest possible moment and report immediately, as we must undertake construction work within a month; indeed, provision has already been made for a priest to leave within a week with a unit on its way to France, and we have guaranteed his support.

Make checks payable to "Knights of Columbus War Camp Fund," and forward to supreme secretary, drawer 96, New Haven, Conn. Fraternally yours, JAMES A. FLAHERTY, Supreme Knight.

Attest: William J. McGinley, Supreme Secretary.

Two Prize Commencement Essays

WAR, A NECESSARY LESSON

BY HELEN M. KENNEY,
Class of 1917, Sacred Heart Academy, Ogden, Utah.

SINCE the war, with its train of misery and anguish, has taken such insupportably heavy tolls from foreign countries and has cast its ominous shadow over our own beloved land, a murmur has arisen that there is no God. Some men say that if there exists an omniscient Being cruel enough to permit such a war as this one, that he has deserted mankind and is unworthy of adoration.

Notwithstanding all the doubts, misgivings and bold declarations before peace is again restored the world will acknowledge that there is a God, who, in justice in His divine wisdom and mercy, has found it necessary to teach his people, through suffering, the lesson that they would not learn through peace and prosperity.

Loved America Well.

God has loved America well; of all countries she is today the favored one, but blest and protected as this nation of ours has been, she has shown herself incapable of learning by observation.

It would seem that America was granted a period of probation that she might awaken to what agonies the people across the seas are suffering, because they, like us, had grown careless of Divine law. As a child who learns only in the hard school of experience, she went heedlessly on in her giddiness and frivolity, until God, in order to sober and save our beautiful land, was forced to bring the lesson nearer home. Consequently the war today is at our own feet. In company with many noble rulers who are longing for peace, the most capable and deliberate of presidents was drawn as by an irresistible force into the whirlpool of death.

A Mortal Disease.

If we stop to consider the matter at all it is evident that the world in general has reached a point where it must be drawn back abruptly or rush headlong to destruction. On looking into the basic principles of society in these United States of America, it is only too plain that a mortal disease, irresponsibility, is killing all that is good and noble.

Bishop Spalding recognized and feared this condition many years ago when he said: "Observant minds, however much they may love America, however great their faith in popular government may be, cannot contemplate our actual condition without a sense of disquietude, for there are aspects of our social evolution which sadden and depress even the most patriotic and loyal hearts." This deep and profound thinker warned us against the utter lack of youth with its ideals and aspirations and said that with our inordinate love of material and mechanical things, he feared we might become another China, a land of millions of human beings, but not one divine man or woman.

Religion Held Foolish.

It seems that Bishop Spalding's worst fears are realized, for in these days of worldly wisdom even religion is considered foolish, nonsensical and childlike. The person who, in this world of rush and turmoil, takes time to fulfill wholeheartedly and faithfully all the obligations that his religion imposes upon him is considered either a hopelessly deluded lunatic wasting his life in pursuit of a will-o'-the-wisp, or a deep-deyed villain trying to hide his wickedness with a cloak of piety. It is not only orthodox religion that is scornec, but Christianity itself receives very little consideration. When the name of God is not mentioned in our schools and in many cases is referred to in our universities and colleges only to be denied; when the Bible, upon which all social and political life is based, is laughed at as a pretty fairy tale; when the commandments are unknown and conscience stifled, it is time that God forced His creatures who know Him not to recognize and obey Him, even though war must be the means by which it is accomplished.

Motherhood is no longer considered a blessed and sacred privilege. Raising and training a family means that a woman must give up her pleasures and lay aside her pet frivolities and as this age is most assuredly not one of sacrifice, motherhood is regarded

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Poetry and the Present War

BY HAZEL GOINS,
Class of 1917, St. Mary's Academy, Salt Lake.

POETRY is the flower of literature. It is the product of an atmosphere highly wrought with emotion. When one forgets all but the spirit of an act or circumstance, then, and only then, may real poetry be written.

When men are constantly under a mighty strain and facing death at every moment, eternity is intensely present in their thought and they grow spiritual—man sees himself and his fellow man against the sky, as Gilbert K. Chesterton would express it, and in that relation only may humanity be rightly viewed.

Men relieve themselves from the long strain of the fight, in memories of home, of a quiet valley or a playful child. Sometimes they write their thoughts intense with feeling and thus men with no hope of becoming poets write poetry. For the same reason that children whose days are spent among the butterflies in the sunshine, delight in hearing stories of pathetic scenes, and souls who have experienced tragedy prefer the thread of happiness in literature, men who live on the battlefield relieve themselves of the scenes of death by dream pictures of the quiet and the beautiful. People live for the most part in the past and future.

"We look before and after,
And pine for what is not,"—

Despite the frequent warning to live the present daily.

Suffering Cleanses Mind.

English literature in the nineteenth century was largely filled with the conceits of gifted scientists who knew but enough to recognize the laws of God and were too short-sighted to find the Maker of the laws. Suffering cleanses the mind, always; and war, dark, grimy, powerful and unyielding, with its terrible realities, is a force to work miracles in the minds and hearts of men. Let us take a couple of concrete example in the instance of Robert Service and Rupert Brooke, who, at first, sought force at all expense. Their pictures were vivid, surely, and they are still vivid, but there is no more comparison between the scenes pictured in their work of a few years back and that written after they had passed into the crucible of war than between a murder scene and a beautiful sunset.

It is particularly worthy remark that the only type of woman Service pictured in his early work was a disgrace to womankind. In his new book dedicated to his brother, killed in action in August last, he puts a foreword in which he says:

"I've solaced me with scraps of song
The desolated ways along.
So here's my sheaf of war-won verse,
And some is bad and some is worse.
And if at times I curse a bit,
You needn't read that part of it."

A Notable Poem.

An apology for strong language from a man who used it to punctuate his work before the war! "The Call," "The Volunteer" and "Young Fellow, My Lad" ring with moving patriotism. There is no hatred of the enemy in his lines. In the poem "My Foe" he says:

"Dead, I kissed him as he lay,
Knelt by him and tried to pray;
Left him lying there at rest,
Crucifix upon his breast."

"Fleurette" is a poem of tenderest pathos, containing a picture of a

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DEFINES THE DUTIES OF BISHOPS

Bishop Shaw of San Antonio Delivers Strong Sermon at Little Rock.

AT SILVER JUBILEE

Bishop John B. Morris Is Honored by Prelates, Clergy and Laity.

WORDS OF ST. PAUL

An elaborate and impressive program of religious services and entertainments marked the celebration this month of the twenty-fifth anniversary of the ordination of the Rt. Rev. John B. Morris, D. D., bishop of Little Rock, Ark. Prelates and clergymen from various parts of the south and middle west were present.

At the Solemn Pontifical Mass which was celebrated on the anniversary day, the Rt. Rev. John W. Shaw, D. D., bishop of San Antonio, Tex., delivered a strong sermon on the duties of the episcopacy, and on the great labors it requires of those called to such a high office in the Church.

Bishop Shaw's Sermon.

Bishop Shaw spoke in part as follows:

"We are here this morning to rejoice with Him whom the Church has honored and whose noble life reflects the life of the Church, and to unite with him at the altar of sacrifice, with the humble hope that our prayers may ascend a sweet incense before the throne of the Great High Priest in heaven, and may find an echo and a blessing there. I understand something of what his soul must feel as he reviews the past, how he must say, as did the prophet, 'Not to us, not to us, but to Thy Name be the glory.'

"Now, my dear brethren, to the venerable Jubilarian of the day, who has been so signally honored by Holy Mother Church, has been chosen by her to be a successor of the apostles, I give him this day of his triumph the heartiest congratulations of all and our best greetings and wishes that he may be spared a life for very many years to the continuation of the good work that he has begun.

Not Understood.

"I have chosen for my text the word of the Apostle because the Catholic Bishop is not understood. His true character is but too often misrepresented, his sublime duties and responsibilities are not understood as they should be, and the weight of the cross that presses upon his shoulders is not known by the world. St. Paul, in his farewell address to the Bishops of Asia, to whom he had been a father in Christ, knowing that they were no more to hear his voice, no more to receive his counsel, addressed to them, with simple force. * * * 'Take heed to yourselves, wherein the Holy Ghost has placed you Bishops to rule the Church of God which he purchased with His own blood.' These were solemn words, and how they must have sunk deeply into the hearts of his co-laborers. How they must have kept them devoutly in mind as they returned to their flocks; how they must have spurred them on to emulate the zeal of their apostolic father, how they urged themselves on to realize the ideal set by the apostle.

"St. Peter, addressing certain local Bishops of Asia, emphasized and developed the admonition of his brother apostle. He said, 'Feed the flock of God which is among you, taking care of it not by constraint, but willingly according to God; neither as lording it over the clergy, but being made a pattern of the flock.'

Obligations of Flock.

"But, my dear brethren, though the apostles were so insistent of reminding the Bishops of their duties, they did not fail to remind the flock also of their obligations. St. Paul, in one of his letters, says, addressing the faithful: 'Obey your Bishops, be subject to them, for they watch as having to give an account of your soul, and that they may do this with joy.' And the apostle, in another place, contemplating the shepherd of the flock as having passed away, as having gone to his God to give an account of his stewardship, tells the faithful what

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Bishop on Visit to Chum of Boyhood

Praises John McCormack for Strength of His Faith and His Simplicity.

BOYS ARE CONFIRMED

The world at large knows John McCormack as a mighty fine singer of sweet songs. That is all we personally can claim, but there are many young Irish priests hereabouts, and most of those we have met are all agreed on one topic—McCormack. The represent every shade of men on the Irish topic. Some think in terms of the "Irish Republic," others in the terms of Redmondism, but they are a unit on the subject of John McCormack. They all revere and love him. To them he is the same bouncing lad who played with them in the streets of Athlone, or studied with them in Sligo College. And now comes our friend, Bishop Curley of St. Augustine, Fla., another old Athlone boy, who has just spent a week with Mr. McCormack and his family in their splendid country home near Stamford, Conn. Now, we feel that we know "John." One of the supreme joys of the great singer was experienced when he saw two of his own children confirmed by his old boyhood chum in the village church up there. "And I want to say," said the Bishop, "that they were the best instructed Catholic children I have met in a long while." All this is good to hear. It means that, in spite of his phenomenal success, John McCarmack is still himself the grown-up Irish lad who has never been spoiled. The good old Irish Catholic training of his youth is still with him. His home is a model household presided over by a "sweet Irish Colleen from Dublin," as Bishop Curley calls her. What a compliment it is to see this unspoiled son of Erin so eminently successful and so eminently sane in his refusal to let the miserable spirit of atheistic America enter into his private life. Gossip, associated with the names of so many artists, has not missed the name of this great singer, but the truth comes from the testimony of his intimate friends. Hence our great joy in pointing to Mr. McCormack as a man who reflects credit upon himself, his country and his religion.—Brooklyn Tablet.

Pontiff Is Well in Spite of the Strain

Benedict XV Quoted as Believing God Will End War at Proper Time.

DENIES COMMON STORY

Rome.—"The war is killing Benedict XV as it killed Pius X," wrote someone a few weeks ago. And this writer took it upon himself to call into question the first part of the statement. Yes, indeed, the shock which the first few weeks of the war gave to the aged Pius hastened his complication of maladies to bring his great life to a close. They had no idea in the Vatican on the day prior to his death that his death was at hand.

But the war is not killing Pope Benedict. The fact is His Holiness looks twenty per cent stronger and brighter today than he did twelve months ago. Not on my own eyes alone does the writer depend to come to this conclusion; many others have corroborated. How does this come about? What is its reason? Well, the reason is a simple one, and yet it is not one that many would stumble on at the first guess. It is contained in what follows:

Some weeks ago the Holy Father in the course of an audience began to converse on the war. Its horrors he deplored. Its end he does not see. The problem, the Pope is reported to have said, is too great for man to try to solve. Only Divine Providence can solve it. And for this very reason Benedict XV does not allow the great war to worry him to death. He believes God will take care that the last bullet will be fired in His own good time and that the world will then readjust itself in the best possible manner. He leaves the whole thing in the hands of Providence. This is why Pope Benedict is not allowing the war to kill him.

But at the same time, neither does he neglect all human means to try and hasten the end of the struggle, to dry the tears it is causing to flow in torrents, as his almost daily occupation since August, 1914, can prove.

MEXICO

By Eber Cole Byam

Sixth Installment.

MISSIONARIES AND THE INDIANS.

THE Spanish colonial authorities wisely assumed the Mexican Indians to be minors and they were treated as such. The communal system was recognized, and in doing this the Indains were, because of their minority, prohibited from selling their lands. They were exempted from all tithes or dues of any kind for religious services, the clergy being paid from the crown treasury.

The Indian was accustomed to an agriculture extremely primitive, and it was the earnest desire of the churchmen that this condition be improved. The Indian had no domestic animals, no plows, no iron tools of any kind. He planted his corn by jabbing a hole in the ground with a pointed stick, and carried the harvest to his home or market on his back. The Spanish king endeavored, to the extent of his resources, to supply the necessary tools for the Indian to work with and to supply as many families as possible with a cow and a horse, or a donkey, and a pig. Plows and oxen were secured and distributed as far as possible, and the Indian was instructed in the management of all this complicated machinery by the missionaries, who labored assiduously to bring him up to the industrial standard of the times. The Indian was, and is, not only passively opposed to any change, but is congenitally averse to labor as such, and it was against this inertia that the devoted missionaries were compelled to strive.

Superhuman Labors.

The number of missionaries was very small, and as a consequence they were faced with the superhuman task of administering the sacraments to widely-scattered communities numbering many thousands of families, and in addition were charged with the duty of accustoming them to an irksome industry and the use of instruments whose care was a constant reminder to the Indain of what he considered unnecessary and wasted labor. Successful results demanded constant vigilance on the part of the missionaries whose duties often took them over the mountain districts without roads to villages scattered over a radius of sometimes more than fifty miles.

The Spanish government also ordered that provision be made to teach the Indians to read and write, and printed cards were supplied for this purpose. The missionaries selected promising youths from the different villages, and these were educated and sent home with the injunction to teach their fellows. Unfortunately, many of them not only failed to obey the injunction but themselves forgot what the missionaries had laboriously taught them. The introduction of domestic animals among the Indains also met with indifferent success, because the Indian expects these creatures to shift entirely for themselves.

Industries Introduced.

In some districts where a market was afforded, the Indians were encouraged to undertake certain industries, such as making baskets, pottery, iron work, leather work and the like. Basco de Quiroga, Bishop of Michoacan, was especially successful in this respect, and the Indian villages around Lake Patzcuaro, which he established nearly 400 years ago, still practice the trades which he taught the Indians.

In addition, the Indians were taught to wear clothes. Not that they went naked in pre-Columbian days. The Indian wore a breech clout and a blanket, and a pair of sandals—sometimes—completed his costume. He wore no hat. The missionaries in some districts taught the Indian to increase his wardrobe by a hat and a pair of cotton trousers, and a cotton blouse.

Difficulties Encountered.

The difficulties encountered by the missionaries can be illustrated by the curious experience of the Jefe Politico of Celaya, as late as the latter half of the nineteenth century. That functionary decided that the Indains coming into town must wear pants, and issued an order accordingly, and imposed a fine large enough to purchase a pair for noncompliance. The Indians came to town, were arrested, fined, and then supplied with the necessary garments and shown how to wear them. After that the obedient

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BRITISH MUST BE FAIR TO IRISH

Ex-Governor Glynn of New York Gives Opinion on Convention.

FAIR REPRESENTATION

Majority Must Rule if Problems Are to Be Worked Out.

TIME IS OPPORTUNE

New York, June 18.—Martin H. Glynn, ex-governor of New York state and a man of Irish ancestry, made a statement recently for the Evening Post in which he said that Irish people of America and the real friends of Ireland everywhere would support the proposed convention for the settlement of the home rule question, if it were carried out in good faith and with the understanding that all factions would abide by the will of the majority.

Another man who thinks that the time has arrived to settle Ireland's domestic difficulties for all time is Charles J. O'Malley of the O'Malley Advertising & Selling company of Boston.

Glynn's Statement.

Ex-Governor Glynn's statement follows:

"The Irish people of America and the real friends of Ireland everywhere will support the plan of the convention, if it be carried out in good faith and with the understanding that all are to abide by the will of the majority.

"But if the convention is to proceed on the theory that the minority is to rule or, failing to rule, is not to be bound by the conclusions reached by the majority, then the convention is doomed to failure from the start.

"If Lloyd George means that the convention, by a majority vote on each question as it arises, is to settle such question and then by a majority vote is to adopt the plan of government as a whole, and that the British government will expect all to abide by such action, then the convention will be a success, and will receive the support of Irishmen in Ireland and all over the world.

"But if the British Premier means that a plan must be adopted or a set of principles laid down that will meet the approval of all the delegates, he expects that which has never been found in any convention in the entire history of such efforts.

Majority Rule.

"There was great difference of opinion among the delegates that adopted our federal constitution, and no state convention, so far as I know, ever devised a constitution without developing sharp conflicts of views. But in all these cases the minority bowed to the will of the majority. If Mr. Lloyd George expects this convention to proceed in the same manner that other conventions have acted there is no reason why it should not prove a success and settle the much agitated Irish question in a satisfactory way."

Conditions Improved.

In the course of Mr. O'Malley's statement he says:

"The writer has been a newspaper man for the past thirty years and some years ago was commissioned to visit Ireland by newspapers or the middle west, and therein were published conditions which I found in that unhappy country.

"Since that time the social, industrial and political aspect of Ireland has improved. The credit for such advancement may well be given to John Redmond and his magnificent following. Whatever was accomplished for the cause of Ireland in the past thirty years may be credited to the unswerving loyalty of the Irish party.

A Common Cause.

"But the question today is one in which all branches of the Gael must forget petty bickerings and unite in a common cause.

"When I was in Ireland I visited every one of the thirty-two counties and investigated personally the industrial, agricultural and social status of the country.

"In Ulster I found the people indus-

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Diocese of Denver

MARY A. KELLY, Correspondent.

The Intermountain and Colorado Catholic is placed on sale at the James Clarke church goods house, 1645 California St., Denver, Colo.

Catholics Are to Raise Fund for U. S.

That Catholics are second to none in their love of country and readiness to serve her was again demonstrated when the Cathedral parish, through its rector, the Rev. H. L. McMenamin, and a committee of the Altar and Rosary society decided to forego the annual lawn fete on the rectory grounds and give instead what will be known as a Liberty bond day picnic at Elitch's gardens on the afternoon and evening of Saturday, July 7. All the proceeds of the affair will be invested in Liberty bonds and though the time for subscriptions has closed, Father McMenamin has arranged with the banks to have the money accepted for that purpose. The bonds will be held by the Cathedral parish.

All the Catholic parishes of the city are urged to co-operate with the cathedral in making the picnic a stupendous affair. The management of Elitch's gardens has made unusually liberal terms. All the tickets sold by the Church workers, whether used or not, will be credited in full to the cause and one-half the proceeds of tickets sold at the gate will be given. The cathedral committee will also receive a generous percentage from all the concessions on the grounds as well as from the sale of theatre tickets. An invitation is extended to non-Catholics to patronize this patriotic fete, which promises to be full of interesting features.

The committee on arrangements consists of the Rev. H. L. McMenamin, chairman; Mrs. Charles J. Dunn, Mrs. Frank Tettemer, Mrs. Thomas J. McCue, Mrs. William A. Grainger, Mrs. Ralph W. Kelly and Mrs. W. P. Horan. The committee in charge of the sale of tickets is composed of Mrs. T. J. McCue, Mrs. William A. Grainger, Mrs. T. Doyle, Mrs. W. F. McCue, Miss Marion Douds, Miss Donnegan and Miss Louise Wells. Joseph Newman is chairman of the committee on music and Mrs. B. E. Schwalbe chair man of the refreshment committee.

By giving up the usual lawn fete the Cathedral parish sacrifices nearly $1000 in ready cash, but if there should arise a very pressing need of funds, Father McMenamin feels that the bonds could be converted into cash, but in the meantime he places the country's need ahead of the financial good of the parish.

Solemn Closing Exercises in College

In marked contrast to the elaborate commencement exercises of former years, Sacred Heart college closed its twenty-ninth school year Saturday morning, June 16, with private distribution of medals and premiums. The exercises were held in the college gymnasium, which was decorated in American flags and the colors of the school—brown and gold.

Some excellent musical selections by the college orchestra interspersed the reading of honors, but the program was enjoyed by only the faculty of the institution and the student body. A touch of pathos marked the occasion for the places of the seniors were vacant and the usually light-hearted students were silent and subdued as the names of the absent ones were called to receive honors and met with no response. Several weeks since the brave young men had answered a higher call—a call to their country's colors—and are now in various training camps and military companies preparing for the great work in which they are to have a part. Their diplomas and premiums will be mailed to them, but it was because of their inability to be present that the faculty decided on the private exercises.

Those receiving the degree of bachelor of arts and to whom diplomas will be mailed were:

Raymond Edward Doyle of Denver, Howard Paul Durbin of St. Louis, Mo., Joseph Latolli McCarthy of Iowa, John Patrick Moran and Joseph Francis Pughes of Denver.

The Very Rev. J. J. Brown, S. J., president of the college, delivered the address and distributed the honors. Medals for the highest standing in class were awarded as follows: Senior class, Joseph Francis Pughes, donor of this medal, council No. 539, Knights of Columbus; junior class, James P. Flanagan. This medal was founded by the late Dennis W. Mullen. Sophomore class, John J. Gibbons. Medal presented by John K. Mullen.

Freshman class, Thomas K. Earley. This medal was founded by Sacred Heart College Alumni association.

Class of third year high, Clarence F. Whitford. Donor of medal, Harold Kountze.

Class of second year high, Peter M. Tarabino. Donor of medal, the Rev. Joseph M. Desaulniers.

Class of first year high, division A, Francis M. Kenney.

Class of first year high, division B, Gerald Andrew Kelly.

Pre-academic class, Cletus J. Dornes.

The gold medal for excellent deportment and diligence in the senior division was awarded to Martin J. Taaffe. This medal was presented by the Rt. Rev. Bishop Matz.

Gold medal for excellent deportment and diligence in the junior division was won by Peter A. Tarabino. The medal was given by the Rt. Rev. Patrick A. McGoren, D. D., bishop of Cheyenne, Wyo. The medal, founded by Dr. Daniel G. Monaghan for the best paper on "Christian Evidences" was awarded John J. Gibbons. The Dennis Sullivan medal for the best English essay was merited by Clarence D. O'Brien. The John F. Campion gold medal for the best scientific essay was awarded Clarence D. O'Brien. The elocution medals competed for on May 18 were awarded Patrick M. Reagan and Arnold S. Bunte. Donors of these were J. Harvey Nichols and Mrs. M. J. Lamb of Chicago.

At the close of the exercises the announcement was made that the Sacred Heart Alumni association will give a scholarship for the session 1917-18. A committee composed of members of the association, selected the candidate from among the senior students of the Catholic high schools of the city. The choice fell on Earl Scherrer of the class of 1917, Sacred Heart High school.

Doings of Denverites

The Rev. Thomas H. Malone occupied the pulpit in the Cathedral last Sunday at 11 o'clock Mass and spoke eloquently in behalf of the Red Cross. His sermon was intended as an introduction to the great campaign launched Monday in behalf of that broadly humanitarian organization which Father Malone called a religion "reaching farther than Christianity itself has reached.

Herbert C. Fairall is in charge of the Catholic teams enlisted in the Red Cross campaign and is encouraged at the success attending their efforts. Those co-operating with Mr. Fairall are E. H. Clowminzer, John Hurley, James E. Behen, Joseph J. Walsh, John P. Akolt, Arthur J. Sullivan, P. E. Lamont, C. F. Cassidy, Charles H. Elliott, J. Harry Reilly, Thomas Carroll, Joseph Murray, George Cottrell, Michael D. McEniry, Joseph Newman, Frank J. Mannix, J. P. O'Connell, Joseph P. Dunn, Jr., Otto E. Kiene, Frank Conway, John L. Murphy, George H. Prier, J. J. Bergen, T. L. Smith, James Clarke, J. F. Toner, Harry W. Humphreys, Joseph P. Guiry, H. W. Corressel, John B. Davoren, John Kearns, John W. Orr, John E. Cronin, L. J. Cronin, Joseph C. Mcguire, David O'Brien, J. A. McSwigan, G. E. Taylor, Thomas L. O'Neill, Harry Le Clair, J. J. Morrissey, Raymond Sullivan, P. P. Brehm, O. P. Pettepier, T. G. McKenna, W. H. Rice, Henry Trepper, Carl Jorden, T. J. Donnegan, Martin Conway, George Minott and Charles G. Campbell. Among the Catholic women engaged in securing contributions to the fund this week are Mrs. T. A. Cosgriff, Mrs. John Murphy, Mrs. M. J. O'Fallon, Mrs. Oscar Malo, Mrs. Hugh McGuire Miss Emily V. Cox, Miss Marguerite McPhee, Miss Marjorie Reed and Miss Mary Maroney.

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Sunday, June 17, was first communion day in St. Philomena's church on E. Fourteenth avenue and Detroit street. The church was beautifully decorated and the musical program was of unusual merit. The Rev. Michael W. Donovan delivered a sermon appropriate to the occasion. After Mass the happy little children were guests of Father Donovan at breakfast.

* * *

The annual retreat for the priests of the Denver diocese opened Monday evening, June 18, at St. Thomas' seminary. The retreat master is the Rev. Michael O'Connor, S. J., of St. Louis. All those pastors and assastants who cannot be spared this week from their parochial duties will entor upon a retreat next week. Father O'Connor will remain to preach that retreat also.

* * *

The Rev. William Higgins, who was ordained priest on Thursday, June 14, celebrated his first solemn High Mass last Sunday in St. Francis de Sales church. Assisting Father Higgins were the Rev. John J. Donnelly, his former pastor; the Rev. Humphrey Vere Darley of Colorado Springs, who had been a schoolmate at Sacred Heart college, and the Rev. Mr. Joseph Higgins, brother of the celebrant and a student at St. Thomas' seminary. The Rev. Mr. John Moran of St. Thomas' seminary was master of ceremonies and the sermon was by the Rev. E. J. Mannix of the cathedral. Father Higgins was graduated from Sacred Heart college and received his theological training in St. Thomas' seminary in this city. Because of the illness of the Rt. Rev. Bishop Matz, the ordination could not take place in Denver, but was performed at Kearney, Neb., by the Rt. Rev. James A. Duffy, bishop of Grand Island. Father Higgins' appointment has not yet been announced, but it is likely he will be stationed in the Cathedral.

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The Rev. H. L. McMenamin and a party of fifty boys of the choir and Sanctuary society left early Monday morning in automobiles for Eldora lake to join Father Bosetti and the party that accompanied him the previous week. The boys are on their annual outing and will remain until Saturday, June 23.

* * *

Miss Estelle Kyle became the bride of Frank Alexander Kemp, Jr., of Boulder, at a pretty ceremony performed Tuesday evening June 12 at the home of the bride's parents, Mr. and Mrs. James H. Kyle, 135 Grant street. Palms, ferns and pink peonies were artistically used in decorating the house and an altar effect was produced by banking flowers in one end of the long living room. The Rev. Mark H. Lappan of St. Patrick's church officated. The bride was lovely in white tulle and princess lace draped over white satin. A long court train of the satin was caught to her shoulders with pearl ornaments. Her veil was of princess lace, held in place by a wreath of valley lilies, and her bouquet was of mauve orchids with showers of valley lilies. Miss Mary Chew of Pueblo was maid of honor and was gowned in pink taffeta made with full skirt and high draped bodice. She carried an arm bouquet of pink sweetpeas. The bridesmaids were Miss Louise Ennis, Miss Edith Brewster and Miss Katherine Morley. Miss Ennis' gown was similar to that worn by Miss Chew and she carried a basket of pink sweet peas. Miss Brewster and Miss Morley were in pink taffeta and silver lace draped in tulle. Their gowns were fashioned along identical lines and were in the picturesque short-waisted style. Miss Brewster carried a shower bouquet of sweet peas and Miss Morley, a basket of the same blooms. Richard Boeke of Riverton, Wyo., was best man and the ushers were Richard Scandrett and Luther Bedortha. Preceding the ceremony several social selections were given by Miss Jeannette Vreeland to harp accompaniment. Miss Mae Potter, Miss Elizabeth Harrington, Mrs. Richard Goddard, Mrs. Luther Bedortha and Mrs. Irving Williams assisted at the informal reception which followed the ceremony. Mr. and Mrs. Kemp then left for an extended eastern trip and on their return will be at home at 1344 Grandview avenue, Boulder, Colo., where Mr. Kemp is a member of the law firm of Goff & Kemp.

* * *

A wedding that was a great surprise to their many friends was that of Miss Marie Mulvihill and Arnold B. Gurtler, which took plac eon Tuesday, June 12, in St. Dominic's church. The Rev. Father Boyle, O. P., performed the ceremony at 6 o'clock Mass. There were no attendants. Mr. and Mrs. Gurtler went immediately to housekeeping at 4130 W. Thirty-fifth avenue. Fearing parental objection because of their youth, the young people made no announcement of their engagement, so all were surprised at news of the marriage. Mrs. Gurtler is the daughter of Thomas Mulvihill, chief clerk of the Denver Gas & Electric company, and Mr. Gurtler is display man for the Denver Dry Goods company.

* * *

Miss Martha Hartley, daughter of Mrs. M. J. Hartley, and Alexander Charles Sundell were married Thursday afternoon, June 14, in St. Philomena's parish house on Detroit street and E. Fourteenth avenue. The Rev. M. W. Donovan performed the ceremony, which was witnessed by none but relatives of the contracting parties. The bride wore a white satin sport suit and hat of the same material. Her corsage bouquet was of roses and valley lilies. Miss Maud Hartley, sister of the bride, attended her. She was attractively gowned in a sport suit of pink silk with hat to match. Robert J. Hartley, the bride's brother, was best man. After the ceremony Mr. and Mrs. Sundell, accompanied by forty friends, motored to Troutdale-in-the-Pines, where they enjoyed a dinner dance. Later in the evening the young couple left for an extended tour of the Pacific coast. Mrs. Sundell is an accomplished young woman and very popular socially. Mr. Sundell is engaged in the insurance business.

* * *

Miss Marguerite Morris and Miss Viola Morris entertained at a miscellaneous shower last week, complimentary to Miss Catherine Ethel Lyman, whose marriage to Frank Philip Whelan of Victor, Colo., will take place this month.

* * *

Miss Clair Marie Munday was married to Thomas M. Falvey of Los Angeles, Cal., at a very quiet ceremony performed recently in the Cathedral. Miss Estelle F. Munday, sister of the bride, was her only attendant, while the bride's brother, John Munday, was best man. Following the ceremony breakfast was served at the home of the bride, 2413 Glenarm place. Mrs. Falvey is a graduate of Cathedral High school and has been engaged in teaching.

* * *

Denver friends are interested in the announcement of the marriage of Miss Hazel Lawlor and Harry Goodheart, both of this city, which took place in Los Angeles on Wednesday, June 20, at the home of the bride's sister, Mrs. Lynn Reynolds. The wedding was very quiet because of the recent death of the bride's mother. After a tour of the Pacific coast Mr. and Mrs. Goodheart will make their home in Denver, where Mr. Goodheart is associated with his father in the management of the Broadway laundry. Mrs. Goodheart is the daughter of John H. Lawlor of the Cathedral parish. On the death of her mother a few months ago she accompanied her father and sister to California and has been there since. She will be gladly welcomed to Denver circles, where she was always very popular.

* * *

Mrs. J. B. Cosgriff entertained at luncheon Thursday in honor of Miss Ruth Nicholson, whose engagement to Max Melville was recently announced.

* * *

Miss Minerva Harrington, who enjoyed a brief vacation at her home in Denver, left Monday for Rochester, Minn., where she is taking a training course in nursing at the famous Mayo Brothers hospital.

* * *

Miss Regina Hansen, who for several years past has been a successful violinist in New York, will spend the summer in Denver with her mother and sisters. Miss Hansen is a native of Denver and her many friends here are delighted at her success.

* * *

Mrs. Levi W. Davis and daughter Miss Felice Davis have returned from Washington, D. C., where Miss Davis was graduated early this month from the famous Visitation convent. Mr. and Mrs. C. R. Hurd, grandparents of the young woman, who went east for the commencement, are now at Atlantic City and will not return to Denver for several weeks.

* * *

Mr. and Mrs. Arthur J. Sullivan were hosts at a dinner dance Wednesday evening at the Lakewood Country club.

* * *

Miss Maurine Kennedy of Park Hill left Monday for Chicago to continue her vocal studies.

* * *

Mrs. Lewis McGann of South Bend, Ind., arrived in Denver last week to spend the heated term with her parents Mr. and Mrs. J. A. McIlwee.

* * *

Miss Davina Purcell was hostess at a dinner of six covers last Saturday.

* * *

Mrs. Hugh Miller of Spokane, Wash., who is spending the summer with her parents Mr. and Mrs. William J. Galligan, was the inspiration of a sewing party given Thursday afternoon by Miss Jaqueline Martin. The guests were all girlhood friends of the honor guest.

* * *

Mr. and Mrs. Charles McAllister Willcox and daughter Miss Elaine Willcox, who have been visiting Mrs. Willcox's mother at Pomfret, Mass., are expected home early next week.

* * *

Mr. and Mrs. George Hamlik of Central City and their little daughter Georgia spent the week end in Denver.

* * *

Miss Madelyn Wilkin presided over a daintily appointed luncheon Tuesday.

* * *

Mrs. George Cottrell entertained at bridge Wednesday afternoon complimentary to Miss Addie Cronin, whose marriage to George McCambridge of Seattle takes place this week, and Miss Marjorie Webster of Berkeley, Cal., who is visiting Denver relatives.

* * *

Miss Ellen Cosgriff, the young daughter of Mr. and Mrs. J. B. Cosgriff, has gone to Salt Lake City, where she will spend the summer with relatives.

* * *

Mr. and Mrs. James J. Ahern of Salt Lake City are spending part of their honeymoon in Denver.

* * *

Mr. and Mrs. Richard Earl Joy gave a dancing party Monday evening in honor of Mrs. Philip J. McGuire of Cripple Creek, who is visiting in Denver.

* * *

Miss Bernardine Kirchhof was hostess at a box party at the opening matinee of the season at Lakeside last Tuesday.

* * *

Miss Jeanne de Mare, who has been studying music in New York, will spend her summer vacation at her home in Denver.

* * *

Miss Cecelia E. O'Hara, daughter of Mr. and Mrs. Randell O'Hara, died on Thursday, June 14, at the family home, 4285 Federal boulevard. Deceased had been a resident of Denver six years, coming here with her parents from Peabody, Mass., where she was born twenty-five years ago. The funeral was held on Saturday with Requiem Mass at St. Catherine's church, the Rev. W. W. Ryan officiating. Burial was in Mount Olivet cemetery. Besides her parents the young woman is survived by a sister, Miss Mary O'Hara, and a brother, Daniel J. O'Hara.

* * *

The body of Mrs. James A. Noone, who died at her home in Georgetown, Colo., on June 14, was brought to Denver for burial. The funeral took place Saturday morning from McGovern's undertaking parlors and burial was in Mount Olivet cemetery. Mrs. Noone was an aunt of Mrs. J. M. S. Egan of Denver. A daughter, Miss Patricia Noone, attended school at Loretto Heights academy, Denver, and a son, Raymond Noone was graduated from Sacred Heart college. The family is well known in this city.

DEFINES THE

(Continued from Page 1.)

their duty is to their departed pastor. 'Remember your prelates who have spoken the word of God, remember them and imitate them, and consider the end of their conversation.' Consider what was the object of their mission, what they had in view in ruling the Church of God—what sacrifices they made for each.

"The great Archbishop of Milan, St. Ambrose, suggested the life of a Bishop in a few words, 'The life of the whole flock must first be found in the Bishop.' In other words, every virtue that should distinguish the faithful must be found in the heart and soul of the Bishop. And it must not be ordinary virtue, it must be sublime, for the episcopacy is not a state wherein you acquire perfection, but it is a state of acquired perfection. The Bishop must be like another St. Paul, able to stand before his people day after day and say with humility of soul, but with sincerity, 'Brethren, be imitators of me as I am of Christ.' If he is not able to say that how often the taunt would be flung at him, 'Physician heal thyself.' 'Take first the beam out of thine own eye,' before thou canst have taken the mote out of thy brother's eye.

Called by God.

"Is it any wonder that holy souls, reaching down with heroic virtue, contemplating the episcopal office and what it meant, first in those who were called to that dignity and trust, what it meant for the flock over whom they were placed—I say is it any wonder that they fled to the desert and hid themselves, and only when the voice of authority summoned them from their hiding places that they yielded obedience, for then refusal would not have been humility. Refusal then would not have been following out the example of our Savior—"Greater love no man hath—that a man lay down his life." Oh, it has been said often, "Only fools rush in where angels fear to tread."

"No priest is anxious for the episcopacy. A pastor's soul, one who knows what it is to deal with human infirmities, who knows the value of immortal souls, knows too how even he has been spared, and that he himself may become a cast-away. The Bishop is enthroned in great honor and splendor; the world admires the pomp and ceremony—but in his soul there may be sorrow, there may be heartaches which he must carry to the grave. The outward splendor does not entice him. He is decked out because the church would have her high priests in their world, as far as human means may make it worth while, worthy of their sublime dignity as high priests of the living God. But while no priest may aspire to the episcopacy, no man take this honor to himself save he is called by God. Still when the call comes with emphatic tones it must be obeyed, it would be disobeyed at his peril. It is Christ who gives the call, who summons the lowly and humble priest to bear the burden of the episcopacy.

Church Right Only.

"But my dear brethren it is not sufficient to receive merely the right of consecration, to receive the character of the Eternal High Priest. No, consecration alone does not make a priest ruler of a flock; consecration alone does not assign to him a Catholic chair. There is indeed the apostolic mission. * * * But to the apostolic see alone was it given to define the local church to constitute a diocese. And when the last of the apostles passed away, that power given to them by Christ was concentrated in Peter and his successors. It was to Peter and Peter alone that Christ said, 'On this rock I will build my church and the gates of hell shall never prevail against it.' From the apostolic see then must come not only the commission, the appointment, but must come the jurisdiction. No prince, however powerful, can claim such a right. * * * It is the jurisdiction over the mystical body of Christ; it is jurisdiction over immortal souls, and Christ has said, 'My kingdom is not of this world.' There are potentates indeed who have tried to assume that prerogative, but the church has ever stood against it; has ever denied that such a right was given to the rulers of earth; she has claimed it for herself and for herself alone.

"Now, we will consider the Bishop, duly consecrated and duly commissioned to a diocese. What is he in his diocese? He is the ruler of his diocese. He is the first, we may say, Christian in the diocese.

"Now, my dear brethren, I have shown you briefly, but sufficiently, what a Bishop must be in his own life, how his life must be guarded, how his conversation must be.

"I have explained to you briefly the glory and the order of the diocese. I have told you what a Bishop is in the diocese. How he must be a father to his flock; how he must feed them the words of life everlasting; how he must strengthen them for Christian warfare, and how he must renew the priesthood. But I have not dwelt upon one painful duty of the Bishop; as the protector of his flock, as the guardian of revealed truth, as the true shepherd, it becomes his painful duty from time to time to come to his peoples, as the Apostle said, with a rod.

Must Be Courageous.

"The Bishop must be unflinching; he must hold evenly the scales of justice; he must be no respecter of persons; and with a rod of iron, even on those he has held dear, he must, as High Priest of Jesus Christ, strike, and strike hard if it be necessary. But while he must hold the scales of justice so evenly, he must have the heart of a father. It was said of the Great High Priest, Jesus Christ, 'The bruised reed he would not break.' The Bishop must have the heart of a father and be always able and willing to allow for poor human infirmity; he must be able to understand his brothers are in conflict with ignorance and error, and the fault is rather of the mind than of the heart. Such a one was the great Paul; and such has been the rule of all that walk in the footsteps of that great missionary.

"And now, my dear brothers, allow me to congratulate you on this memorable day again, to rejoice with you that your priesthood has been full; that the grace of the priesthood has not been in vain. I congratulate you and rejoice with you in the many good works you have done. How many souls you have gathered unto the fold of Christ; how many sent forward to begin the great warfare; how many poor, ignorant souls you have given to the vision of the Lord; how many ordained. How your educational plans have prospered, your beloved people can tell.

"My prayers, my wish for you is that you may be spared for very many years; that you may live to see the work you have begun carried to a happy conclusion. I know like St. Paul you will from this day forget the things left behind you. You have heard the call and you will press forward and onward to the prize."

BRITISH MUST

(Continued from Page 1.)

trious, prosperous and happy. This was due in a great measure to the fostering care of the English government.

"In Leinster the people were dejected, with their industries crippled, their social and political existence assailed, despite the fact that their opportunities for development were even greater than those of Ulster. I recall in one town not far from the home of John Redmond where in years gone by a fertilizing plant had been established, but had been legislated out of existence by rival interests in England. This is only one of the many cases which came to my mind in Leinster.

"Of course, the chief industry in Dublin was Guinness' brewery, but, strange to say, while they did employ a few Irish Catholics, the majority were Protestants. It was known even in those days that few Catholics could secure employment at Guinness' brewery, although it was expected that Catholics should patronize the products of the firm. The religious intolerance of those who had charge of the industries of Leinster was very marked.

Land in Leinster.

In the question of agricultural Munster, and for that matter the middle counties of Leinster, I doubt that there is finer land in the world for market gardening and dairy purposes; still, it was not until the Irish party secured an agricultural board for the advancement of Irish agricultural and industrial interests that anything was accomplished in the middle counties. In Munster, which is not more than six or eight hours from the great markets of England, the industries were handicapped by a great many restrictions. These restrictions were excessive freight charges, inability to furnish shipping facilities, and numerous means of destroying commerce.

I recall witnessing a scene on the coast of Cork which I shall never forget. I saw ten boatloads of fish arrive on the shore, without any means of getting the fish to market, and the people without any resources even to purchase salt to cure the fish. Poverty and misery was on every hand. I remember the Goshawk, one of the gunboats of H. I. M., loaded with soldiers to assist in driving tho peasantry from the whole countryside Most of these outcast people came to America.

In Connaught I found conditions even more intolerable than in Leinster and Munster. Poverty there was appalling. It all could be traced directly to the same tyranny which crushed out the ambition of the people of Leinster and Munster. In one place I was informed that 500 families had become prosperous developing the linen industry. I saw about forty acres of land, which is still known as the "linen fields," that had been used for drying flax for this industry. But it went the way of other industries from the exercise of laws made to destroy and not to build.

Makes Prediction.

Of course, all this is past history, but when one remembers that the greater part of these things have happened within the memory of men not much past middle life, it follows that it would be difficult to overcome the distrust and hatred engendered by past misdeeds.

I believe that the Irish people all over the world, irrespective of religious feeling, are ready today to forgive and forget. There is as much ambition and desire on the part of the people of the east, south and west of Ireland as there is in the north of Ireland, provided England would cease to furnish the religious war as a matter of debatable moment.

The Irish are a progressive race, as is emphasized in their advancement in the United States and every other country in the world outside of Ireland, and they needs must get together to develop an industrial Ireland.

I have spoken with a great many Irishmen, both native and American-born, and they all seem to feel that the time is ripe for a "get-together" movement. I think Ireland can shape her own destiny, if she is untrammeled in her discussion. It would be the greatest achievement that England has accomplished in her whole history if she sets Ireland right on her way to the stars. I doubt that even the defeat of Germany would accomplish so much for civilization and humanity as the granting of home rule to Ireland. I believe that the Irish people, when they know that England intends to do the square thing, will enter heart and soul in building a nation which in time will guide the British empire into the haven of true democracy—a federated republic.

MEXICO

(Continued from Page 1.)

Indians came to the town limits with the pants neatly rolled up in the pack on their backs; there they complied with the law, donned the garments and entered the town. On leaving they stopped at the limits, removed the pants, and carried them home on their backs.

The Indians before the conquest used cacao (chocolate) beans as a medium of exchange, and continued to so use them after the conquest. The Viceroy Mendoza decided to stop the practice and introduce copper coins instead. The coins were issued and the Indians were ordered to receive them in exchange for their wares in the market. This they dutifully did, but on the way home they carefully threw all the bright new coins into the lake. Silver coins were tried, with a like result, and the viceroy eventually had to give up in despair.

Answer to Critics.

The question undoubtedly will be asked—especially by those who have made a trip to Mexico City and back by railroad—"If the Spanish king and the clergy took such pains with the Indians, why are they so uncivilized and miserable?" The answer is that while they are indeed uncivilized and appear to be most miserable according to our standards, yet by their own standards they are as civilized as they care to be, and are most decidedly not miserable. Their ideas of comfort are those that their ancestors found perfectly satisfactory, and they look upon the appurtenances of the while man's "civilization" as complicated nuisances, requiring not only unnecessary labor to acquire, but still more unnecessary labor to maintain. The Indian builds his own house, and, as he believes in economy of effort, he builds it of one room and as small as possible. The floor is of dirt for the very obvious reason that the fire could not be built on it if it were of wood, and if it were of brick it would be torn up and sold at the first temptation to satisfy some childish fancy.

WAR, A NECESSARY

(Continued from Page 1.)

as a nuisance rather than a joy. Is it possible that the children of such women could feel toward their mothers that beautiful and ennobling reverence which caused our beloved Lincoln to say, "All that I am or hope to be I owe to my angel mother," or that inspired the gentle Tennyson to sing:

"The world has not another,
Tho' all her fairest forms are types of thee,
And thou of God, in thy great charity,
Of such a finished, chastened purity."

Home life among the great majority of Americans consists of hurried meals and short periods of rest and preparation, that the family, sometimes as a whole, but usually one by one, may seek more exciting amusement than the home can afford.

Domestic Society.

With the degraded state into which marriage has fallen and the popularity of divorce, is it any wonder that home life is far from happy. "The form of society most ancient and most necessary to the human race," says the Rev. Charles Coppens, "is the family or domestic society." Domestic society necessarily rests on marriage which was originated by God the Father, in the garden of Eden, confirmed and raised to the dignity of a sacrament by God the Son in the New Law. It is inevitable that domestic life be a failure when marriage is regarded as lightly as it is in the present day and age.

The same old form of the beautiful marriage ceremony is still read in most cases, and thoughtless girls and boys heedlessly repeat the sweet and sacred words, "for better, for worse, for richer, for poorer, in sickness and in health till death do us part," while thinking at the same time how easy it will be to obtain a divorce when the first cloud appears upon the domestic horizon.

Womanhood is falling from its lofty pedestal because women do not want respect, devotion, chivalry and courtesy, but have deliberately pushed aside all this for their rights, sacrificing their very familiarity for an ounce of so-called power.

The age is entirely lacking in reverence. Nothing, no matter how sacred, idealistic or beautiful, is capable of inspiring awe. Charity and honesty are losing ground daily; he who forgives, condones and assists his unfortunate fellowmen, and he who speaks the truth on all occasions, even though it be to his own disadvantage, is considered in need of mental attention.

Authority Disregarded.

There is little thought of honor, and all respect for authority seems to have flown with the winds. Right doing for its own sake is rather out of date, but, thanks to God, everyone is not bad.

We meet daily people who are nobly striving to uphold the right and leading beautiful, elevating lives, but these are like the steadfast few whom God afforded a place of refuge in the Ark and surely in this flood of war he will give them His protection. It is as true as it is pitiable that the great majority of the world's inhabitants are sliding, swiftly, carelessly, giddily, to moral death. They have turned the world in which they are to earn their bread by the sweat of their brows and dwell in reverence of God, respect of fellowmen and love of country, into one great playground, where, as in our modern nurseries, all that is depressing or serious is ignored.

The world could not have gone happily on when the very foundation stones of society, Christianity, motherhood, womanly dignity, manhood, marriage, home, honor, charity, truth, reference and obedience are pushed from their places.

Since the beginning of time when the fundamental principles of a nation were degraded, that country, no matter how powerful, has crumbled and fallen to ruin.

The Simplest Way.

In the ages before Christ when Croesus of Babylon, with his wealth and wickedness spent the night among his followers in impious revelry and drunkenness, Cyrus of Persia stepped quietly in and Babylon was no more. Greece, after she had sacrificed her glorious ideals and sunk into idle luxury, gave way to Rohe. The Roman republic fell through debauchery and crime. England and France, on several occasions, suffered severe upheavals because of internal moral decay, and today the youngest of nations is facing the same situation, making us realize that—

"A king of feasts and flowers and wine and revel
And love and mirth, was never king of glory."

The simplest and only way to bring about world peace is not to destroy the largest army or sink the greatest navy, but to learn the lessen that this war must teach, and then, the object of its ravages accomplished, the mighty struggle will cease and not only our country but the world at large will enter upon a new era of unfailing peace that is based on obedience and reverence to divine law. The white dove of peace will then be symbolical of the Holy Spirit descending upon a Christian world, where Faith and Hope and Charity abide.

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D. A. CALLAHAN,

Stationery House of the West. 164 Main Street.

Probate Notice.

IN THE DISTRICT COURT OF THE Fifth judicial district, State of Utah, County of Juab. In the matter of the estate of J. E. Driscoll, deceased.

Notice is hereby given that, in pursuance of an order duly made by said court, in the matter of the estate of J. E. Driscoll, deceased, the undersigned, administratrix of said estate, will sell at private sale, to the highest bidder for cash, and subject to confirmation by said court, all the right, title, interest and estate of the said J. E. Driscoll, deceased, in and to the real property hereinafter described, and all the right, title and interest that the said estate has by operation of law or otherwise acquired in said real property, being described as follows:

Lots Nos. 51 and 52, black 3, Union Heights addition or subdivision, of Salt Lake City, Utah.

Said sale will be made on or after Monday, June 25, 1917, and written bids will be received by the administratrix, Mary H. Driscoll, at the office of the Eureka Banking company, at Eureka City, Juab county, Utah, for the separate parcels of real estate herein enumerated. Terms and conditions of sale, cash; ten per cent of the purchase money to be paid at the time of sale, balance on confirmation of sale.

Dated this 4th day of June, 1917.

MARY H. DRISCOLL,
Administratrix of the Estate of J. E. Driscoll, Deceased.

Edward Pike, Attorney for Administratrix.

Date of first publication, June 9, 1917.

NOTICE TO CREDITORS.

ESTATE OF MARY JENKINS, deceased. Creditors will present claims with vouchers to the undersigned at 403 Felt building, Salt Lake City, on or before the 18th day of September, A. D. 1917.

JOSEPH JOHNSON,
Administrator of the Estate of Mary Jenkins, Deceased.

N. J. Sheckell, Attorney for Administrator.

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MEN WANTED IN RESERVE CORPS

Army Recruiting Station Seeking Men Qualified for Special Work.

The war department, by order of the secretary of war, has been empowered to organize the quartermaster enlisted reserve corps, a body of men of trades and occupations peculiarly adapted to the needs of that important branch of the service.

The quartermaster's corps is considered the most important branch of the service in the regular army, for on it falls the work of not only keeping the fighting forces well fed but well clothed, shod and cared for in every sense of the word from the time they are raw recruits until their discharge. In time of war, munitions of all kinds and foodstuffs must be supplied to the fighting forces in huge quantities and at all times so that their activities may not be stopped for one instant.

Need Skilled Men.

In order to do this, wagon companies and truck trains are indispensible and are in constant use. To man them, it is necessary that men skilled in the use and care of trucks and wagons be in charge—men who know what to do in case of emergency and how to do it in the quickest and best possible way. It is also important that truck drivers be on hond constantly who can not only take a truckload of stuff out over nearly impassible roads, but return with the truck and be able to make any ordinary repairs necessary with the utmost dispatch.

The war department has allotted to Salt Lake City and Ogden, Utah, two wagon companies and one truck train each, and it is earnestly desired that men possessing the necessary qualifications shown below enlist in the reserve at the earliest posible opportunity. The personnel of each organization is as follows:

Two wagon companies—Two Sergeant wagonmasters, two sergeant saddlers, two sergeant blacksmiths, two sergeant horseshoers, six corporal assistant wagonmasters, fifty-six privates, first class teamsters.

Miscellaneous—Four sergeant first-class clerks, one sergeat blacksmith, five sergeat clerks, two sergeant farriers, one sergeant horseshoer, one sergeant overseer, one sergeant cook, one corporal blacksmith, one private first class blacksmith, one private first class butcher, six skilled laborers.

One truck train company—Four sergeant truckmasters and assistants, two sergeant machinists, twenty-two sergeant chauffeurs, one cook.

Pay Is Good.

Men having the above specified trades will do well to enlist at once in the enlisted reserve corps. They will not necessarily be called out at once, but will be held in reserve until they are needed as a unit when the whole three companies of each city—Salt Lake and Ogden—will be called to the colors.

The pay is good. Sergeant draws $38 a month and all found, while corporal receives $36 per month and found. Each man enlisting is furnished with regular army outfit after being called out and is a member of the enlisted reserve corps for a period of four years.

Those wishing to serve their country in this time of need in a position peculiar to their talents and training in civil life would do well by communicating with Capt. J. D. Watson, C. A. C., in charge of the local army recruiting office, Main and Second South, upstairs in the old Walker Bank building. Captain Watson is now organizing the companies, and there are many opportunities to secure rapid promotion and increased pay for the man who enlists now.

Call at the office and look into the proposition any time after 8 a. m. and until 9 p. m. every day.

A THOUGHT FOR US ALL.

It was not the piercing of the crown of thorns nor the weight of the cross nor the jeering of the soldiers that filled the Sacred Heart with anguish; it was the thought that all this suffering was going to be in vain for millions of souls, who would never even hear of how He tried to save them, just because of the criminal indifference and carelessness of so many Catholics, who would not realize their duty towards their heathen brethren.

GREATER THAN EVER.

Governments of the world are changing and nations are being dissolved. What of it, does someone ask? Well, this at least: The Papacy is now closing the last century of its 2000 years, stronger and greater than at any period in its existence. Seekers for the reason will find the answer in the fact that it is God-established and not the product of man's making.



This is not a Dog House, and a Little Boy in St. Louis said; nor is it a house what Africans libe in, as a Little Negro Boy in New Orleans said; but a chapel at Ginga on the Upper Nile.

King David one night thought how he was living in a house of cedar while the Ark of the Covenant reposed under skins, so he resolved to build a fitting habitation for the Ark.

Won't you try to build for your Sacramental Lord in Africa a house as decent as your own?

$500 on an average will build a neat chapel in Africa. Who will contribute his mite toward that sum and be blessed as David was?

Sodality of St. Peter Claver for the African Missions
Fullerton Building, St. Louis, Mo.

MONTANA CATHOLIC NEWS

Recent Events in Catholic Circles of the Helena and Great Falls Dioceses.

Bishops Are Present at College Graduation

Helena, June 21.—Amid the breaking of ground for the new $50,000 gymnasium and patriotic fervor in a program on the world war, the graduates of Mount St. Charles college, collegiate and academic, received their diplomas yesterday.

At 9 o'clock in the morning the academic procession circled the top terrace of Capitol hill, the rear being brought up by the two Catholic bishops of Montana. As the high school graduates, garbed in their academic robes, came into the sight of 400 spectators seated on the lawn in front of the college, the college orchestra, reinforced by musicians of the Second Montana, struck up Sousa's "Stars and Stripes Forever." A huge American flag waved from the parapet of the college portico and two immense pennants of the college purple and gold constituted the only other decorations.

The students followed with a most interesting series of addresses on the war, participated in by Joseph Byrne of Butte, Arthur Murphy of Alder, William Lack of Helena, Emmet Riley of Butte, Richard Woodward of Helena, John Crowley of Logan, Walter Nilan of Helena, Jerome Scanlan of Helena, Gerald Maher of Hot Springs and Walter Steidle, on whom the degree of bachelor of arts was conferred.

Bishop M. C. Lenihan of Great Falls, talking to the graduates of an institution under religious auspices, called forcible attention to the danger of allowing character to be a mere by-product of education. Bishop Carroll of Helena thanked his colleague, stating that Bishop Lenihan was like himself, a native of Dubuque, Ia., and that their lives had always been lived in the same locality and consumed by kindred interests.

The acting president of the college since the departure of the Rev. John L. McMullen for his home diocese of Peoria, Ill., the Rev. P. F. Macdonald was appointed president of the college. The bishop stated his extreme pleasure in appointing the Rev. J. J. Tracy, who has been engaged in the work of education for thirty years, to the position of vice president.

The new gymnasium will be constructed of porphyry along Gothic lines and will cost approximately $50,000. Its dimensions are 70x156. In addition to the gymnasium, laboratories will be installed for the premedic and prelaw courses which will be installed in September.

Former Salt Laker Is Killed in Butte

Butte, June 18.—Funeral services for George Edward Pope, for four years an employee of the telephone company in Salt Lake City and for the last year a resident of Butte, were held last week in St. Joseph's church. The young man was killed in the mill at the Black Rock mine, where he had been employed.

His mother, Mrs. M. E. Hope, who had been visiting for some time in San Francisco, came here for the funeral. Mr. Pope had been living with his sister, Mrs. W. L. Estabrook. Mrs. E. Young, an aunt of San Francisco, and Mrs. W. A. Watson of Park City were also here for the funeral.

Series of Missions Brought to a Close

Butte, June 18.—A series of missions, covering every parish in the Catholic diocese of Helena, concludes this week in some of the country districts. It is the first time in the history of the United States that Catholic missionaries, three of them, Fathers Duffy, Phelan and McCartin, have provided missionary meetings for such an extended period of time in the one diocese.

As far as Butte is concerned the missionary work in the local parishes concluded last night at the Sacred Heart church, where the mission for the men was brought to a termination with a sermon on "Perseverance," by Father Phelan, and the formal declaration of the law of the church by Father Duffy, who also addressed a special word of commendation to the Catholic people of this diocese and a word of praise for the self-sacrificing spirit of the Catholic clergy of this state.

Father Duffy will work this week at Helmville, Father McCartin at Choteau and Father Phelan at Philipsburg. Following the end of those missions in the outlying communities, the three missionaries, who belong to the Oblate order, will visit Yellowstone National park and then leave for their headquarters in Chicago with a record that has never been duplicated by three missionaries of the Catholic church in the United States.

Central High School Graduates Big Class

Butte, June 21.—Seventy students of the senior class of the Central Catholic High school received their diplomas this evening with special ceremonies at the Broadway theatre from the Right Rev. John P. Carroll, bishop of the diocese. The awarding of the honors of the year were made after a splendid program in which the grade school pupils took part.

The Rev. M. O'D. Barry, pastor of the Immaculate Conception, delivered the principal address; his topic being "Catholic Education and Its Relation to Patriotism."

There are 70 graduates, 28 of whom have taken the classical course; 12 the scientific course, and 30 the commercial course.

The Rev. Father Leonard is the president of the school.

New Church Planned

Medicine Lake, June 16.—The Catholics at Froid seem to agree with Rev. Father Casey that a Catholic church is needed at Froid. After Mass on Sunday, June 3, a meeting of the members present was held and $1200 were subscribed toward the building fund. At the present time Father Casey has to celebrate Mass in the public hall.

Class Gets Diplomas

Anaconda, June 19.—A promising class of graduates of the Sacred Heart school received their diplomas at the 8 o'clock High Mass yesterday morning. The class approached holy communion in a body, after which was the conferring of the diplomas by the Rev. Father Venus.

War Experience With Labor Standards

Frank O'Hara, Ph. D., in the June Catholic World.

Distinguished commissioners have come to us from Europe to discuss war problems. They are bringing for our use the ripe fruits of their experience gleaned from a field plentifully enriched both by feats of genial enterprise and by glaring blunders. They beg us to appropriate to ourselves what they have learned by their failures as well as by their successes, to the end that we may be relatively prepared for the serious business which we have in hand. Europe can tell us much of improved and modernized methods of destruction; but hardly less important to us is what she can tell us of methods of conserving life and health. "Physiology is not bounded by geography," as an eminent lawyer recently explained to the supreme court of the United States; and the human machine must be safeguarded in America, if it is to give efficient service, just as it must be safeguarded in Europe.

As early as last August Congress established a council of national defense, consisting of six members of the cabinet, "for the co-ordination of industries and resources for the national security and welfare." Through the organization of an advisory commission and of various subcommittees, a considerable start has already been made towards an effective mobilization of the country's resources. Other organizations, too, have been searching out ways in which our great variety of talent may be usefully employed. At this early stage in the process of coordinating our activities there is naturally a great deal of confusion. Plans are proposed and measures advocated in our hurried enthusiasm which demand careful scrutiny if we are to avoid the more serious of the mistakes which our European allies have had to meet and overcome.

The runner in the marathon race does not start out with the speed of the man who has only a hundred yards to go. But Great Britain and the other belligerents have tried to start out at top speed and to maintain that speed throughout the long race. In the first place, there was the question of working seven days in the week. It was thought that men, and to a considerable extent women and children, too, could turn out a greater industrial product in seven days than they could in six. The one day's rest in seven was looked upon as a moral right of the worker in the normal times of peace, but it was believed to be a wasteful use of time when the nation was straining every energy to produce the sinews of war. And so the factory laws, which represented the results of a hundred years of humanitarian effort to improve working conditions, were relaxed, and the trade union agreements were modified to allow of a seven days week.

But all work and no play makes Jack too dull a boy to manufacture war munitions effectively. Although extra pay was given for Sunday work it did not result in increased output. Workers would unconsciously slacken their working pace through the week to save themselves for the continuous and monotonous grind of going to work every day. There was even a noticeable falling off in the attendance at work through the week in order that the workers might be present Sunday to get the extra pay. After a time employers came to see that Sunday work was wasteful. It did not pay. Some of them spoke of it as a system which produced six days' output in the seven days' week, and the tendency to discontinue Sunday labor is growing.

"Should the early stoppage of all Sunday work be considered for any reason difficult, if not impossible, to bring about, the committee trust that it will at least be practicable to lay down the principle that Sunday labor is a serious evil, which should be steadily and systematically discouraged and restricted."

POETRY OF THE WAR

(Continued from Page 1.)

charming young girl, the sister of a French hero.

Perhaps the most talked of war poem is Rupert Brooks' sonnet on a soldier who feels his dust, though he should fall in a foreign land, would be forever England.

"If I should die, think only this of me:
That there's some corner of a foreign field
That is forever England. There shall be,
In that rich earth, a richer dust concealed;
A dust whom England bore, shaped, made aware
Gave, once, her flowers to love, her ways to roam,
A body of England breathing English air,
Washed by the rivers, blest by sons of home."

Thereupon Joyce Kilmer was moved to write the following lines:

"In alien earth, across a troubled sea,
His body lies, that was so fair and young,
His mouth is stopped, with half his songs unsung,
His arm is still, that struck to make men free.
But let no cloud of lamentation be,
Where, on a warrior's grave, a lyre is hung
We keep the echoes of his golden tongue,
We keep the vision of his chivalry."

Kipling Disappoints.

Kipling is considered by many the greatest war poet, but of late we find no thread of spirituality or uplift in his work and thus he has of late disappointed many of his early ardent admirers, causing one critic to invite him from his easy chair into the scenes of war before publishing another edition of his "Sea Warfare." The critics's plea is that tension and strain during a war make men realize the facts of life. These forces cause men to write real poetry. It is a startling fact that the three finest poets directly produced by the war, Rupert Brooke, Edward Melbourne and Julian Grenfell, have all died in the war. Alan Seeger, who wrote "I Have a Rendezvous With Death," the young American who died for France last July, well deserves an honorable mention among them. To quote Theodore Maynard:

"They were crowned with the laurel and then sealed to the grave with a blazing splendid kiss."

Ruskin, though hating war, declared it the mother of arts. The present war, whatever it may have done for the other arts, has produced poetry that cannot die.

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SIR THOMAS MORE AS MASS SERVER

The story is told that Blessed Thomas More, the Lord Chancellor of England in the days of Henry VIII, was accustomed, even as chancellor, to serve the morning Mass in the church at Chelsea and to take part in all the public celebrations in that church. One day the Duke of Norfolk came to Chelsea and was surprised and even shocked to see the Lord Chancellor dressed in surplice and gown attending a procession. The duke could not understand how a man in More's position could so lower himself.

"Why, you are dishonoring your office and the king's service by thus playing the parish clerk," said the duke.

More's answer was worthy of the true Catholic that he professed to be: "It is the greatest of honors, my Lord, to serve the King of Kings."

PLEASE NOTE.

To the weak-kneed Catholics it might prove uncomfortable news to know that the highest officer in the United States navy, Admiral Benson, is a weekly communicant. Every Sunday finds himself, his wife and two sons at the altar rail. The two sons are officers in the navy. The admiral is a convert.—Brooklyn Tablet

ESTABLISHED 1889.

THE INTERMOUNTAIN CATHOLIC

In vain will you build churches, give missions, found schools—all your works, all your efforts will be destroyed if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic Press.
—Pope Pius X.

Published in Salt Lake City, Utah, every Saturday by the Intermountain Catholic Publishing Company, 515-517 McIntyre building.

RT. REV. JOSEPH S. GLASS, C. M., D. D., President.
J. LEO MEEHAN, Manager.

Subscription rate, $2.00 the year in advance.
Advertising rates on application.
Entered at the Salt Lake postoffice as second class matter.

THE INTERMOUNTAIN CATHOLIC is the official organ of the diocese of Salt Lake and is the only Catholic journal in the intermountain country. It is widely circulated through the states of Utah, Nevada, Idaho, Montana, Wyoming and Colorado.

Reliable business firms are urged to consider the value of this paper as a medium for reaching thousands of Catholics throughout the entire Rocky Mountain region. Its Catholic readers are urged to patronize the advertisers who contribute to the support of their church paper.

Correspondence is solicited from the Reverend Clergy, from officers of Catholic societies and others who are interested in the welfare of the paper. All items of news will be gratefully received.

THE GRADUATE.

THE graduate generally faces a question. This year he will face a complex one.

The joy at completion of a long task is balanced by the law of compensation. The sense of new freedom must be squared with the sense of impending responsibility. The problem of what to do has been aggravated by the war. The young man who intended to take up a professional career is torn by conflicting emotions. The selective draft may settle it for some. It does not decide for all. The graduate may still volunteer, but in view of the draft he cannot be accused of disloyalty if he awaits the call of duty.

While no general rule can be laid down, it may safely be said that the young man who planned a professional career should prepare to go to school again next year. No matter when or how the war ends, the country will need men in the professions. The universities and colleges of Europe have been drained by the war. We should not resort to that unless dire necessity compels.

RELIC OF BARBARISM.

THE story of the mob who took the kidnapping suspect from a Missouri sheriff would shame a band of red Indian savages. It was the last word in barbaric cruelty. It is a mystery why they did not take his life without a confession or proof of his guilt.

It is surprising that the man did not say or do something that would create belief in his guilt. His iron nerve saved his life. That nerve would have enabled him to hold out whether he was guilty or innocent. The horrors and infamy of the police third degree have often been condemned, but here was a third degree beyond anything the police of any city have ever done. The man was surrounded by angry shouting men. He was beaten in the face with the noose of the rope brought to hang him. He was buffeted and pulled about and lied to and finally choked with the noose until black in the face in an effort to terrorize him into a confession. It was a brutal deed not justified even if the victim had been guilty. There is no possible justification for such treatment of any man, no matter how strong the suspicion of his guilt.

The whole disgraceful affair is a blot upon a civilized commonwealth. No doubt the leaders of the mob have often bemoaned the horrors of the Spanish Inquisition and the ignorance of the Dark Ages.

A VERY POOR GOD.

THE English socialist novelist, Mr. H. G. Wells, is always interesting. When he attempts to dictate to nations and tell how this mundane sphere should be run we are complacently indulgent. When he tries to manufacture a new religion or create a new god he is little short of blasphemous. His latest volume "Our Invisible King," which has attracted attention throughout the English-speaking world, purposes not only to express the conviction of the author, but ventures the prediction that his conception of God will be universally accepted. "In quite a little while," he says, "the whole world may be alive with the renascent faith."

Mr. Wells ruthlessly and in the spirit of "a missionary who would only too gladly overthrow and smash some Polynesian divinity of shark's teeth and painted wood," obliterates the Christian God and in His place presents for our adoration a finite god. He calls him a personal god, who is the product of the outpouring of human thought and human endeavor. He gives him the same aspirations and limitations as humanity and finds him confronted by the same difficulties which man must overcome. Mr. Wells says that this god is "not an aggregate but a synthesis." About this fantastic deity, this unthinkable vagary, Mr. Wells builds a religion which ends with service to humanity. While he does not discuss personal immortality, he conveys the impression that those of us sufficiently worthy are one day to be absorbed in this synthetic being, who, having a beginning at some time in the early ages of human life, attains immortality through the process of eternal absorption of life from humanity.

It is unnecessary to say that Mr. Wells builds his religion upon an unproved and unprovable hypothesis. It does not even present the attraction of something novel. It is nothing more than a feeble attempt clothed in glittering generalities to revive the old Pantheism. Mr. Wells may be able to found a new religion and will probably find many adherents. The god of Mr. Wells is a very poor god, although the distinguished writer has brilliantly clothed him with words and invested him with purposes and sentiments that are very dear to our hearts. In a word, he is a god of the world, of the earth, very earthly. In spite of the literary standing of the author, he has given the world a very poor substitute for the God of our fathers.

IT MAY EMBARRASS US.

THE consent of the Ulster Unionists to send delegates to the Irish convention assures that it will be as representative as it is unique. Its constituency will be as striking as its purposes. Every commercial, religious and political interest will be represented.

The United States has a peculiar interest in the convention. If the representatives can devise a satisfactory scheme of government it will be a relief to the British Empire. It may also save our government considerable embarrassment. The President has been very specific in stating that one of the purposes for which the United States entered the war was to insure that all peoples be given the right to select their own government and that those in subjection be freed from their present forced allegiance. If the convention fails through the obstinacy of a small element and Great Britain refuses the just demand of the vast majority our position will be rather delicate.

If the high principles President Wilson has declared for us are to be more than idle phrases our government cannot permit a few irreconcilable bigots dictate to the whole of Ireland. The result of the convention may test the sincerity of the United States as well as the sincerity of England.

THE ULTIMATE.

OVER 1,000,000 pounds of dynamite were exploded in one charge at the beginning of an assault on German trenches. A few years ago such a thing would have been unthinkable. War has nearly reached the ultimate in destruction.

The progress in the art of war in a generation is appalling. The muzzle loading musket is supplanted by the death dealing machine gun, the cannon that was drawn by a pair of horses has given place to the huge mortars that will cast a ton projectile many miles, the captive balloon has given way to the monster Zeppelin and swiftly flying airplanes. Armies are counted by the millions, the cost of war is reckoned in incomprehensible billions and is waged by nations instead of armies. Surely the race can go no further in developing agencies of destruction. If we have not reached the ultimate the Scriptural picture of the end is being sketched.

The only hope is that humanity will have learned a lesson. The very awfulness of the toll that war is demanding may make future generations slow to draw the sword.

BLOWING OUR OWN HORN.

NO one loves the man who is always blowing his own horn. The really great man would rather that others proclaim his greatness to the world. The same truth applies to nations as well as individuals.

One of the great obstacles to allied success has been the friction between Great Britain and France about the credit due them for certain victories. There is a tendency for each nation to give unstinted praise to its own forces while minimizing the heroism of the other. The United States should guard itself against taking any more credit than may be its rightful due. The average European has always credited the average American with being considerable of a boaster of his own prowess. While we may have done some wonderful things, in the future we should always remember that the other nations have a certain amount of pride. By showing becoming modesty in our exploits we shall not only manifest a spirit of generosity, but that humility which is a part of real greatness.

If we will give due praise to the "other fellow" we may expect him to meet us half way. A big country can afford to be generous. Vanity and an inordinate longing for flattery does not go well with a pardonable national pride.

CLOSE TO TREASON

THE country is now at war and the conscription act sets out the policy of the government. Individual citizens may have their personal feelings, but it is a law of the land. If they wish to exercise their constitutional right at the next election of congressmen they may do so, but they have no right to thwart the governmental policy as long as the act is in force.

It is not surprising to see leading anarchists and I. W. W. agitators active in opposition. Whenever there is opportunity to make an assault on law and order they seize it with ardor. The alacrity with which they have called for protection of the government they have professed to despise has its amusing feature. A little practical anarchy applied to them brings instant though not a permanent cure.

The country has been generous and indulgent to their preaching and practice of lawlessness. They have enjoyed a license here that no other government would have allowed. But there is a limit and some of these anarchists have gone beyond it. They should be summarily and effectively suppressed.

In time of peace a certain leniency may be justifiable. We cannot afford to treat them leniently in time of war. They are in a real sense a public menace and should be treated as such.

A DANGEROUS MEANS.

THE City of St. Louis has set a splendid example in forbidding collections for charity on street corners. The order strikes at that glowing and popular method of getting funds for charities known as "tag days."

These tag days have met with wonderful success in many of our large cities. When conducted for charitable or philanthropic purposes, they represent that kindness which is not strained and which makes for a quickened recognition of the bond that should exist between all the members of the big human family. The end is good, but we doubt the propriety of the means.

Young girls should not be asked to go to places or stand on corners which demand police protection. Home life and careful rearing are no preparation for this kind of a thing. The shrinking girl is not a success as a seller of buttons or tags. The breezy, rollicking girl may achieve results, but she should be spared the experience. We have seen energetic and high-spirited girls stop strange men by laying a hand on their arm and in consequence were addressed with familiarity. These girls were well bred and carefully reared. Their appearing familiarity with strangers was born of a desire to get money for a good cause.

We do not believe that any good cause justifies the patent danger to our girls. The end may be good, but the means can scarcely be commended.

NECESSITY OF CONFESSION.

The Catholic doctrine concerning the Sacrament of Confession must be full of consolation to those who can believe it! Can believe it! Why, my friend, do you not see that it requires a greater stretch of faith to hope for pardon of your sins without confession than with it? The one has in its favor the plain words of the gospel and the express authority of Christ and the other has no ground at all to stand upon!

Not only do the 300,000,000 (whom you call) Catholics believe in and practice confession, but the 100,000,000 Greeks, high-church Episcopalians and all the Christian sects in Asia which are 1000 years older than any form of Protestantism, do the same. Until 400 years ago all Christians in the world believed in and practiced confession.

Is it not degrading to our manhood to be obliged to tell our sins to a fellow man? It is a necessity and law of nature, as has been shown, and there is no argument, as you know, against necessity. Degrading! Why degradation comes from sin and confession is the very means by which we get rid of sin, assert our true manhood and again rise to the dignity of a Christian.

Does not confession take away the feeling a personal responsibility to God? No! for it is in obedience to God that you make your confession; in confession the man is forgotten in the priest, whom God has intrusted with power as His agent.

Truly the Catholic church alone answers the cry of the soul for confession and opens in the confessional the gospel door of mercy to sinners and thus faithfully represents Him who came to save sinners. His spirit actuates her and she can, with the accents of truth, address sinners in His touching words: "Come to me, all you that labor, and are burdened, and I will refresh you: * * * and you shall find rest for your souls."—Sunday Visitor.

A POSER.

In the happy days that are to follow the war will England give up South Africa, Japan restore Corea to the Coreans and Manchuria to the Chinese, Russia revive the kingdom of Poland and Italy give back the Papal states to the Pope?—Catholic Columbian.

SUMMER MASS SCHEDULE

For Motorists and Those on Vacations.

SALT LAKE CITY.
Complete schedule on page 8, column 7.

OGDEN.
St. Joseph's church, Very Rev. P. M. Cushnahan, V. G., pastor; Rev. John D. Lagan, assistant. Masses on Sunday at 6.30, 8 and 10.30 o'clock, except during July and August, when the last Mass is at 10 o'clock.

PARK CITY.
St. Mary's church, Rev. Thomas Galligan, pastor. Sunday Masses at 8 and 9.30 o'clock.

GARFIELD.
Good Shepherd parish, Rev. F. A. Murphy, pastor. Sunday Mass at 9.15 a. m., in nonsectarian church.

PLEASANT GREEN.
Good Shepherd parish, Rev. F. A. Murphy, pastor. Sunday Mass at 8 o'clock.

MURRAY AND MIDVALE.
Schedule of Masses will be found on page 8, column 7.

PROVO.
St. Peter's church, Rev. M. F. Killeen, pastor. Mass every Sunday at 10 o'clock.

EUREKA.
St. Patrick's church, Rev. John Ryan, pastor. Masses every Sunday at 8 and 10 o'clock.

ELY, NEV.
Sacred Heart church, Rev. M. J. O'Reardon, pastor. Mass every Sunday at 11 o'clock, with an additional Mass at 8.30 o'clock on the first Sunday of the month. Mass at McGill at 8.45 o'clock on the second and fourth Sundays of the month. Mass at Ruth on the third Sunday at 7.15 o'clock.

Among Catholic Poets

Abram J. Ryan

The priest-poet of the south was a Virginian of just 21 when the civil war broke out. He served as chaplain in the confederate army all during the war and experienced the defeat of a cause dearer to his heart than life. For nearly twenty years he sang the sorrows of his beloved section without bitterness, but with pride in the earnest conviction that the nearest the south came to being wrong was in its being wronged. In 1878, however, when the yellow fever epidemic broke out in Memphis and elsewhere and the north proved itself a sister, ay, all but a mother to the stricken south, Father Ryan wrote:

Reunited

Purer than thy own white snow,
Nobler than thy mountains' height;
Deeper than the ocean's flow,
Stronger than thy own proud might;
O Northland! to thy sister land,
Was late thy mercy's generous deed and grand.

Nigh twice ten years the sword was sheathed:
Its mist of green o'er battle plain
For nigh two decades spring had breathed;
And yet the crimson life-blood stain
From passive swards had never paled,
Nor fields, where all were brave and some had failed.

Between the Northland, bride of snow,
And Southland, brightest sun's fair bride,
Swept, deepening ever in its flow,
The stormy wake, in war's dark tide:
No hand might clasp across the tears
And blood and anguish of four deathless years.

The Northland, strong in love, and great,
Forgot the stormy days of strife;
Forgot that souls with dreams of hate
Or unforgiveness e'er were rife.
Forgotten was each thought and hushed;
Save—she was generous and her foe was crushed.

No hand might clasp, from land to land;
Yea! there was one to bridge the tide!
For at the touch of Mercy's hand
The North and South stood side by side:
The Bride of Snow, the Bride of Sun,
In Charity's espousals are made one.

"Blessings on thine every wave,
Blessings on thine every shore,
Blessings that from sorrow save,
Blessings giving more and more,
For all thou gavest thy sister land,
O Northland, in thy generous deed and and grand."

"A Thought" is not new now, nor was it, we suppose, altogether new when it was written, but it is altogether true all the time and it has never been put much more beautifully than the poet-priest wrote it:

Hearts that are great beat never loud,
They muffle their music when they come;
They hurry away from the thronging crowd
With bended brows and lips half dumb,

And the world looks on and mutters—"Proud."
But when great hearts have passed away
Men gather in awe and kiss their shroud,
And in love they kneel around their clay.

Hearts that are great are always lone,
They never will manifest their best;
Their greatest greatness is unknown—
Earth knows a little—God, the rest.

A Child's Wish

(Before an Altar.)

I wish I were the little key
That locks Love's Captive in,
And lets Him out to go and free
A sinful heart from sin.

I wish I were the little bell
That tinkles for the Host,
When God comes down each day to dwell
With hearts he loves the most.

I wish I were the chalice fair,
That holds the Blood of Love,
When every flash lights holy prayer
Upon its way above.

I wish I were the little flower
So near the Host's sweet face,
Or like the light that half an hour
Burns on the shrine of grace.

I wish I were the altar where,
As on His mother's breast,
Christ nestles, like a child, fore'er
In Eucharistic rest.

But, oh! my God, I wish the most
That my poor heart may be
A home all holy for each Host
That comes in love to me.

His whole purpose in writing is well expressed in:

Go, words of mine! and if you live
Only for one brief, little day;
If peace, or joy, or calm you give
To any soul; or if you bring
A something higher to some heart,
I may come back again and sing
Songs free from all the arts of Art.

CHRIST IN THE PRIEST.

Christ is present in His priest through the "character" and the mission that the priest receives. It is Christ who speaks through his mouth when he delivers the message of the gospel; it is Christ, too, who, using the priest's will and intention as well as his words and actions, performs the supernatural acts of the sacramental and sacerdotal rites. Finally, the universal characteristics of the priesthood—such as its separation from the world and, simultaneously its accessibility—these are nothing else but characteristics of Christ Himself, precipitated, as it were, in a human medium.—Msgr. Benson.

ANGLICAN LOGIC.

The Anglican Bishop of Exeter while paying an official visit to the birthplace of St. Boniface, the Apostle of Germany, expressed his regret that Germany did not always remain faithful to the teachings of St. Boniface instead of following Martin Luther. The Bishop should be logical and recognize the fact that it would have been a good thing also for England to have remained faithful to the religion of St. Boniface. The world today is reaping some of the evil sown by the revolt against faith.—Pilot.

THOUGHTS ON MARRIAGE

Third of a Series Written for The Intermountain Catholic.
By THE REV. BERNARD X. O'REILLY.

FOR the first fifteen hundred years of the Christian era practically every civilized race and many uncivilized races recognized marriage as a religious rite. All Christian countries throughout that period accepted marriage as one of the secraments of the new law. It remained for Martin Luther to declare that marriage was not a sacrament, but "a worldly thing." The Protestant sects today try to throw around marriage a certain halo of sanctity by urging that the ceremony be performed by a minister. In this they are inconsistent. In performing a marriage the minister is acting as a civil functionary. Such a thing as a civil marriage was unknown among Christian peoples until the reformation. Among the many sins that the reformation will have to answer for not the least is the degradation of Christian marriage.

The Catholic Church teaches that Christ revoked the Mosaic Dispensation and not only promulgated the original Divine law of monogamic and indissoluble marriage, but also raised marriage to the dignity of a sacrament. The sacramental character of Christian marriage may be better understood when that marriage from the beginning had the character of something holy and religious and might, therefore, be designated as a sacrament in the broader sense of the word. In an encyclical Leo XIII says: "Marriage has God for its author and was from the beginning a kind of foreshadowing of the incarnation of the Divine Word, consequently, there abides in it something holy and religious; not extraneous but innate: not derived from man, but implanted by nature. It was not, therefore, without good reason that our predecessors, Innocent III and Honorius III, affirming that a 'certain sacrament of marriage' existed ever among the believers and unbelievers. We call to witness the monuments of antiquity, as also the manners and customs of those peoples who, being the most civilized, had a finer sense of equity and right. In the midst of all of them it was a deeply rooted conviction that marriage was to be regarded as something sacred. Hence, among those, marriages were commonly celebrated with religious ceremonies, under the authority of pontiffs, and with the ministry of priests—so great, even in the souls ignorant of heavenly doctrine, was the impression produced by the nature of marriage, by reflection on the history of mankind, and by the consciousness of the human race."

Always a Sacrament.

According to the council of Trent the Catholic Church has always taught that marriage is one of the seven sacraments. It is thus defined: "If any one shall say that matrimony is not truly and properly one of the seven sacraments of the Evangelical law, instituted by Christ our Lord, but was invented in the church by men, and does not confer grace, let him be anathema." This was not the first decision given by the church. The council of Florence, which was convoked by Pope Martin V, in 1431, had already declared: "The seventh sacrament is matrimony, which is a figure of the union of Christ and the church, according to the words of the apostle: 'This is a great sacrament, but I speak in Christ and in the church.'"

In the first centuries of the church marriage was not expressly and formally included among the sacraments. The reason for this is to be found in the historical development regarding the sacraments. The fact itself may be traced to Apostolic times. The grouping of the sacraments into one and the same category was left for a later period when the dogmas of the church began to be scientifically examined and systematically arranged.

St. Paul's Words.

The classical scriptural text adduced to prove the sacramental character of marriage is the declaration of the Apostle Paul, who declares that the relation between husband and wife is the same as the relation between Christ and the Church. "Let women be subject to their husbands as to the Lord because the husband is the head of the wife as Christ is the head of the church." After this exhortation he alludes to the divine institution of marriage in the words proclaimed by God through Adam: "For this cause shall a man leave his father and mother and shall cleave to his wife and they shall be two in one flesh." He concludes with the plain words that indicate marriage a sacrament: "This is a great sacrament, but I speak in Christ and in the church."

The expression "this is a great Sacrament" may not by itself prove in a strict sense the Sacramental character of marriage. Considering it in its relation to the preceding words, we are forced to conclude that it is to be taken in the strict sense of a Sacrament of the New Law. If the marriage union is to be a copy of the union of Christ with His Church, it is a great mystery or Sacrament. The union which takes form in individual members of the Church through marriage could not be properly symbolized by the union of Christ with the Church unless it conferred the spiritual life of grace. The Apostle would not have insisted that Christian marriage is so great Sacrament if it were a mere sign and not an efficacious instrument of grace. It is impossible to conceive that a sign of grace and salvation instituted by God was only an empty sign without any efficacy. While Saint Paul does not explicitly indicate that marriage is a Sacrament, it may be logically deduced from his words.

Teaching of Fathers.

The teaching of the Fathers and the constant tradition of the Church set forth the dogma of Christian marriage as a Sacrament. The clearest exposition of the Sacramental character of marriage is that of Saint Augustine. He says: "Among all peoples and all men the good that is secured by marriage consists in the offspring and in the chastity of married fidelity; but, in the case of God's reason of which it is forbidden, even after a separation has taken place, to marry another as long as the first partner lives . . . . . just as priests are ordained to draw together a Christian community, and even though no such community be formed, the Sacrament or Orders still abides in those ordained." In another work the holy Doctor says: "Undoubtedly it belongs to the essence of this Sacrament that, when a man and wife are once united in marriage, this bond remains indissoluble throughout their lives. Just as the soul of an apostate, which was once similarly wedded unto Christ and now separates itself from Him, does not, in spite of its loss of faith lose the Sacrament of Faith." It is evident from these words that Saint Augustine places marriage on the same level with Holy Orders and Baptism. As Baptism and Holy Orders are Sacraments in the strict sense, it is evident that Saint Augustine considers marriage a Christian Sacrament in the full and strict sense of the word. With equal clearness Saint Ambrose in his letter to Siricius states: "We also do not deny that marriage was sactified by Christ." Writing to Cigilius about mixed marriage, which may cause defilement of the marriage, he declares, "that one guilty of such crime against God loses his participation in the heavenly Sacrament." As early as the second century we have the testimony of Tertullian, who, while still a Catholic, writes: "If therefore such a marriage is pleasing to God, wherefore should it not turn out happily, since it enjoys the protection of Divine Grace." If Divine Grace and its protection are given with marriage it must be an efficacious sign of grace, a true Sacrament of the New Law.

The strongest testimony, even more powerful than the testimony of the Fathers, to the Sacramental character of Christian marriages, is found in the Liturgical books and Sacramentaries of the different churches, eastern and western. The essential features of these Liturgies may be traced back to apostolic times. In all these rituals the marriage is contracted before the priest during the celebration of Mass and is accompanied by ceremonies and prayers similar to those used in connection with the other sacraments. In several of these rituals marriage is expressly called a sacrament and because it is a "sacrament of the living" requires contrition for sin and reception of the sacrament of penance before marriage is contracted. The prayers which are used throughout the ceremony refer to a special grace which is granted to the newly married couple and commentaries show that this grace was a sacramental grace.

The doctrine that marriage is a sacrament of the new law has never been disputed between the Roman Catholic and any of the oriental churches separated from it. The sacramental character of marriage has been formally held by the Greek and by oriental theologians in general. There have arisen a few isolated cases of doubt, but only one prominent theologian can be named who denied that marriage confers sanctifying grace. Even he, Durandus, Bishop of Meaux, admitted that marriage in some wayq produces grace. Therefore it should be called a sacrament. With the greatest unanimity all theologians in every age have branded as heretical any teaching that would deny the sacramental character of marriage.

The teaching of the Catholic church in regard to marriage, whether considered as a state or as a contract, whether viewed from the standpoint of religion, morals or social welfare, has raised marriage and the family to its highest form. The fact that it is a sacrament impresses its importance and sacred character on the popular mind. If the Catholic church had done nothing else for the preservation of society than stand for the sacred character of marriage it would have earned the gratitude of all mankind.

FAR BETTER.

The best eulogy we have lately heard of a well known man was: "He always had time to be kind." It sounds much better than a reference to his bank account.—Brooklyn Tablet.

Bishop McFaul of Trenton Goes to Reward

Organized Great American Federation of Catholic Societies Several Years Ago.

WAS NOTED PREACHER

Trenton, N. J., June 21.—The Rt. Rev. James A. McFaul, bishop of the Roman Catholic diocese of Trenton, for nearly a quarter of a century, died late this afternoon at the Episcopal residence. Death was due to a complication of diseases.

The Rt. Rev. James Augustine McFaul was the second bishop of Trenton, succeeding the Rt. Rev. M. J. O'Farrell, for whom he was chancellor and vicar general, in October, 1894. He was born in Antrim county, Ireland, on June 6, 1850, and came to America with his parents when only a few months old. After residing in New York City for several years the family moved to New Jersey.

Bishop McFaul made his collegiate course at St. Vincent's, Beatty, Pa., and at St. Francis Xavier's in New York. He took his theology at Seton Hall, South Orange, N. J., and was ordained on May 26, 1877. When the See of Trenton was erected Bishop McFaul, then an assistant priest in the cathedral church, early became a friend of his predecessor, by whom he was held in great confidence.

In October, 1830, after having been pastor of another church, he returned to the cathedral as its rector, and to assist the bishop. On Nov. 1, 1892, he was made vicar general, and at the death of Bishop O'Farrell on April 2, 1894, he became administrator of the diocese. On July 20 he was raised to the episcopate, being consecrated on Oct. 18 by Archbishop Corrigan, who, as bishop of Newark, had given him all his other orders.

During his administration Bishop McFaul put it on a splendid financial basis, erecting many churches, schools and other institutions which are now in a flourishing condition. He also found time to write a number of widely known pastorals and to promote and organize the American Federation of Catholic Societies, which will sorely miss his guiding influence.

ONE WAY.

Uruguay proposes to separate church and state, but unlike most nations she simply proposes to withdraw state support from the church and to allow it all its property and possessions, but the church must, as in the United States, support itself. We do not know but that may be all the better for religion in Uruguay.—Church Progress.

PLAYER ROLLS

29 cents each!

Values UP TO $1.75

WE are discontinuing our Player Roll Exchange library, and beginning July 1st, will only sell rolls outright without exchange.

In order to clear our shelves for new shipments coming from the factories we are placing on sale, at 29 cents each, approximately 5000 rolls.

No damaged rolls offered for sale. Every roll perfect.

Daynes-Beebe Music Co
"OLDER THAN THE STATE OF UTAH"

Why Shouldn't the Chandler Car be Yours?



We offer a beautiful, brand-new 1917 Chandler touring car ($1550), which will go to some one July 14—and that someone will be the one (woman) who has scored the best record in our Co-operative Campaign. No strings, no conditions, no costs are attached to this offer. Credits are counted upon every subscription turned in, or for a participant in our Campaign, and the one who gets the most credits will get the car. And the car isn't all. There is a $550 Conway player-piano, for instance, the second prize, the automobile being the first prize. And there is a $250 electric Columbia Grafonola for third prize. And each of the six states in which this paper circulates is offered five prizes, ranging in value from $75 to $20.

Surely you can take part in this Campaign with profit! It closes July 14. File your request for information, instructions and materials at once. There is no cost to entering! Anyone can enter at any time. There is no cost to participating. All there is to participating is interesting your friends in this publication. So why not send the nomination or entry coupon at the bottom of this page—NOW!

It means big things for **you!**



LOOK! ACT! WIN!

How Many Friends Have You?

Stop and think of the opportunity extended you! The lead, at this writing, for the $1550 Chandler, represents the subscriptions of fewer than sixty persons if each gives you a five-year subscription. Who doesn't know that many persons who will gladly subscribe to this paper for at least three years! This publication, despite the fact it is published weekly—not monthly—is only $2.00 a year. What greater opportunity can you ask? What bigger returns can you wish? If this car is not yours July 14, you will have no one but yourself to blame. We are telling you the conditions as they exist—and urging you to grasp the opportunity presented. NOW is the time—we will do our part—do yours and you will be mighty proud and pleased July 14!

THINK OF THIS—TEN FRIENDS SUBSCRIBING FOR FIVE YEARS EACH CAN GIVE YOU THE LEAD AT THIS WRITING FOR THE $550 PLAYER PIANO! AND SEVEN FRIENDS SUBSCRIBING FOR THE SAME PERIOD WILL GIVE YOU THE LEAD FOR THE COLUMBIA GRAFONOLA!

The leads in the various states can be obtained without almost any effort.
Why not get in NOW and get busy? The prizes will be awarded to those earning them as determined by the count of credits held by participants. And credits held by participants will be entirely a matter of getting new readers to The Intermountain Catholic. Credits are being issued at the following schedule:

CREDIT SCHEDULE

Amount of	To July 14, Inc.
$ 2.00 (One Year)	200
$ 4.00 (Two Years)	800
$ 6.00 (Three Years)	1800
$ 8.00 (Four Years)	3200
$10.00 (Five Years)	5000

ADDITIONAL CREDITS FOR CLUBS OR GROUPS OF SUBSCRIPTIONS.

Bonuses for clubs of five or more yearly subscriptions turned or mailed in at one and the same time (all together) and covered by one remittance will be issued as follows.

To July 14, Inclusive.

For five yearly subscriptions or $10 in subscription payments as above ..... 2000 credits

At Least More Than Enough to Win the Auto!

Choose Your Prize Then Get Busy!

First Capital Prize—$1550 Chandler Touring Car.

Second Capital Prize—$550 Conway Player-Piano.

Third Capital Prize—$250 Columbia Grafonola.

For East State—

Five Prizes—$75, $50, $40, $30 and $20.

Thirty-three Prizes—$3500.

Also many beautiful prizes and premiums.

Send in the blank below for detailed information, etc.

This Coupon Will Bring You Everything

HERE'S A START





Special Credit Cupon No. 12.

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Issue Intermountain Catholic, June 23, 1917.
(Fifty.)

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VOID AFTER JUNE 30, 1917. Bring or mail by or before this date.

This coupon must be delivered to The Intermountain Catholic, Co-operative Department, or mailed in sender's home town postoffice during business hours of the date shown opposite.

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GOOD FOR 1000 CREDITS

(One thousand)

ONLY ONE THOUSAND NOMINATION CREDITS WILL BE GIVEN TO ANY ONE PARTICIPANT.

Plenty of time for everything but indecision

Campaign closes July 14th

THE CATHOLIC WOMAN

A Department Devoted Exclusively to Her Interests.

Edited by Ethel Bixby.

The Precursor.

In Mary's arms with love they lay
The Baptist on his natal day;
For unto such an hour as this
She was so well content, I wis,
So long from her new home to stay.
Only her singing self could say
How dear her maiden mother-play
That yearnest of a higher bliss
In Mary's arms.

For now the new-born, as he may,
Begins his calling to obey;
In tears, or smiling at her kiss,
His sweet forerunner, unremiss
Prepares before the Christ His way
In Mary's arms.
—John Fitzpatrick, O. M. I.

Saints of the Week.

St. Mary of Oignies, June 23.

Her parents, who were wealthy inhabitants of Nivelle, in Barbant, gave her a virtuous education, and married her young to a gentleman of remarkable piety. He imitated Mary of Oignies in her long devotions and watchings, and in the extraordinary austerities which she practised. This fervent couple by mutual agreement devoted themselves to serve the lepers in a quarter of Nivelle called Villembroke. By this abject life they exposed themselves to the raillieries and contempt of their worldly friends, but human respect was no temptation to these saints. Assiduous meditation on the sufferings of Christ was their favorite exercise, and was to Mary a source of continual tears, which she told Cardinal Vitry, far from exhausting her were her refreshment. Black dry bread, with a few herbs, made up the slender menu which she allowed herself but once a day. When she spun or worked she had the psalter always open before her, the more easily to prevent distractions, by frequently casting her eyes upon it. She seemed in all her employments never to cease praising God in her heart. We are told by Cardinal Vitry, who wrote her biography, that St. Mary was favored by frequent raptures and extraordinarily heavenly visits during her prayers, and her conversation, which was ordinarily on God, inflamed and comforted all who spoke to her.

The Saint on several occasions showed that she had received from God the spirit of prophesy, and was endowed with an eminent gift of spiritual knowledge and counsel. She and her devout husband gave all their worldly goods for the relief of the poor when they first devoted themselves to the care of the lepers.

A few years before her death St. Mary left Villembroke and settled near the Church at Oignies in order to be more alone with God. She sighed continually in a holy impatience to go to God and repeated almost without intermission rapturous aspirations of divine love and wonderful praises of God, the Trinity in Unity and Unity in Trinity. She approached most frequently the Holy Eucharist, in receiving which, her countenance, through the ardor of love which inflamed her breast, seemed to dart forth rays of light.

In her last sickness she was visited by many renowned and pious persons, who were much edified by her saint-like deportment. Her relics repose in a silver shrine behind the altar at the Church at Oignies.

HOUSEHOLD HINTS

Porch Cushion Covers.

One of the most serviceable covers is made of a material which closely resembles leather and comes in red, blue, green and leather shades, made up plainly and fringed with imitation leather fringe.

Burlap covers are embroidered with flowers, foliage or bird designs, or with water and rural scenes, and are finished with fringe made of fraying the edges of the cushion cover.

Intended for hard usage in camps and bungalows are some cushion covers made of heavy linen in the natural color, bordered with a wide band in a contrasting color, usually blue, green or brown. They are inexpensive and will come from the tub as good as new. Sets of the same sort may be made of burlap, done in colors suitable for summer use.

Inexpensive cushions made particularly for use outdoors are covered with a grass cloth that is not affected by dampness and that comes in solid colors or in a variety of contrasting stripes. The pillows are filled with silk floss.

The cushion cover done in cross-stitch is in vogue again and one can buy a cover already stamped, not only with the stitches outlined, but with the color which should be used indicated. The stitch is easy and there is no other cover which makes more of a showing for the time and money spent.

India cottons in blue and white patterns are excellent for porch use. They wash well and never fade.

Branches of a tree, with a nest and two birds, in shades of blue cross-stitch, is a new and pretty piece of work for a cushion cover.

A new dahlia cushion is worked with dahlia brand in rich shades, with green leaves and a fringe in three colors.

A patriotic cushion cover of linen is edged with a red, white and blue silk cord. In the same colors appear on the cushion the words: "Three Cheers for the Red, White and Blue."

Artistic shades of green crash cushions have shaded yellow flowers done in chenille and bronze green leaves. Crimson roses of chenille with bronze leaves of silk form a rich arrangement of ton linen. Chenille gives a handsome effect.

When Making New Hems.

When letting down a wash skirt there is always a streak which is hard to clean. Try washing it with gasoline before the skirt is washed in soap and water.

Gossip and Its Evils.

Perhaps every mother has had the experience of tales being brought to her by friendly neighbors about her children and possibly it has seemed a problem how to treat the painful matter. There is a kind of mind to which it seems a friendly duty to carry unpleasant chatter; such persons are apt to be thick-skinned themselves; they are apt also to have little of the introspective temperament, that is, they look seldom into their own minds and lives, never analyze their words and deeds, they are accustomed to listening to gossip and retailing it more or less thoughtlessly. They listen to talk about themselves and do not realize that they differ in this respect from certain other persons who object to hearing all that may be said about themselves. So in a purely friendly way, without intention to hurt, and with a blind idea that it is good for people to know what is said of them, they carry much ill news and disagreeable gossip. Some of this kind of people have the idea that parents should hear what is said about their children, that they should know the criticism of the neighborhood, and perhaps they believe that in this way parents may be led to correct their children.

It is one of the misfortunes of intimacies that one's friends often take advantage of friendship to give pain, not always intentional, but nevertheless real. We believe in friendships and believe that it is better to take the ill with the good than to lose the good of these intimacies by shutting one's self off from them. Yet friendships should always have their reserves; there should always be preserved a decent dignity; one should not presume upon friendship nor allow others to do this. There should be between friends an understanding, tacit or expressed, as to the observance of a due reticence. The absence of this reticence is that which causes "familiarity to breed contempt." And one of the distinctly understood things should be that tattle be tabooed.

We knew a mother to whom was carried some very disagreeable criticisms of her young boy and who listened quietly for a time and then interrupted as politely as possible, saying: "I allow no one to be intimate enough to talk to me about my children." Her friend was quite taken aback and declared it was only through affection it had been done. They then calmly talked over what are and what are not the best manifestations of affection and interest, and agreed that there was a better point of view than the mistaken affection which carries painful and idle chatter.—Mothers' Magazine.

* * *

The first thing we want in order to live a strong, healthy life is knowledge of our own worth—self-knowledge—to know what we were intended to be.

* * *

Grass Clippings Good.

Grass clippings are a most valuable feed for poultry, says Professor Alder, poultry husbandman of the Utah Agricultural college. Green grass will increase the egg production of laying hens and will increase the weight of chickens being raised for meat. The chickens should be watched carefully when fed grass clippings, however, warns Professor Alder, in order that they are not fed too much of this green food. Surplus clippings may be dried and sacked for winter when green foods are not obtainable. If moistened just before feeding, the clippings make a valuable feed.

* * *

Without anxiety, without haste, and without misgivings, are all great things done.—Alice Meynell.

* * *

How to Use Meat Scraps.

Not a scrap of meat should be wasted at this time. Under present conditions waste is crime. Let the following instructions regarding the use of meat leftovers, prepared by the extension division of the Utah Agricultural college, aid you in utilizing every scrap of meat on your table.

Left over meat or fish may be used as follows: Stews, hash, scalloped, loaf, cakes, pie, soup, creamed, or in salad. A few excellent recipes for left-over meat are as follows: Proportions may be secured from these recipes, while quantities may be regulated to suit the size of the family.

Beef Loaf.

1½ pounds cold cooked meat cut fine.
5 soda crackers rolled fine.
Add to meat and crumbs:
2 tb. butter.
2 beaten eggs.
1 t. salt.
⅛ t. pepper.
½ t. sage.
A little scraped onion.
Moisten to pack well with a little broth or milk.

Mix very thoroughly. Make into loaf, rub over with softened butter and bake slowly 1½ hours. Use hot or cold.

Scalloped Meat or Fish.

One measure of meat, poultry, or fish chopped or cut fine, one of sauce or gravy, one of stale bread or coarse cracker crumbs, or boiled rice or macaroni. Season either meat or sauce highly with salt, pepper, onion juice, celery salt, or whatever is liked and is convenient at the time.

In a pudding dish put a layer of crumbs, then meat, moisten with sauce, and proceed till the dish is full, having crumbs on top.

Minced Meat on Toast.

One pint of cold roast or stewed beef, chicken, lamb, or veal freed from bones, skin and gristle, and cut fine. Moisten slightly with hot gravy, milk or water, or tomato, season to taste with salt and pepper, and when hot spread on toast. Add one tablespoon butter if only water is used for moisture.

Meat Cakes.

Mix one cup of chopped cooked meat, one cup of bread crumbs, one-half teaspoon of mixed herbs, one-eighth teaspoon of salt, and a speck of pepper, with one beaten egg and one or two spoonfuls of milk.

Shape in small cakes and brown in hot fat.

A SELECTION OF SITE AND THE HOUSE EXTERIOR.

(Second in a Series of Lessons on "Home Decoration.")

BY CALVIN FLETCHER OF U. A. C.

"I have always felt that the best security for civilization is the dwelling and that upon properly appointed and becoming dwellings depends more than anything else the improvement of mankind."—Disraeli.

One of the most important problems that confronts one in the attainment of a beautiful home is the selection of a suitable site or environment for the same. One must not only consider carefully the questions of beauty, but must satisfy fitness as pertaining to drainage, one's neighbors, accessibility, and similar questions. It is not the intention of the present article to enter into a comprehensive discussion of the questions of drainage. Suffice to say that the home builder needs expert advice from one familiar with the geological lay of the country. It is scarcely needed to call attention to the undesirability of erecting a house in a neighborhood where the ideals of one's neighbors are sharply contrasted with one's own ideals.

We are often tempted to pick the site of our home from a spot of irregular or hilly ground. It is a temptation to let one's imagination picture the little house with surroundings of hills, valleys, etc. With plenty of ability and at some considerable expense such a site might indeed be made attractive. But for the average home-maker the level plot of ground furnishes a problem far easier of solution.

It is well before deciding upon the placement of doors, windows and the general outlook of the house to place a stepladder on the ground and from corresponding elevations study the outlook from prospective windows, porches, etc., that will be conducive of the greatest pleasure. If, in the neighborhood of the little house, some ugly feature exists which cannot be removed or covered, at least we need not place a window or a porch so as to have a commanding view of such ugliness. It is not uncommon to find rather interesting bay windows in modern houses with no more pleasing outlook than the bare and ugly brick wall of some adjoining commercial building; while the beauties of an interesting outlook often fails to give pleasure because there are no points of vantage from which it may be viewed.

(To Be Continued.)

Marie Granger, Precursor of the Sacred Heart

Joseph P. McMahon, Ph. D., in the June Catholic World.

But here in this placid village of lovely France, one thrills with ecstatic joy to remember that, as Margaret Mary at Paray-le-Monial decades later, this chosen soul was favored with the apparitions of the Sacred Heart. Such is the thrill one experiences in Montargis, placid and pretty today, but one of the places in the world hallowed by the personal apparition of the Lord Christ.

And so our thrill is the greater as we learn that here in 1630, nearly a generation before Margaret Mary Alacoque was born, our Divine Savior appeared to Marie Granger holding a cross in His hand, and showing her His heart pierced with three nails and surmounted with a crown of thorns. From this heart oozed drops of blood. "My daughter," said Our Lord to her, "I give you this escutcheon and I wish you never to assume another. By the cross you will triumph." With great thankfulness the servant of God accepted it. She carved it on a seal which to this day, so wrote Mere de Blemur in 1679, "we religious of Montargis use." Forty-three years later to Margaret Mary at Paray-le-Monial came the commission that was to spread throughout the world devotion to the Sacred Heart like the spark leaping through the stubble.

OUR BOYS AND GIRLS

A Corner of the Paper Especially for Them.

Edited by Aunt Patricia.

Letters to Aunt Patricia should be addressed to her in care of the Intermountain Catholic, Salt Lake City, Utah.

A Child's Good-night.

Dear Lord, my eyes are full of sleep,
So long has been the day,
And I have given up my books,
And I am tired of play.

But ere I seek by trundle-bed,
I come in haste to Thee,
Good-night, dear Sacred Heart—good-night,
And watch Thou over me!

I know I need Thee always near,
So keep me in Thy sight
Until I come to Thee again—
Dear Sacred Heart, good-night!
—Arthur C. Ware, in the Ave Maria.

Dear Nieces and Nephews:

This week I want to tell you about Billy, one of my recent callers, who announced himself one morning bright and early. I am glad Billy came to see me, as it has made me proud all over to know I have a nephew like Billy. He informed me that before starting out on this visit to Aunt Patricia he had chopped the wood, watched his baby sister while mother did the morning's work about the house, and that he had run several errands.

When he told me all this I felt confident that we could settle down for a good get-acquainted hour, and indeed we did. I thought he was entitled to some reward for the faithful performance of his morning's duties, so told him to help himself from the candy cases. When he was well supplied with jawbreakers and all-day suckers, a stock of which I keep especially for little nephews, he perched himself on the end of the counter and prepared for conversation. To help things go smoothly between us he brought his treasures to show me.

I noticed that the pockets of his trousers bulged suspiciously, but asked no questions. I always like confidences given freely, never those asked for. So before long one by one the contents of those pockets came forth. In a piece of gorgeous silk, which he informed me his sister had given him from her doll dress box, were wrapped stones of all sizes, shapes and colors. It was a collection highly prized by Billy, and one that had cost him many an hour. He had them all named, but they were such big names I couldn't remember one. He told me his father was a collector, and that some day he was going to follow in that worthy gentleman's footsteps. Bunches of twine and nails were stored away in the farthest corners; these were for emergencies. A big red top was soon brought to light, and at Billy's invitation we went out into a corner of my garden, and there I learned to spin a top. I must have been a funny sight, if Billy's laughter was any sign. But I had a good time, if I was laughed at.

I was then introduced to a queer looking box, not unlike those we see in advertisements of Velvet smoking tobacco. I was shocked that so youthful a man should be indulging in any such thing as smoking. My fears were soon dispelled, however. He dumped the contents on my nice clean floor. Can you guess what it was? A wriggling mass of worms. Yes, worms. Billy was on his way to the creek not far distant, where trout jumped and enticed young fishermen like Billy to spend several hours along shady banks endeavoring to hook the elusive game. Billy promised me a fish if he caught any, but he has not come back, so I suppose he was not a successful angler that time. However, I am patiently awaiting his return. So, Billy, where are you and your delicious trout? Your devoted AUNT PATRICIA.

* * *

Words With Histories.

The money-changers of Venice used to sit on benches in the plaza of St. Mark's. If one of them failed in financial honor, the others fell to and broke his bench, or "banco." After that he was called a banco-rupt, which means "the man with the broken bench," and in time came to be known as a bankrupt.

The origin of the word "tally-ho" is singular. "Tallis hors" was the old French hunting cry when the fox broke cover. As soon as the huntsmen and master of the hounds heard it, they resopnded by loud blasts upon their horns. You can easily understand how the term "tally-ho began to be applied to the blasts by those riding on pleasure coaches, and after a time to the coach itself.

Long ago, in England, the village dogs were obliged to have their tails cut short to distainguish them from the stag and boar hounds of the gentry. These unfortunate animals were known as curtails or curtle dogs and finally just curs. So any dog considered worthless is now called a cur.

Few persons know that "rigmarole" was originally "ragman's roll." The ragman's roll is a very important royal document, being no less than a real parchment roll on which the nobility of Scotland recorded their allegiance to Edward I of England. It is rather a tiresome and confusing composition; in short, it is what we would now call a rigmarole.—The Ave Maria.

Eating His Way.

Freddie despised the multiplication table. It made you ache all over to say your tables and you couldn't remember.

Mother went out of the room. When she came back, she had a glass jar of tiny colored candies. She opened it and poured out a splendid heap on the tablecloth.

"Now," she said, brightly, "here are five little candy dots in a row. Here are eight rows. How many candy dots?"

"Forty," promptly.

"Yes. Now make seven times five and four times five and the rest. When you have made the whole table, learn it. When you have learned it, eat it."

"Oh!"

It was the most splendid way to learn your tables. Freddie went to work with a will, and, when the teacher—that is, mother—said, "School's out," he had learned his five tables. He didn't eat it till after school.

The next day they went back and reviewed the two tables and the next day after that three, and the next day after that the four.

One day the next door twins' teacher was making their mother a call. Freddie was making one on the next door twins.

"Don't you go to school, little boy—" the teacher asked him.

"Oh, yes'm," politely.

"Oh, you do? Well, I suppose you think the multiplication table is perfectly dreadful, too?" she asked smilingly.

"Oh, no'm," eagerly. "I'm very fond of mine."

"Indeed! How far along are you?"

"I've eaten only as far as seven times seven yet," said Freddie; and he went home wondering why the next door twins' teacher had opened her eyes so wide.—Annie H. Donnell, in Youth's Companion.

Boy Scouts Are Gunless.

The boy scout movement does not put the idea of killing in the minds of boy scouts; it does not put instruments of death into their hands.

Uncle Sam does not want boy soldiers. Military work is a man's work. There is no reason why the nation should ask its boys to become soldiers. They are needed for boys' work.

Col. Theodore Roosevelt, Maj. Gen. Leonard A. Wood, the secretary of war, the secretary of the navy, the chief of staff of the United States army—these men, seriously concerned with the proper preparations of our boys for their full duty as citizens, are officers of the Boy Scouts of America. On April 2 Maj. Gen. Hugh L. Scott, chief of staff, wrote:

"The necessary elementary instruction that every young American should have in order to be prepared to play his part in the national defense can be obtained by his work in the Boy Scouts of America."

A national education committee, after thorough investigation of the advisability of military training for schoolboys, reported:

"The boy scout movement and the activities of similar associations of young people, which avoid military exercises, but which involve features designed to promote health and strength, and inculcate courtesy, mutual respectfulness, uprightness and patriotic devotion should be encouraged."

The boys' work in the Boy Scouts of America does not include strictly military drill. The scout movement has found a far better way to train and use boys in our country's service in times like these. The eminent military men named above, the President of the United States, governors, educators, pastors, business and professional men know, and have said, that the scout movement provides more beneficial training for boys of scout age than any "military" course.

When you see a boy carry a gun—when you see the picture of a boy with a gun—you may be SURE that he is NOT a boy scout, as the term boy scout is understood throughout the world. Don't call him a boy scout. If you do a you do grave injustice and real harm to the movement of which the President of the United States is the honorary president and which has the hearty support of all men and women who are eager to see the 8,000,000 boys of today develop into wholly efficient citizens.—True Voice.

Vladimir Soloviev, the Russian Newman

Thomas J. Gerrard, in the June Catholic World.

One of the fortunes of war has been the revelation to western eyes of a Russian mystic. It is Vladimir Soloviev. He is not only the foremost spiritual philosopher of Russia, but he is also one of the most distinguished types of the modern mind. Towards the end of his life he happened to write a book against Tolstoy, combating that writer's doctrine of the nonresistance of evil. The book has lately received two translations into English, as a statement of the philosophy of war from the Russian point of view.

The subject of war, however, holds but a secondary place in the book, and indeed a very secondary place in the life of Soloviev. His great lifework was an exposition and propaganda of the claims of the Universal Church. He was a convert from Orthodoxy to Catholicism, and the one ruling passion of his life was to familiarize Russia with the idea of a Universal Church, monarchical in its constitution. This is the chief reason for calling him the Russian Newman. There were other striking similarities between the two men, although their divergencies were even more striking and more numerous.

Soloviev, therefore, was keenly conscious of the many obstacles which were in the way of the object for which he labored, and of the time it must take before it could be realized. He seemed to know that his own end was not far distant, for he leaves his allegory unfinished—the writer, he said, wished to write more when he got better. But he did not get well, and the end of the tale was buried with him in the Danilof monastery. Soloviev, as a matter of fact, died suddenly a few weeks later at the age of 47 on a journey to see his mother.

But what about his own conversion? On the 18th of February, 1896, he was received into the Catholic Church by a convert priest, M. Nicolas Tolstoy. The event took place in the chapel of Notre Dame de Lourdes at Moscow in the presence of the members of M. Tolstoy's family and of several eminent people of Petrograd and Moscow. The priest was arrested next day, but managed to evade prosecution, and a few days later was in Rome to report the conversion to Pope Leo XIII.

A woman entered a Chicago savings bank and placed $50 in front of the teller. He pushed out the book for her signature and said, "Sign on this line, please."

"My whole name?"

"Yes, ma'am."

"Before I was married?"

"No; just as it is now."

"An' my husband's name too? Why, the man has been dead seven years!"

"You should sign your name Mrs., followed by your husband's name, or Mrs., your christian name and then your husband's name, or Mrs., and your husband's full name, or you might simply sign your Christian name and your husband's surname. Write it as you are in the habit of signing it."

"I can't write."—Exchange.



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THE BETROTHED

A Complete and Literal Translation From the Italian of the Great Catholic Novel.
BY ALESSANDRO MANZONI

(Continued from Last Week.)

"Certainly, I may say I owe you my life," replied he; "and I thank you with all my heart."

"Not a word, not a word," answered the monatto; "you deserve it; one can see you're a brave young fellow. You do right to poison these rascals; anoint away, extirpate all those who are good for nothing, except when they're dead; for in reward for the life we lead, they only curse us, and keep saying that when the pestilence is over, they'll have us all hanged. They must be finished before the pestilence; the monatto only must be left to chant victory and revel in Milan.

"Long live the pestilence and death to the rabble!" exclaimed the other; and with this beautiful toast he put the flask to his mouth, and holding it with both his hands amidst the joltings of the cart, took a long draught and then handed it to Renzo, saying, "Drink to our health."

"I wish it you all, with my whole heart," said Renzo, "but I'm not thirsty; I don't feel any inclination to drink just now."

"You've had a fine fright, it seems," said the monatto. "You look like a harmless creature enough; you should have another face than that to be a poisoner."

"Let everybody do as he can," said the other.

"Here, give it me," said one of those on foot at the side of the car, "for I, too, want to drink another cup to the health of his honor, who finds himself in such capital company . . . . there, there, just there, among that elegant carriageful."

And with one of his hideous and cursed grins he pointed to the cart in front of that upon which our poor Renzo was seated. Then, composing his face to an expression of seriousness still more wicked and revolting, he made a bow in that direction, and resumed: "May it please you, my lord, to let a poor wretch of a monatto taste a little of this wine from your cellar? Mind you, sir; our way of life is only so so; we have taken you into our carriage to give you a ride into the country; and then it takes very little wine to do harm to your lordships; the poor monatti have good stomachs."

* * *

AND amidst the loud laughs of his companions, he took the flask, and lifted it up, but, before drinking, turned to Renzo, fixed his eyes on his face, and said to him, with a certain air of scornful compassion: "The devil, with whom you have made agreement, must be very young; for if we hadn't been by to rescue you, he'd have given you mighty assistance." And amidst a fresh burst of laughter, he applied the flagon to his lips.

"Give us some! What! give us some!" shouted many voices from the preceding car. The ruffian, having swallowed as much as he wished, handed the great flask with both hands into those of his fellow ruffians, who continued passing it round, until one of them, having emptied it, grasped it by the neck, slung it round in the air two or three times and dashed it to atoms upon the pavement, crying, "Long live the pestilence" He then broke into one of their licentious ballads, and was soon accompanied by all the rest of this depraved chorus. The infernal song, mingled with the tinkling of the bells, the rattle of the carts, and the trampling of men and horses, resounded through the silent vacuity of the streets and echoing in the houses, bitterly wrung the hearts of the few who still inhabited them.

But what cannot sometimes turn to advantage? What cannot appear good in some case or another? The extremity of a moment before had rendered more than tolerable to Renzo the company of these dead and living companions; and now the sounds that relieved him from the awkwardness of such a conversation, were, I had almost said, acceptable, music to his ears. Still half bewildered, and in great agitation, he thanked Providence in his heart, as he best could, that he had escaped such imminent danger without receiving or inflicting injury; he prayed for assistance to deliver himself now from his deliverers; and for his part kept on the lookout, watching his companions, and reconnoitering the road, that he might seize the proper moment to slide quietly down without giving them an opportunity of making any disturbance or uproar, which might stir up mischief in the passers-by.

* * *

AND lo! on turning a corner, he seemed to recognize the place along which they were about to pass: he looked more attentively, and at once knew it by more certain signs. Does the reader know where he was? In the direct course to the Porta Orientale, in that very street along which he had gone so slowly, and returned so speedily, about twenty minuten before. He quickly remembered that from thence he could go straight to the Lazzeretto; and this finding of himself in the right way without any endeavor of his own, and without direction, he looked upon as a special token of Divine guidance, and a good omen of what remained. At that moment a commissary came to meet the cars, who called out to the monatti to stop, and I know not what besides: it need only be said that they came to a halt, and the music was changed into clamorous dialogues. One of the monatti seated on Renzo's car jumped down: Renzo said to the other, "Thank you for your kindness; God reward for for it!" and sprang down at the opposite side.

"Get you gone, poor prisoner," replied the man, "you'll not be the fellow that'll ruin Milan!"

Fortunately there was no one at hand who could overhear him. The party had stopped on the left hand of the street: Renzo hastily crossed over to the opposite side; and, keeping close to the wall, trudged onward towards the bridge; crossed it; followed the well known street of the Borgo, and recognized the Convent of the Capuchins; he comes close to the gate, sees the projecting corner of the Lazzeretto, passes through the palisade, and the scene outside the enclosure is laid open to his view; not so much an indication and specimen of the interior, as itself a vast, diversified, and inconceivable scene.

* * *

ALONG the two sides which are visible to a spectator from this point, all was bustle and confusion; there was a great concourse; an influx and reflux of people; sick flocking in crowds to the Lazzeretto; some sitting or lying on the edge of one or other of the moats that flanked the road, whose strength had proved insufficient to barry them within their place of retreat, or, when they had abandoned it in despair, had equally failed to convey them further away. Others were wandering about as if stupefied; and not a few were absolutely beside themselves: one would be eagerly relating his fancies to a miserable creature laboring under the malady; another would be actually raving; while a third appeared with a smiling countenance, as if assisting at some gay spectacle. But the strangest and most clamorous kind of so melancholy a gaiety, was a loud and continual singing, which seemed to proceed from that wretched assembly, and even drowned all the other voices—a popular song of love, joyous and playful, one of those which are called rural; and following this sound by the eye to discover who could possibly be so cheerful, yonder, tranquilly seated in the bottom of the ditch that washes the walls of the Lazzeretto, he perceived a poor wretch, with upturned eyes, singing at the very stretch of his voice!

Renzo had scarcely gone a few yards along the south side of the edifice, when an extraordinary noise arose in the crowd and a distant cry of "Take care!" and "Stop him!" He stood upon tiptoe, looked forward and beheld a jaded horse galloping at full speed, impelled forward by a still more wretched looking rider: a poor frantic creature, who, seeing the beast loose and unguarded, standing by a cart, had hastily mounted his bare back, and striking him on the neck with his fists, and spurring him with his heels, was urging him impetuously onward; monatti were following, shouting and howling; and all were enveloped in a cloud of dust, which whirled around their heads.

Confounded and weary with the sight of so much misery, the youth arrived at the gate of that abode where perhaps more was concentrated than had been scattered over the whole space it had yet been his fortune to traverse. He walked up to the door, entered under the vaulted roof, and stood for a moment without moving in the middle of the portico.

* * *

CHAPTER XXXV.

LET the reader imagine the inclosure of the Lazzeretto peopled with 16,000 persons ill of the plague; the whole area encumbered, here with tents and cabins, there with carts, elsewhere with people; those two interminable ranges of portico to the right and left, covered, crowded, with dead or dying, stretched upon mattresses, or the bare straw; and throughout the whole of this, so to say, immense den, a commotion, a fluctuation, like the swell of the sea; and within, people coming and going, stopping and running, some sinking under disease, others rising from their sick beds, either convalescent, frantic, or to attend upon others. Such was the spectacle which suddenly burst upon Renzo's view, and forced him to pause there, horror-struck and overpowered. We do not intend to describe this spectacle by itself, for which, doubtless, none of our readers would thank us; we will only follow our youth in his painful walk, stop where he stopped, and relate what he happened to witness, so far as is necessary to explain what he did, and what chanced to occur to him.

From the gate where he stood, up to the temple in the middle, and from that again to the opposite gate, ran a kind of pathway, free from cabins, and every other substantial impediment; and, at a second glance, he observed a great bustle of removing carts, and making the way clear; and discovered officers and Capuchins directing this operations, and at the same time dismissing all those who had no business there. Fearing lest he also should be turned out in this manner, he slipped in between the pavilions, on the side to which he had casually turned—the right.

He went forward, according as he found room to set his foot down, from cabin to cabin, popping his head into each, casting his eye upon every one who lay outside, gazing upon countenances broken down by suffering, contracted by spasm, or motionless in death, perchance he might happen to find that one which, nevertheless, he dreaded to find. He had already, however, gone some considerable distance, and often and often repeated this melancholy inspection, without having yet seen a single woman; he concluded, therefore, that these must be lodged in a separate quarter. So far he guessed, but of the whereabouts he had no indication, nor could he form the least conjecture. From time to time he met attendants, as different in appearance, dress and behavior, as the motive was different and opposite which gave to both one and the other strength to live in the exercise of such offices: in the one, the extinction of all feelings of compassion; in the other, compassion more than human. But from neither did he attempt to ask directions, for fear of creating for himself new obstacles; and he resolved to walk on by himself till he succeeded in discovering women. And as he walked along, he failed not to look narrowly around, though from time to time he was compelled to withdraw his eyes, overcome, and, as it were, dazzled by the spectacle of so great miseries. Yet, whither could he turn them, where suffer them to rest, save upon other miseries as great?

* * *

THE very air and sky added, if anything could add, to the horror of these sights. The fog had condensed by degrees, and resolved itself into large clouds, which, becoming darker and darker, made it seem like the tempestuous closing in of evening: except that towards the zenith of this deep and lowering sky, the sun's disk was visible as from behind a thick veil, pale, emitting around a very feeble light, which was speedily exhaled, and pouring down a deathlike and oppressive heat. Every now and then, amidst the vast murmur that floaded around, was heard a deep rumbling of thunder, interrupted, as it were, and irresolute: nor could the listener distinguish from which side it came. He might, indeed, easily have deemed it a distant sound of cars, unexpectedly coming to a stand. In the country round, not a twig bent under a breath of air, not a bird was seen to alight or fly away; the swallow alone, appearing suddenly from the caves of the enclosure, skimmed along the ground with extended wing, sweeping, as it were, the surface of the field; but, alarmed at the surrounding confusion, rapidly mounted again into the air, and flew away. It was one of those days in which, among a party of travelers, not one of them breaks the silence; and the hunter walks pensively along, with his eyes bent to the ground; and the peasant, digging in the field, pauses in his song, without being aware of it: one of those days which are the forerunners of a tempest, in which nature, as if motionless without, while agitated by internal travail, seems to oppress every living thing, and to add an undefinable weight to every employment, to idleness, to existence itself. But in that abode specially assigned to suffering and death, men hitherto struggling with their malady might be seen sinking under this new pressure; they were to be seen by hundreds rapidly becoming worse; and at the same time, the last struggle was more distressing, and, in the augmentation of suffering, the groans were still more stifled; nor, perhaps, had there yet been in that place an hour of bitterness equal to this.

* * *

THE youth had already threaded his way for some time without success through this maze of cabins, when, in the variety of lamentations and confused murmurs, he began to distinguish a singular intermixture of bleatings and infants' cries. He arrived at length before a cracked and disjointed wooden partition, from within which this extraordinary sound proceeded; and peeping through a large aperture between two boards, he beheld an enclosure scattered throughout with little huts, and in these, as well as in the spaces of the small camp between the cabins, not the usual occupants of an infirmary, but infants, lying upon little beds, pillows, sheets or cloths spread upon the ground, and nurses and other women busily attending upon them; and, which above everything else attracted and engrossed his attention, shegoats mingled with these, and acting as their coadjutrices; a hospital of innocents, such as the place and times could afford them. It was, I say, a novel sight to behold some of these animals standing quietly over this or that infant, giving it suck, and another hastening at the cry of a child, as if endued with maternal feeling, and stopping by the side of the little claimant, and contriving to dispose itself over the infant, and bleating and fidgeting, almost as if demanding some one to come to the assistance of both.

* * *

HERE and there nurses were seated with infants at the breast; some employing such expressions of affection as raised a doubt in the mind of the spectators whether they had been induced to repair thither by the promises of reward, or by that voluntary benevolence which goes in search of the needy and afflicted. One of these, with deep sorrow depicted in her countenance, drew from her breast a poor weeping little creature, and mournfully went to look for an animal which might be able to supply her place; another regarded with a compassionate look the little one asleep on her bosom, and gently kissing it, went to lay it on a bed in one of the cabins; while a third, surrendering her breast to the stranger suckling, with an air not of negligence, but of preoccupation, gazed fixedly up to heaven. What was she thinking of, with that gesture, with that look, but of one brought forth from her own bowels, who, perhaps only a short time before, had been nourished at that breast, perchance had expired on that bosom!

Other women, of more experience, supplied different offices. One would run at the cry of a famished child, lift it from the ground and carry it to a goat, feeding upon a heap of fresh herbage; and applying it to the creature's paps, would chide, and, at the same time coax the inexperienced animal with her voice, that it might quietly lend itself to its new office; another would spring forward to drive off a goat which was trampling underfoot a poor babe, in its eagerness to suckle another; while a third was carrying about her own infant, and rocking it in her arms, now trying to lull it to sleep by singing, now to pacify it with soothing words, and calling it by a name she had herself given it. At this moment a Capuchin, with a very white beard, arrived, bringing two screaming infants, one in each arm, which he had just taken from their dying mothers; and a woman ran to receive them and went to seek among the crowd and in the flocks someone that would immediately supply the place of a mother.

More than once the youth, urged by his anxiety, had torn himself from the opening to resume his way; and, after all, had again peeped in to watch another moment or two.

* * *

HAVING at length left the place, he went on close along the partition, until a group of huts which were propped against it, compelled him to turn aside. He then went round the cabins, with the intention of regaining the partition, turning the corner of the enclosure and making some fresh discoveries. But while he was looking forward to reconnoitre his way, a sudden, transient, instantaneous apparition, struck his eye and put him in great agitation. He saw, about a hundred yards off, a Capuchin threading his way and quickly becoming lost among the pavilions; a Capuchin, who, even thus passingly and at a distance, had all the bearing, motions and figure of Father Cristoforo. With the frantic eagerness the reader can imagine, he sprang forward in that direction, looking here and there, winding about, backward, forward, inside and out, by circles, and through narrow passages, until he again saw, with increased joy, the form of the self-same friar; he saw him at a little distance, just leaving a large boiling pot and going with a porringer in his hand towards a cabin; then he beheld him seat himself in the doorway, make the sign of the cross on the basin he held before him, and, looking around him, like one constantly on the alert, begin to eat. It was, indeed, Father Cristoforo.

The history of the friar, from the point at which we lost sight of him up to the present meeting, may be told in a few words. He had never removed from Rimini, nor even thought of removing, until the plague, breaking out in Milan, afforded him the opportunity he had long so earnestly desired, of sacrificing his life for his fellow creatures. He urgently entreated that he might be recalled from Rimini to assist and attend upon the infected patients. The Count, Attilio's uncle, was dead, and besides the times required tenders of the sick rather than politicians, so that his request was granted without difficulty. He came immediately to Milan, entered the Lazzeretto, and had now been there about three months.

* * *

BUT the consolation Renzo felt in thus again seeing his good friar was not for a moment unalloyed; together with the certainty that it was he, he was also made painfully aware of how much he was changed. His stooping, and, as it were, laborious carriage, his wan and shriveled face, all betokened an exhausted nature, a broken and sinking frame, which was assisted and, as it were, upheld from hour to hour only by the energy of his with all my heart."

"Don't thank me," said the friar, "that belongs to the poor; but you, too, are a poor man just now. Now, then, tell me what I don't know; tell me about poor Lucia, and try to do it in a few words, for time is scarce, and there is plenty to be done, as you see."

* * *

RENZO began, between one spoonful and another, to relate the history of Lucia, how she had been sheltered in the monastery at Monza, how she had been forcibly carried off. * * * At the idea of such sufferings and such dangers, and at the thought that it was he who had directed the poor innocent to that place, the good friar became almost breathless with emotion, but he was quickly relieved on hearing how she had been miraculously liberated, restored to her mother and placed by her with Donna Prassede.

"Now I will tell you about myself," pursued the narrator, and he briefly sketched the day he spent in Milan, and his flight, and how he had long been absent from home, and now, everything being turned upside down, he had ventured to go thither; how he had not found Agnese there, and how he had learned at Milan that Lucia was at the Lazzeretto. "And here I am," he concluded; "here I am to look for her, to see if she's still living, and if * * * she'll still have me * * * because * * * sometimes * * *"

"But how were you directed here?" asked the friar. "Have you any information whereabouts she was lodged, or at what time she came?"

"None, dear father, none, except she is here, if, indeed, she be still living, which may God grant."

"Oh, you poor fellow. But what search have you yet made here?"

"I've wandered and wandered about, but hitherto I've scarcely seen anything but men. I thought that the women must be in a separate quarter, but I haven't yet succeeded in finding it; if it is really so, now you can tell me."

(To Be Continued.)

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Chaplain Opens Quarters for Soldiers

Rev. E. H. FitzGerald Successful in Establishing Club for Enlisted Men.

CITIZENS GENEROUS

Several thousand soldiers stationed at Fort Douglas in Salt Lake City are now enjoying the comforts of a completely furnished downtown club, through the success of a movement launched by Major E. H. Fitzgerald, chaplain, U. S. A., who is now located at the war prison barracks of the local army post. The quarters were opened formally last Saturday evening, when Acting Governor Harden Bennion and Mayor W. Mont Ferry tendered the quarters to the men on behalf of the citizens of the city. Col. Alfred Hasbrouck of the Twentieth infantry and Col. Arthur Williams of the war prison accepted the quarters for the men, and complimented the people of the city on the interest they had shown. Col. Hasbrouck also brought forth three lusty cheers and a "tiger" for Major Fitzgerald, whom he said had sponsored the plan and directed it to success.

The entire top floor of a Main street building was turned over free of all expenses by the owners, Julian and Clarence Bamberger, for the club. A committee of women who are interested in Red Cross work, with Mrs. A. G. Krauss, a member of Our Lady of Lourdes parish, as chairman, at once began to make arrangements for the furnishing. When the club was opened it was furnished with two pool tables, a player-piano, a Grafonola, hundreds of books, magazines, newspapers and many other features, such as a well equipped writing room. The walls were cleaned and re-decorated, the woodwork varnished and new lights installed. Tables, chairs, couches, rugs and the like completed the fittings.

"In all my twenty years of army service I have never seen an army club the equal of the one the citizens of Salt Lake, irrespective of creed or other interests, have established," said Father Fitzgerald. "The men are delighted, and so are the officers, for we realize that if the proper environment is not provided for the men during the recreation hours they will get into the wrong environments. We have now given them a downtown place where they can meet, rest and enjoy all of the comforts that are usually found only in the best officers' clubs. Salt Lake has certainly proved to be friendly to the enlisted men, and I am sure they will not forget all that has been done for them."

Chaplain Fitzgerald has been designated by the post authorities as custodian of the club properties. He is directly responsible for the place, and has as a caretaker a retired sergeant of the army. The quarters are open in the afternoon and evening. Entertainments of various kinds for the men will probably be given in the club later on.

Among those who assisted ably in financing the project was Mrs. A. H. S. Bird, president of the Catholic Woman's league, who is chairman of the finance sub-committee of the general committee in charge. Mrs. Simon Bamberger, wife of the governor, is honorary chairman of the committee, and Mrs. W. Mont Ferry, wife of Mayor Ferry, has been one of the most active in the furnishing work.

Under the direction of Mrs. E. B. Palmer, the Ladies' Literary club, at the suggestion of Major Fitzgerald, has undertaken to raise a library of several thousand volumes for the club, and which will be removed to the fort for a permanent post library when the club is closed. Already the members of the club have collected an enormous number of books and indications are that the number finally will go far beyond the original mark of 5000. Citizens of Salt Lake, generally, have been asked to contribute books to the library.

F. J. Kleinpeter, P. F. M., rejoices in the fact that there are 310 Japanese Catholics in his Seoul mission. Sent to Corea to look after the interests of the Japanese, he has no reason to be discouraged with the result of his labors. Our help has also been a great factor in his success.

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SPECIAL MUSIC SUNG

The Feast of the Sacred Heart was appropriately celebrated on June 15 at the Cathedral of the Madeleine, where many gathered to assist at the devotions in honor of the Sacred Heart.

At all Masses the number of communicants was gratifying large, showing the zeal of the promoters in urging their members to remember this day especially devoted to the Sacred Heart and the league.

The evening devotions, too, were well attended, when an inspiring sermon was given by the spiritual director of the league, the Rev. Dr. S. Anzalone. Two promoters, Mrs. Josephine Long and Mrs. Thomas E. Gaddis, received their crosses and diplomas, making them full-fledged promoters of the League of the Sacred Heart.

During the conferring of the crosses and diplomas and the benediction services music for the occasion was sung by the Cathedral choir, under the direction of Prof. Phillip Bansbach.

The altars for the feast, which were decorated by Mrs. J. J. Harvey and Mrs. Martin A. Burke, were artistic with quantities of deep red peonies and bridal wreath, all of which were donated by members of the league.

The promoters of the League of the Sacred Heart will hold their regular meeting Sunday at 3.30 o'clock in the sewing room of the Cathedral residence. All promoters are requested to be present.

Friday, July 6, will be the first Friday of the month, communion day for the promoters and members of the League of the Sacred Heart. Confessions will be heard at the usual hours on Thursday.

SUNDAY SCHOOL SCHEDULE.

Announcement is made by the Rev. T. J. Schultz that Sunday school in the Cathedral parish will be held during the summer months on the second and fourth Sundays of the month at 4 p. m. in the cathedral. In the fall the regular schedule will be resumed again.

Catholic Woman's League

The Bible classes held Monday evenings at the Hotel Utah and Sunday afternoons at Hallows college have been discontinued for the summer.

* * *

The following item from the Los Angeles Sunday Tribune of June 10 will be read with interest by the Salt Lake friends of the O'Meara family:

"The regular business meeting of the Catholic Woman's club was held last Wednesday in Knights of Columbus auditorium, the president, Mrs. Edward C. Higgins presiding. Reports of the various committees were given showing a most successful and progressive year. Election of officers and directors resulted as follows: For president, Mrs. Edward C. Higgins; first vice president, Mrs. Charles P. O'Brien; second vice president, Mrs. William P. O'Meara; recording secretary, Mrs. M. J. McGarry; corresponding secretary, Miss Frances E. O'Meara; treasurer, Mrs. Therese Berlonneau.

"Directors for two years: Miss Nell Reardon, Dr. Catharine Gray Lynch, Mrs. Arnold Burkelman, Mrs. Mary Young Moore and Mrs. James R. Daly.

"Directors to serve for one year: Mrs. Charles L. Whipple, Mrs. Paul J. McCormick, Mrs. Charles G. Forbush, Mrs. Richard Troeger, Mrs. L. A. Grant.

"The annual luncheon of the club will be held next Saturday at the Hotel Alexandria at 12.30 o'clock, for which a very fine program is being arranged by the committee, with Mrs. W. P. O'Meara as chairman. Mrs. Charles L. Whipple is chairman for the luncheon.

"The guest of honor will be the Rt. Rev. Thomas Harnett."

* * *

The Red Cross Auxiliary of the Catholic Woman's league spent Friday afternoon at the country home of Mrs. E. J. O'Brien, where they passed the hours sewing for the unit.

Wanted: A Treaty.

M. R. Ryan, in the June Catholic World.

Several months ago our government bent its earnest energies to securing a satisfactory treaty with the empire. But those in power in the Russia-that-was, still rankling over our conduct in 1911, were in a position to settle up old scores with us. The empire frankly declined to enter into any treaty-making, for the reason that the conditions in regard to passports which were incorporated in the treaty of 1832, and which we would insist in incorporating in a new treaty, were objectionable still. She stated also that even if she agreed to enter upon a new treaty with us, she would first demand that we agree to exclude from the United States certain of her subjects, i. e., Russian Mongolians.

To prevent Russia from entering into any treaty with us, Japan has kept alive, with all the emphasis in her power, the Mongolian issue. And as a consequence a magnificent trade prize was slipping from our hands. How was it possible for us to retain it?

Then dawned the March days of revolution. "The progress of Russia thus far," stated Andrew D. White, our ambassador to St. Petersburg in 1893, "has been mainly by a series of reactions. These have sometimes come with surprising suddenness." The words might easily have been written in this spring of 1917. A reaction of "surprising suddenness" has assuredly taken place. Russian autocracy is at an end.

With its passing, our trade difficulties also will very probably disappear. With the new form of government in Russia has arrived the emancipation of the native Jews. American Jews, therefore, are now free to visit Russia at will. One stumbling block in our path treaty-ward is thus removed. Doubtless any remaining impediments may be eliminated through the channels of diplomacy. That, at any rate, is the hope of the commercial portion of the United States.

NOT HIS FAULT.

That's one time that a man is in church when Mass begins and stays until it is over—on the occasion of his funeral.—Extension Magazine.

Knights Prepare for the State Outing

Will Be Held at Lagoon Resort About the Middle of Next Month.

SMOKER NEXT FRIDAY

Representatives of Salt Lake and Ogden councils of the Knights of Columbus are now making plans for the annual state outing which will be held at the Lagoon resort, halfway between the two cities, probably about the middle of July. Grand Knight O'Connor and J. Murphy of Ogden council were in Salt Lake Wednesday evening to confer with the members of the local committee, and another meeting will be held next week.

P. J. O'Carroll is chairman of the Salt Lake committee and is being assisted by P. J. Owens, P. H. Goggin, Albert and Robert Driscoll and by the Rev. T. J. Schultz, who will have charge of the athletic program of the day.

The members of both committees hope to introduce a number of novelties to make the outing this year a memorable one. Details of their plans will probably be announced within the next two weeks.

Next Friday evening, June 29, the Salt Lake council will give a smoker in its clubrooms at the Hotel Utah in honor of its many members who have joined the colors. The program will be of a patriotic nature, and all knights are invited to be present. The members of the council feel justly proud of the fact that twenty-two of their number are already in the services of their country. Lecturer Hugh Ryan is in charge of arrangements for the smoker.

KNIGHTS CONTRIBUTE TO RED CROSS FUNDS

Salt Lake council, Knights of Columbus, has again demonstrated its patriotism by assisting the Red Cross fund raising campaign. At last Tuesday's meeting it was voted to contribute $1 for each member of the council, a total of $315. A check for this mount was sent to the Red Cross, and is in addition to many personal contributions made by individual members.

Grand Knight Sullivan has designated a committee to arrange for the attendance of Salt Lake Catholics at the reception in Ogden next Thursday evening in honor of the Rt. Rev. Msgr. P. M. Cushnahan, V. G. It is expected a large number will go from Salt Lake to congratulate Msgr. Cushnahan on the honor that has come to him, and also upon his birthday, which also occurs next week.

HOLY NAME MEETING.

A meeting of the consultors of the Holy Name society in the Cathedral parish will be held in the rectory next Monday evening at 8 o'clock. The Rev. T. J. Schultz, spiritual director, requests that there be a full attendance of the consultors.

THE BALM OF THE SACRED HEART.

The following verses have a special interest in June, the month of the Sacred Heart. This poem is not included in Miss Donnelly's published collections:

When souls full of exquisite feeling
By ev'ry chance mood are controlled,
(Like wind-harps when zephyrs are stealing
Athwart them, now balmy, now cold)—

They thrill to each passing emotion,
Yield under the stress, if prolonged;
Respond with sweet strains to devotion,
But perish when wounded or wronged.

Ah! these are the hearts that must suffer!
As the days of their pilgrimage roll.
No road could be darker or rougher
Than the way of the sensitive soul.

The sport of unscrupulous schemers,
The prey of the brutal and rude,
Earth's poets and mystics and dreamers
Are often maligned, misconstrued.

Who, then, can support them or aid them?
Who fathom their feelings oppress'd?
When fortune and friends have betrayed them?
Who, solace can give them, or rest?

One Heart, and One only, can lighten
Their burden, if fancied or real,
One Heart can alone bless and brighten
Their gloom with a faultless Ideal.

The Heart of the merciful Master,
Who Victim of sorrows became;
He wrestled with death and disaster,
He conquered want, anguish and Shame.

Come with Him, sad souls, to the Garden;
Toil with Him up Calvary's Mount,
Would yours be the peace and the pardon
Of which His dear Heart is the Fount.

Pressing on through the thorns that surround It,
Athirst with Its ardent desires,
Close-clasping the Cross that hath crown'd It,
Aglow with Its love-kindled fires—

Flee unto your rest, past Its portals,
Where sympathy's fulness is stored.
The home of all sensitive mortals
Is the suffering Heart of their Lord!

Eleanor C. Donnelly.

This bank has, with the capacity to handle business of large proportions, a spirit of helpfulness for the small as well as the large depositor.



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Lawn Fete to Be for Benefit of Church

Women of St. Patrick's Parish to Entertain at Fisher Home on West Side.

MANY RESERVE TABLES

The ladies of St. Patrick's parish will take their turn this (Saturday) afternoon and evening in the whirl of things social, when they will be the hostesses at a lawn fete and card party for the benefit of their newly erected church.

The hospitable Albert Fisher home at 1206 W. Second South street, with its spacious grounds, has been generously given over for the occasion, which will be a gala event in the history of the parish. The ladies of St. Patrick's have won a reputation for their entertainments, their genial hospitality and ever ready readiness to extend a good time to the friends and strangers who attend their "doings." So it is with keen pleasure that the people of Salt Lake are looking forward to the festivities planned for this afternoon and evening, for they are assured happy hours and a friendly welcome.

Between the hours of 2 and 5 o'clock and 8 and 11 o'clock the reception committee will be on hand to welcome all who come to help the worthy cause. Throughout the afternoon and evening hours cards will be played by those desiring a few games, while a large number will go to enjoy a friendly visit and partake of the tea arranged for the later hours. A group of the young girls of the parish will sell homemade candies and assist in the general entertaining. A string orchestra under the direction of Miss Veronica Jenkins will give an interesting program.

Those who have reserved tables are: Mrs. A. H. S. Bird, Mrs. C. A. Quigley, Mrs. A. G. Krauss, Mrs. A. Fred Wey, Mrs. F. J. Westcott, Mrs. A. Conover, Mrs. A. H. Ensign, Miss Bess Faddies, Mrs. Albert Fisher, Mrs. Phil Purcell, Mrs. James O'Connor, Mrs. M. V. Rogers, Mrs. J. Geoghegan, Mrs. P. H. Goggin, Mrs. John B. Stephens, Mrs. Angus McKellar, Jr., Mrs. Isadore Mayer, Mrs. B. O. Mecklenburg, Mrs. J. A. DeBouzek, Mrs. Frank Fisher, Mrs. P. J. O'Carroll, Mrs. L. F. Hummer, Mrs. John G. Guerin, Mrs. W. S. Hodgson, Mrs. James Bernard McEnany, Mrs. O. W. Bemis, Mrs. D. C. Turner, Mrs. W. L. Crawford, Mrs. H. J. Chapdelain, Mrs. S. C. Sherrill, Mrs. Walter Schmeirer, Mrs. J. T. Theriot, Mrs. Fred Davidson, Mrs. A. B. Cline, Mrs. A. Guittard, Miss Florence Gillis, Mrs. L. M. Crawford, Mrs. E. G. O'Donnell, Mrs. Otto Fisher, Mrs. J. J. Burke and Mrs. John Rotzler.

A cordial invitation to attend is extended to all interested in helping the members of St. Patrick's raise the debt from their church, and it is hoped many will take this opportunity of doing their share.

To Attend Jubilee

The Rt. Rev. Joseph S. Glass, C. M., D. D., will be among the prelates to attend the golden jubilee of the Rt. Rev. Thomas Grace, D. D., at Sacramento next Sunday. The Most Rev. Edward J. Hanna, D. D., archbishop of San Francisco, is also expected to be present, as well as all the priests of the Sacramento diocese and from other parts of the west.

In deference to the wishes of Bishop Grace, no public celebrations of the jubilee will be held, the principal event being the Solemn Pontifical Mass, which will be celebrated in the Sacramento cathedral on Sunday morning.

Park City.

Park City, June 20.—Sunday at St. Mary's church the little daughter of Mr. and Mrs. Emmett Wright was baptized. The name given the child was Helen and the sponsors were Mr. and Mrs. Rob Wright.

* * *

Wednesday morning Father Galligan baptized the infant son of Mr. and Mrs. Parkins. The name given the child was John Norman, and the sponsors were Mr. and Mrs. Francis Paul Briscoe.

* * *

St. Mary's of the Assumption School closed Friday for the summer months and the sisters who have been teaching the past year left for Salt Lake the early part of the week, where they will remain for the summer.

* * *

Sunday afternoon at the church the members of the Altar society held their regular meeting.

* * *

A special meeting of the Woman's Athenaeum was held Tuesday afternoon at the home of the president, Miss Susanna Shields.

* * *

Miss Elizabeth Martin returned to her home in Salt Lake Saturday afternoon after a short visit at the home of Mr. and Mrs. John Martin.

* * *

Mrs. Ellen Wright and daughter Miss Eleanor left Monday for Butte, where the ladies will spend the summer, guests of Mr. and Mrs. Robert Wright.

* * *

Mrs. Mulcahy returned to Salt Lake Monday evening after a very pleasant visit in the Park with relatives and friends.

* * *

Tom Martin returned to his home in Salt Lake Friday after a pleasant visit in the Park with his brothers, Peter and John Martin.

* * *

Mr. and Mrs. Pat Holland have returned to their home in the Park after a visit of several months in Los Angeles and Ely, Nev. Mr. and Mrs. Holland were accompanied home by their granddaughter, Miss Irene O'Connell of Ely, who will visit in the Park for some time.

* * *

Miss Mary Alice Sherman and Miss Frances Sherman left Wednesday afternoon for a visit in Trinidad, Colo., after which the young ladies will go to the coast and later to Kingman, Ariz., to make their home.

* * *

F. W. Sherman left Monday for Kingman, Ariz., after a week's visit with his family in the Park.

An offer of $1000 was made last week by the Rev. W. P. O'Donnell, pastor of the Holy Cross church, Bellevue, Pa., toward the training of boys of his parish between 18 and 25 for military duty.

In explaining the offer, he said that he believes the boys of Bellevue, who will be called to the colors, should have some training in military requirements and that he is willing to give $1000 to defray the cost of the training between now and the time the boys are wanted by the government.

SOCIAL AND PERSONAL

EVENTS OF WEEK IN SALT LAKE SOCIETY

A QUIET wedding of last week will be of much interest to their many friends was that of Miss Mary Melloy and Victor Hugo Johnson, which took place Saturday evening at the home of the bride's mother, Mrs. Mary Melloy, 937 Lincoln avenue. The ceremony was performed by the Rev. W. J. Flynn at 8.30 o'clock in the presence of the families of the young couple and a few close friends. The bride was attired in a becoming suit of white basket cloth, with hat and boots to match. She was attended by Miss Mary Oden, and Henry Maron acted as best man.

Mr. and Mrs. Johnson left the following day for an extended trip through California and will be at home to their friends after July 5 at 937 Lincoln avenue.

* * *

The Charles W. Whitley home in E. South Temple street was the scene of an enjoyable affair Wednesday afternoon and evening, when a brilliant tea and dance was given for the benefit of the sailors of the battleship Utah. The spacious rooms of the attractive residence were gay with a profusion of lovely garden flowers. Taking turns in presiding at the tea table during the afternoon were Mrs. William Montague Ferry, Mrs. W. S. McCornick, Mrs. M. S. Woodward, Mrs. O. J. Salisbury and Mrs. Robert Harkness.

Dancing was enjoyed on the beautiful lawns surrounding the house, the jitney dance being a feature of the evening. The music was furnished by the Fitzpatrick orchestra, and Mrs. Whitley was assisted in the general entertaining by Mrs. Fred Cowans, Mrs. C. E. Groesbeck, Miss Anna McCornick, and Mrs. Walker Salisbury. The affair, which was under the auspices of the Navy league, was a decided success, socially and financially, a neat sum being realized for the purchase of wool and heavy materials for the sailors.

* * *

The many Salt Lake friends of Edmund Condon, who for several years was the baritone soloist of the Cathedral choir, will be pleased to learn that he has been engaged for the coming season by Henry W. Savage as one of the principals in the morality play, "Everywoman." This will be Mr. Condon's debut on the legitimate stage, he having for some time past been in vaudeville.

* * *

Mrs. Arthur Hall and Miss Frankie Jacobson will entertain at a tea next Monday afternoon at the Jacobson home in E. Fifth South street in honor of Miss Helene Stiefel, a bride of the month.

* * *

Mrs. John G. Guerin, Mrs. W. L. Post and Mrs. George Mueller entertained at bridge tea Wednesday afternoon at the home of Mrs. Mueller, No. 6 Godbe apartments, in honor of Mrs. A. Covey, who will leave Saturday for southern California to spend several months.

Summer flowers were used throughout the house. In the living room red poppies formed an effective decoration. The tea table in the dining room had a centerpiece of white peonies in a pink basket.

Presiding at the tea table were Mrs. William Spry, Mrs. D. N. Straup and Msr. A. R. Barnes. Assisting in serving were Miss Norma Mueller, Miss Gene Covey, Miss Geneve Wright, Miss Ruth Mueller and Miss Agnes Caffey. About forty guests were entertained.

* * *

Mrs. Arthur C. Sullivan and Miss Florence Sullivan are among the Salt Lakers who have gone to Ogden to attend the tea on Saturday afternoon at the Berthana given by Mrs. Elizabeth Fitzgerald and Miss Katherine Fitzgerald.

* * *

Miss Mary Dooly has returned from Dana Hall, where she has been attending school for the winter.

* * *

Mr. and Mrs. Robert Lyman will leave today for Chicago.

* * *

Mrs. David O'Brien and daughter, Miss Eleanor O'Brien of Denver, are expected to arrive in the city within a few days to visit with Mrs. O'Brien's sisters, Mrs. Charles Charlton and Mrs. John C. Dwyer.

* * *

Miss Josephine Finlan of Pueblo, Colo., spent Sunday in the city visiting her cousins, Mr. and Mrs. J. A. DeBouzek, on her way to Los Angeles.

* * *

Mr. and Mrs. Thomas Durke are receiving congratulations over the arrival of a son on Wednesday, June 20.

* * *

Charles McGill left Thursday for Fort Bliss, Tex.

* * *

Mr. and Mrs. Albert B. Fisher have returned from their wedding trip and are now at home to their friends in the Hillcrest apartments.

* * *

Mr. and Mrs. A. Fred Wey and Miss Louise Wey have gone to Pinecrest for the summer.

* * *

Dr. and Mrs. James Bernard McEnany have moved from the Bransford and are now at home at 167 S. Twelfth East street.

* * *

The Misses Loretto and Genevieve Malone have returned from several weeks' visit with friends in Laramie, Wyo., and Los Angeles.

* * *

Mr. and Mrs. F. J. Hagenbarth and family and Mrs. J. D. Wood have gone to their ranch in Spencer, Ida., for the summer.

* * *

Mr. and Mrs. J. Frank Judge and their sons arrived Monday from San Francisco to spend the summer at their summer home, "The Cobbles," in the Cottonwoods.

Plan Reception for the New Monsignor

Catholics of Ogden, under the direction of a committee, of which Mrs. T. D. Ryan is chairman, will tender a public reception to the Rt. Rev. Msgr. P. M. Cushnahan, V. G., in St. Joseph's church rectory next Thursday evening, June 28, at 7.30 o'clock. It is announced that the reception is "in recognition of the long and faithful services of the vicar general to the Catholic people of Ogden and also in recognition of the signal honor recently conferred upon him by the Holy Father, and also to commemorate fittingly his birthday anniversary."

Catholics from the various parishes of the state have been invited to be present at the reception. The Ogden public, generally, has been invited to be present, as hundreds of residents of that city who are not Catholic number Msgr. Cushnahan among their best friends.

A delegation of Catholics from Salt Lake will be present, and it is probable that arrangements will be made by the Knights of Columbus to secure a special car to take the Salt Lakers to the Junction City.

Ogden News

Miss Madeleine Quillinan entertained Monday evening at her home in honor of the class of 1917 S. H. A. and her house guest, Miss Muriel Bucklen of Idaho Falls, with a dancing party to which fifty guests were bidden. The decorations and color scheme of red, white and blue were most attractively carried out and Minter's orchestra furnished the music. A delicious supper was served at midnight.

* * *

Mrs. G. O. Buhn of Boise, Ida., was a visitor at the Quillinan home last week.

Our impression, writes the editor of the Catholic Citizen, of Milwaukee, is that Father Daniel E Hudson, editor of the Ave Maria since 1876, is now the dean of the American Catholic press. Though less than twenty-five years in Catholic editorial work, John J. O'Shea, veteran editor of the Catholic Standard and Times, of Philadelphia, has been a newspaper man longer than any of his confreres. For forty-six years (since 1871) he has wielded a vigorous editorial pen—twenty years with the Irish press in Ireland—and although now 75 years of age, there is every probability that he will live to celebrate his golden jubilee in journalism.

The June Bride

will be made happy with a gift of remembrance from our store.

Nothing is more appropriate, more lasting nor more appreciated.

Dainty pearl pendants, necklaces, rings, bracelet watches, beautiful wedding silver.

BOYD PARK
FOUNDED 1908
MAKERS OF JEWELRY
166 MAIN STREET SALT LAKE CITY

Boy Scouts Take Canyon Hike for Week

Accompanied by the Rev. T. J. Schultz, their scoutmaster, the members of the Cathedral Troop of Boy Scouts returned to Salt Lake last Saturday evening after a hike in Emigration canyon, on which they started Tuesday. The trip was highly successful and was thoroughly enjoyed by all the boys. Scout craft was practiced during the trip, special attention being given to scout signalling, in which Father Schultz reports the boys are showing wonderful efficiency. First aid drills were also given during the week.

So successful have the Catholic boy scouts of this city been that Father Schultz has been invited to Ogden to form a troop there. This will be done Sunday afternoon, when the local scoutmaster will visit St. Joseph's parish and instruct the boys on what they must do to organize a troop there.

In addition to the regular troop of scouts, Father Schultz has an organization known as the Cathedral Junior Scouts, made up of boys under 12 years of age, the minimum age for regular scouts. As soon as these younger lads reach the age of 12 they will be transferred to the troop, and will then have had considrable preliminary experience. The regular troop consists of three squads of eight members each. They are known as the Wolf, the Fox, and the Eagle squads.

Our Lady of Lourdes.

During the summer months the week-day mass will be at 7.30 o'clock.

* * *

Benediction of the Blessed Sacrament follows the last mass every Sunday.

* * *

Next Sunday at the 10 o'clock mass the Rev. T. M. Barrett, O. P., a noted Dominican, who is conducting the retreat for the Sisters of the Holy Cross, will preach the sermon. The members of the parish may consider themselves honored to have the opportunity of hearing this impressive speaker, and it is hoped that all members of the parish will avail themselves of the privilege and attend the high mass, bringing with them their Catholic and non-Catholic friends.

* * *

After the 8 o'clock mass there will be an important meeting of the ladies of the parish, all of whom are urged to and expected to be present.

SACRED DRAMA GIVEN IN GARFIELD PARISH

"Two Mothers," a sacred drama in four acts, was presented under the personal direction of Miss S. Loretta Butler in the Garfield opera house Tuesday night for the benefit of the Good Shepherd parish. Father T. J. Schultz presided. He was presented by the Rev. F. A. Murphy with a souvenir.

The costumes used by the players were the personal property of Father Murphy, the pastor. The gown used by the queen, impersonated by Miss Julia Schultz, is 600 years old and is a gift of the Japanese nobility to Father Murphy. The hangings and tapestries used in the stage settings were the gifts of the president of China to Father Murphy.

Catherine Prebble and Genevieve Reynolds won first and second prizes in the ticket selling contest. About 600 attended the performance.

Salt Lake Churches

CATHEDRAL.
Sunday Masses—6, 8, 9 and 10 a. m.
Weekday Masses—7 and 8 a. m.
Baptisms—3 p. m., Sundays. At other times by special arrangement.
Confessions—Saturdays and the evenings of feast days, 4 to 6 p. m. and resumed at 7.30 p. m.

ST. PATRICK'S.
Sunday Masses at 8 and 10 a. m.
Weekday Mass at 8 a. m.
Confessions—Saturday evenings from 7 to 8 p. m. and every morning before the hour of the Mass on weekdays.

OUR LADY OF LOURDES.
Sunday Masses at 8 and 10 a. m.
Weekday Mass at 8 a. m.

Cathedral of the Madeleine.

East South Temple and B streets Cathedral residence, 331 E. South Temple street. The Right Reverend Joseph S. Glass, C. M., D. D., pastor; assistants, the Rev. Dr. S. Anzalone and the Rev. Theodore Schultz. Telephone, Wasatch 347.

St. Patrick's Church.

Fourth South between Ninth and Tenth West streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 10.30 o'clock. The Rev. Michael Sheehan, pastor. Residence, 931 W. Third South; telephone, Wasatch 7928.

Our Lady of Lourdes Church.

Eleventh East and Seventh South streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 9 a. m., except on the first Sunday of the month, when it will be held immediately after the 10 o'clock Mass. The Rev. Wm. Flynn, pastor. Residence, 830 S. Eleventh East; telephone, Hyland 1346.

St. Ann's Chapel.

Twelfth South between Fourth and Fifth East streets. Mass and sermon on Sunday at 8.30 o'clock. The Rev. Timothy O'Brien, chaplain; residence, St. Ann's orphanage; telephone, Hyland 3177.

Murray and Midvale.

Masses will be celebrated in Murray on June 3 and June 17 at 9.30 o'clock in Fraternal hall.

Masses will be celebrated in Midvale on June 10 and June 24 at 10.15 o'clock in W. O. W. hall.

The Rev. Timothy O'Brien, pastor. Residence, St. Ann's orphanage, Salt Lake. Telephone, Hyland 3177.

Societies and Choirs.

Holy Name society the first Sunday of each month at 8 a. m.

* * *

Meeting of the St. Vincent de Paul society every Sunday morning at 10 o'clock in the parlors of the cathedral residence.

* * *

Catholic Woman's league meets the first Tuesday of every month at 2.30 at the Ladies' Literary club, 850 E. South Temple.

* * *

Social service department of the Catholic Woman's league meets the last Friday of every month at the office in the Charity Organization building at 128 E. First South street.

Office hours are from 10 a. m. to 12 m., and from 2 p. m. to 4 p. m.

Telephone Wasatch 2165.

* * *

Promoters of the League of the Sacred Heart meet the last Sunday of each month in the sewing room of the cathedral residence at 3.30 p. m.

* * *

Children of Mary sodality every second Sunday of the month at 3.30 a. m.

* * *

Altar society, first Monday of the month.

Holy Angels sodality every third Sunday at 9 a. m.

* * *

Knights of Columbus every Tuesday night at 8 o'clock, in clubrooms at Hotel Utah.

* * *

Altar Boys' society meets every Friday afternoon at 4.30 o'clock.

Some of Our Applicants.

These missionaries recommend the cause of their poor missions to our cooperators: Rev. J. Steeneman, B. F. M., of Ilo, Sin Kiang, China, who says that he administers a flock of Christians scattered over a vast country. The children endeavor to come to the mission school, but must be fed when there. The high cost of living greatly embarrasses the priests in this branch of work.

Father Thomas Tseng, a native apostle of Ting hu, Che Kiang, says needs are multiplying and resources diminishing. Nevertheless, the little chapel was crowded at Easter and there were more than 400 communions and thirty baptisms. A great movement of grace will reward the money spent on these good Chinese.

Another plea comes from the Solomon Islands. Rev. E. M. Babonneau, S. M., states that the mission of Waneri, founded seven years ago, now has 430 adherents cared for by two European apostles. At the principal school there are thirty boys who are learning reading, writing and Christian doctrine. When they are sufficiently taught they will return to their homes to act as auxiliary catechists. The newly converted, when coming to church for the first time, receive a gift of a piece of calico. The poor creatures are so wretchedly clothed that they are not fit to appear in a place of worship. Offerings to Father Babonneau will help to educate the boys and to clothe new Christians.

Enlist Your Interest in Bread—Use

Husler's

(The Flour of the Hour)

THE INTERMOUNTAIN CATHOLIC

COLORADO IDAHO UTAH NEVADA WYOMING MONTANA

Vol. 19, No. 33. Eighteenth Year. SALT LAKE CITY, UTAH, SATURDAY, JUNE 30, 1917. Colorado Catholic, Thirty-third Year.

BISHOP GRACE CELEBRATES JUBILEE

Archbishop Hanna and Bishop Glass Among Those to Offer Congratulations.

PRIEST FIFTY YEARS

Remarkable Growth in Diocese of Sacramento During His Administration.

PONTIFICATES AT MASS

Sacramento, Cal., June 25.—The public of Sacramento, priests from far distant cities and friends from all over California gathered in the Cathedral at Eleventh and K streets Sunday morning to do honor to Bishop Thomas Grace of the Sacramento diocese.

The occasion was the golden jubilee of Bishop Grace's ordination as a priest. The half-century milestone in the beloved Bishop's career in the church was fittingly marked as an epoch in the history of the Sacramento diocese, a history Bishop Grace has been closely and prominently identified with.

Cathedral Capacity Taxed.

Taxed to its capacity, the Cathedral held a mighty throng, come to honor this priest of the Catholic Church through whose efforts the word and work of Christ has been spread throughout the land, and who has been endeared to all citizens by his earnest, Godly work.

The Pontifical Mass was celebrated by Bishop Grace. Archbishop Hanna of San Francisco presided, while Bishop Glass of Salt Lake assisted with the ceremony. Following the gospel, Archbishop Hanna delivered an address laudatory of Bishop Grace. A beautiful musical program was rendered.

Banquet Follows.

Following the services in the church a banquet was tendered the honored Bishop in the Cathedral House. Bishop Glass and Archbishop Hanna spoke at this banquet.

Bishop Grace was greeted by Archbishop Hanna upon the occasion of reaching his fiftieth year in the services of the Catholic Church as one of the noble men of the realm. Archbishop Hanna said in part:

"We are here to honor today a noble man, an upright, high-minded citizen and a devoted, self-sacrificing priest, a shepherd of the flock, so gentle and yet so strong. After Christ we pay him honor here today; we reverence and love him.

Debt to Ireland.

"Our hearts go out to him in gratitude and joy. In gratitude for all the years that have run on in which he has served the Church. In joy, because he has filled us with joy by his noble deeds and in congratulation because of the work done and the tasks completed."

The Archbishop then alluded feelingly to Ireland and the debts owed that country. He told of the sacrifices a young priest has to make when coming to this country. He leaves friends, familiar scenes and home to come here, to a strange land. But in America he beheld the "land of promise," not so much because of the fertility of soil, the climate or richness of the treasure here, but because of the men, their courage, sincerity and uprightness. This is largely attained, he said, through the right religion.

Fought Good Fight.

Turning to Bishop Grace, Archbishop Hanna continued:

"Dear Bishop, on this day, sacred with so many memories, again our hearts go out to you. With you we praise God. With you we thank Him for the blessings of the years, and with you we beg that the blessing may continue.

"You have fought the good fight. For you the shadows are lengthening and for you the evening comes on. But we face a fight more terrible than you ever had. We face a new order in which Christ's cause is at stake as never before. Oh, pray that we may be worthy of our high place in the world. Pray that we may have priests worthy of the task that has been given to us.

"Pray that they may be able to

(Continued on Page 2.)

DUTY AND NOT EMOTION IS REQUIRED

Cardinal O'Connell Makes Stirring Patriotic Address in Boston.

RED CROSS APPEAL

John McCormack Gives Concert for Benefit of Ninth Massachusetts Boys.

PRAYS FOR PEACE

Boston, June 23.—"Duty, not emotion, must control the minds and hearts of the people of America if they are to rise in the fuliness of their strength in these trying times," declared His Eminence, Cardinal O'Connell, in a stirring patriotic address, which he delivered last Thursday evening at a concert given by John McCormack in the Boston Opera house for the benefit of the Ninth Massachusetts regiment. The Cardinal concluded his address with an appeal for funds for the Red Cross.

His Eminence said:

"I beg your leave, ladies and gentlemen, to say a word concerning the great movements which are occupying the thoughts and stirring the emotions of all America in these days.

States Position.

"I am constantly being invited to address all sorts of assemblies and meetings on these and similar matters and, unfortunately, I can accept only very few of the invitations, especially at this season when my regular occupations, always assiduous enough, are more than doubled.

"So, if you will permit me, I should like to say once and for all as clearly as I can what our position is in order that there may be no misunderstanding now or hereafter.

"That position may be summed up briefly as the only position possible today for every loyal American, either now when we stand in the face of grave difficulties or later when perhaps even greater difficulties may confront us. Our position is founded on duty and not on emotion, and that is true of the stand which every true Catholic takes in the face of all the grave responsibilities of human life; and when, as history well demonstrates, the Catholic has assumed his position on the principle of duty, human and divine, nothing in the world can move him from it.

Catholic Religion.

"Those who do not know us think that our religion is emotional—that, above all things is precisely what it is not. Emotion is fitful, passing, evanescent. The Catholic, once having espoused any cause upon the basis of duty as a divine principle, never lays it down until the cause is justly and rightfully settled. If you want an example, you have merely to look at Catholic Poland, for centuries oppressed, partitioned, persecuted, yet still upright and demanding justice, or at Catholic Ireland, for centuries wronged, abused, maligned, and still today unconquered. Look again, under our very eyes, at the glorious little Catholic nation, Belgium, overrun, despoiled, wrecked, yet absolutely unyielding; or at the Papacy, traduced, deceived, yet never flinching, never yielding.

"Surely there is more than an emotion here. It is the faith, the divine faith, in a great cause, which never dies and never fails until the wrong is righted, until injustice yields to justice.

"When Napoleon, at the height of his glory, stormed and fumed in the palace at Fontainebleau before the weak, old Pontiff whom he dragged from the Vatican to be made a tool for his selfish schemes, the unconquerable Pius VII gazed at the strutting tyrant, calmly folded his thin, wasted arms, looked him coolly in the face, and for all answer quietly replied, 'Non Posumus.'

Our Present Position.

"No: this is one thing history makes clear, that whatever may be the personal or national temperament of a Catholic, once his duty is clear he is firm as steel and as im-

(Continued on Page 2.)

Catholic Chaplain Does Great Work

Club for Enlisted Men Is Popular



Maj. Fitzgerald Loved In and Out of Army

SOME two months ago there sat on the spacious veranda of a pretty bungalow at Sawtelle, Cal., a quiet, home-loving Catholic priest, attended by his very faithful and admiring "Spitz" dog, Fluff. The priest smoked his pipe and gazed contentedly out over the wonderful panorama that spread before him, the blue waters of the Pacific, the perpetually green fields of southern California and the busy city of Los Angeles. Fluff, doglike enough "snoozed"—also contentedly; for his good master and the Jap boy attended regularly to Fluff's desires in the all-important matter of food and exercise.

The priest had settled down to enjoy the latter years of an eventful career, twenty years of which had been spent in the faithful and self-sacrificing services of his country. As an army chaplain he had seen service in Cuba, in the Philippines, in Alaska, in various military posts of the United States. Those years had been strenuous ones; on several occasions they had threatened to sap the very life from the chaplain's six feet of rugged physique. The fevers of the tropics, the penetrating winds of the arctics, the muddy depths of rain-drenched trenches, all had taken their toll in turn, so the chaplain knew well how to enjoy his well-earned rest.

'He Is Everywhere.'

In the field hospital, at the base camps, in military posts, in the very front lines, where the bullets were thickest, the chaplain had administered to the dying, had given spiritual strength to the wounded that sustained the almost broken thread of life. "Where is the chaplain?" was asked, so the story goes, during a hot engagement in the Cuban war one day. "He is everywhere," came the answer. And thus, army men have said, the life of this priest-chaplain was told in a few words. He had served God well in the holy priesthood, and he had served his country well in the army. And when he had given his best he was retired by a grateful government, so that he might enjoy some of the comforts which he nobly sacrificed for so many years.

That was five years ago and since that time the chaplain has rested. Recently he settled in the little bungalow at Sawtelle. "We were very comfortable there," he said. "Fluff and I. We were perfectly contented to spend the remainder of our days in that glorious setting and we had no thought that either of us would have to leave it."

Tenders His Services.

But the gigantic conflagration that began to spread over Europe in August of 1914 became more ominous. The sinister claws of war crept closer to the shores of the American continent. And finally, in an already historic message, President Wilson announced that the United States must lend its men and its money to the task of "making the world safe for democracy." Then the great American war machine sprang into life.

In the event of war, it is customary for retired officers of the United States army to tender their services to the government. And among the letters sent to the war department at Washington was one from Capt. Edward H. Fitzgerald, the priest in the little bungalow at Sawtelle. "And I thought that would be the last I would hear of it," said Father Fitzgerald. "I did not suppose for a minute they would ever bother their heads further about this poor, old man, much as he might want to 'do his bit.'"

A fortnight passed and then a telegram came, instructing the chaplain to report for medical examination. He reported and the examining surgeon advised that the chaplain could do service at home, though he would not be strong enough to withstand the hardships of European trench life. Forthwith came the order to report to Fort Douglas in Salt Lake City as chaplain of the war prison barracks. Uncle Sam had arranged to intern German prisoners of war at Fort Douglas and ordered Chaplain Fitzgerald to duty there. In line with the new rules, he was promoted to the rank of major and reported at Fort Douglas, Utah.

Here Once Again.

"And so it was that, after twenty-seven strenuous years I came back to the place where I performed some of my first priestly duties," said Major Fitzgerald. "I was here for a short time under the late Bishop Scanlan before I entered the army. And had I been given my choice of a post, I would have selected Fort Douglas, Utah. So, you see, I am happy to be here, happy to visit again in Salt Lake City, and happy to be able to be of service to my country in time of need."

Strong and soldierly, a commanding figure in his service uniform, Father Fitzgerald assumed his new duties at Fort Douglas under Col. Arthur Williams, commandant of the war prison barracks. More than 300 German prisoners, the crew of the "Cormoran," which was sunk by its crew to escape seizure in Guam, arrived recently, and they are keeping Major Fitzgerald a busy man. As recreation officer, chaplain and censor Major Fitzgerald is living, once more, real war-time life. And while nearly every officer at the post was a stranger to him when he arrived, already he is one of the most popular men on the military reservation, not to mention the admiration which has come to him from scores of civilians in the city who have had the pleasure of meeting him.

Fort Douglas was designated as a post for the organization of three regiments of the new regular army. The Twentieth infantry was ordered here and divided into three sections. From these the old Twentieth and the new Forty-second and Forty-third are being organized. Recruits, arriving daily from all parts of the states west of the Mississippi, are being made soldiers at a feverish pace. They are mostly young men, thousands of them, coming from good homes and good parents, all volunteers in the nation's service.



Top, scene in Soldiers' club; below, the Rt. Rev. Joseph S. Glass, C. M., D. D., and Maj. E. H. Fitzgerald attending flag raising exercises at St. Mary's academy, Salt Lake City.

Protection Needed.

Drawn at an amazing speed into the whirlpool of military life, these young men are undergoing a new and often very trying experience. During the recreation hours they come into a strange city. The city, like all others, has its pitfalls, its traps, set for the man in khaki. It was Major Fitzgerald, probably, who first saw the dangers, and who first moved to provide the proper protecting influences.

Going to the Rt. Rev. Joseph S. Glass, C. M., D. D., bishop of Salt Lake, the chaplain told him what was most needed. The men had their squad rooms and their other recreations at the post, he said, but when they came downtown they had no place of their own. Since most of their spare time would be spent in the city, and not at the post, he said, it was important that they be given a good place to congregate downtown. "If we do not provide the proper environment," he said, "these red-blooded, vigorous young Americans are very apt to get into the wrong environment. They are the sons of good mothers and good fathers, and for the sake of their parents, who have given them to the nation's ser-

(Continued on Page 2.)

THE INTERMOUNTAIN CATHOLIC'S CO-OPERATIVE CAMPAIGN OFFERS WIDE-AWAKE READERS WONDERFUL OPPORTUNITIES. SEE PAGE 5 AND LEARN JUST HOW AND WHY.

EDUCATIONAL CONVENTION IS HELD

Catholic Educators Hold Annual Meeting This Year in Buffalo.

A SUCCESSFUL SESSION

Valuable Advice Is Given by Noted Churchmen and Other Experts.

OPEN NEW SECTION

Buffalo, N. Y., June 28.—This was Catholic Educational week in Buffalo, when Catholic educators from all over the country gathered in annual convention to discuss matters of paramount importance in the world of education. Many valuable papers were presented and discussed, and great interest manifested in the proceedings.

The representatives of the various Catholic educational interests began to arrive in Buffalo on Saturday and Sunday, and on Monday many preliminary committee meetings were held, the chief of which was the annual meeting of the executive board when the executive work of the association was transacted and the annual reports read. There was a meeting of the advisory committee in the afternoon. In the evening the priests and brothers, delegates to the convention, were tendered a reception at the Lafayette hotel, when they were greeted by all the prists of Buffalo.

The Convention.

The opening Mass of the convention was on Tuesday morning at 9.30 in the Church of the Holy Angels, Porter avenue, when a splendid address was given by the Bishop of Buffalo, Rt. Rev. Dennis J. Dougherty, D. D., in the presence of all the delegates, and a large congregation of local Catholics.

The convention proper opened at 11 o'clock in the beautiful auditorium of Holy Angels' school. The president general, Rt. Rev. Bishop Shahan made a brief address and declared the convention opened. After the usual routine business a paper was read by Rev. William J. Bergin, C. S. V., St. Viator College, Baurbonnais, Ill., on "The Conservation of Our Educational Resources." The discussion of this paper was led by Father Tierney of "America."

Tuesday afternoon was given over to departmental meetings, beginning with the initial meeting of the college department in Hall A of Holy Angels' school. The president, V. Rev. J. P. O'Mahoney, C. S. V., opened the meeting with an address, and after the usual business session, Rev. Henry Spalding, S. J., of Loyola academy, Chicago, read a paper on "Differentiation of Departments of Instruction in Colleges with Specialists in Each Department," and there was a paper by Dr. Frank O'Hara of the Catholic university on "Content of the Curriculum in Sociology and Economics."

Women's Colleges.

It was the first year for the meeting of the section of Catholic Colleges for Women, definitely organized at last yar's convention. There was a large attendance of Sisters and teachers. The first paper was presented by a Dominican Sister of the College of Santa Clara, Sinsinawa, Wis. Her subject was "The Curriculum of the Women's Catholic Colleges in Relation to the Problems of Modern Life." This was discussed by Dr. Mary Molloy and the Rev. James H. Ryan.

Parish School Department.

Rev. Joseph F. Smith, president of the parish school departmet, presided at these sessions which were held in the auditorium of D'Youville college. There were two interesting papers at the first session Tuesday afternoon at 2 o'clock—"Supplementary Reading," by Rev. Brother A. Edward, F. S. C., Manhattan college, New York City; and "The Problem of the Rural School," by Rev. Brother Bede, C. F. X., St. Joseph's Preparatory college, Danvers, Mass.

At the meeting of the Superintendent's section the subject of introduc-

(Continued on Page 3.)

BUTTE PRIEST SPEAKS ON THE WAR

Stirring Patriotic Address Is Delivered at Graduation by Father O'Barry.

A RELIGIOUS DUTY

Speaker Says Church Demands Obedience to Authority and Loyalty.

BISHOP IS PRESENT

Butte, Mont., June 22.—"Montana can well be proud of her educational institutions," said the Right Rev. John P. Carroll, bishop of this diocese, last night at the commencement exercises of the Central Catholic High school in the Broadway theatre. "May these young men and women prove worthy of the great responsibilities that are theirs.

"In spite of the drain that the war is having on our young men, we must see that our highest institutions of learning are even better patronized this fall than last. Men must be trained who will lead. Let our boys who are now graduating continue their studies, and do so in this state, which has so many problems to be solved.

"Thank God for the high type of Catholic schools that we have in this state, which offer so remarkable an opportunity for the education of our youth, from the lowest to the highest grades."

Awards Honors.

Bishop Carroll awarded the diplomas to the young men and women and presented medals.

The Rev. M. O'D. Barry, pastor of the Immaculate Conception church, delivered the principal address of the evening. Taking as the subject of his address, "Catholic Education and Its Relation to Patriotism," he spoke as follows:

"Graduates of the Catholic Central High school, your hearts should be glad tonight. Your bishops honors you with his presence. Your priests are with you, every parish in the city is here to greet you. You will not forget those noble women who have given you the best that is in them. And I doubt not that your minds are filled with strong and high resolves to live the ideas that were imparted in your alma mater.

"Catholic education has two objects: God and country. It is not satisfied with what is superficial; it goes to the root of things. The student is taught that God is the Alpha and the Omega, the beginning and the end of everything. All authority sources in Him, therefore all obedience is due Him. The laws are His and must be generously obeyed that order may prevail and truth and charity and justice govern his creatures. These are the columns that support His kingdom, and they are the basal principles of Catholic education.

God and Country.

"With true Catholics, then, God is first, and next to God, His country. A country is made up of a group of units called homes, or families. The strength or safety of an institution is in the soundness of its individual units, just as the strength of a building is in the stability of its individual stones or blocks, so a country's boast is weakness without the perfect home. 'Honor thy father and thy mother': authority and filial obedience are the gauge o fa home. Authority and respect for authority is the glory of the city. Authority, a willing and virile service, constitute a nation's bodyguard. A law-abiding citizenship upholds the hands of government, lightens the burdens of responsibility, and is its stay and hope. Catholic training should beget the ideal citizen, for it is complete in the parts that make one.

"The good citizen is the true patriot; he has an orderly and intelligent appreciation of his duty. Patriotism is not noise. Patriotism is not sounding brass or tinkling cymbal. Patriotism is not an emotional feeling and is not fostered by the inflammatory and the hate-belching utterances of vacant spouters. Patriotism is not a trapping that may be put on or put off at will. It is not greed for what another possesses; nor is it conquest

(Continued on Page 6.)

Diocese of Denver

MARY A. KELLY, Correspondent.

The Intermountain and Colorado Catholic is placed on sale at the James Clarke church goods house, 1645 California St., Denver, Colo.

Anniversary of Sacred Heart Aid Society

One of the pleasant affairs of the week in Catholic circles was the reception that marked the twenty-fifth anniversary of the organization of the Sacred Heart Aid society. Elaborate invitations appropriately embossed in silver were issued and will doubtless be treasured as souvenirs by the few remaining members of the little band that a quarter of a century ago organized what has since become one of the largest associations in Denver, and which each year does an incalculable amount of good among the poor of Denver.

The reception was held Thursday afternoon, June 28, at the home of Mrs. E. P. McGovern, 1535 Pennsylvania street. The house was decorated in red carnations, the official flower of the society. In the receiving line were Mrs. Joseph A. Seubert, president of the Sacred Heart Aid society, and the following past presidents: Mrs. Eliza M. Du Bois, Mrs. O. L. Smith, Mrs. E. P. McGovern, Mrs. William R. Leonard and Mrs. Harry Loritz. Mrs. John Loritz was chairman of the reception committee and arranged an interesting program for the afternoon, which included addresses by the Rev. H. L. McMenamin, the Rev. William O'Ryan and W. F. R. Mills, president of the Federation of Charities and Correction, vocal numbers by Mrs. Frederick Patterson Johnson, Mrs. John Schilling, Miss Miriam Savage, Mrs. Frank Koch and Joseph Newman; piano selections by Miss Helen Harrington, Miss Mayme O'Haire and Miss Marian Douds and violin numbers by Miss Evaleen McGovern.

* * *

Doings of Denverites

The Rev. Michael O'Connor, S. J., of St. Louis occupied the pulpit at 11 o'clock Mass last Sunday in the cathedral. Father O'Connor came to Denver to conduct the retreat for the clergy, which is now in progress at St. Thomas' seminary. One-half the priests made the retreat last week.

* * *

The Rev. Thomas H. Malone will preach at the cathedral next Sunday, the day that President Wilson has decreed shall be observed as "Food Conservation day." Father Malone's remarks will be along patriotic and economic lines.

* * *

An anniversary Requiem High Mass for the repose of the soul of Mrs. William T. Crean was sung in the cathedral on Wednesday.

* * *

The seventy boys of the cathedral choir, Sanctuary society and Boy Scouts, who were camping above Lake Eldora, returned to the city last Saturday. The boys reported a most delightful time and no accidents whatever in camp. Mass was read each morning in the open air and the days were spent in games, mountain climbing, fishing, etc. The Rev. Fathers McMenamin and Bosetti accompanied the little fellows. The following members of the parish gave the use of their automobiles to carry the campers to and from their place of recreation: Mrs. John F. Campion, Mrs. T. A. Cosgriff, William P. Horan, Ralph W. Kelly, J. K. Mullen, D. M. Harrington, William P. McPhee, Mrs. Larry Maroney and F. P. Johnson.

* * *

The board of directors of the Sacred Heart Aid society held a meeting Monday afternoon at the home of Mrs. Joseph A. Osner, 357 Broadway.

* * *

Miss Ethel Kearns, only daughter of Mr. and Mrs. George T. Kearns, became the bride of Louis A. Muller at a simple evening wedding last Saturday in the Church of the Blessed Sacrament in Park Hill. The ceremony was performed by the Rev. J. Frederick McDonough in the presence of a small gathering of relatives and friends. Palms, ferns and pink gladioli were used in the artistic decoration of the altar. The bride wore a strictly tailored suit of heavy white silk, her hat of white satin was trimmed with a tailored bow of the same material and her corsage bouquet was of mauve orchids and valley lilies. Miss Ethel Geddes, the bride's only attendant, wore a sport suit of oyster white silk with hat of lavender silk. Her bouquet was of orchids and valley lilies. The best man was Dr. M. D. Healy. Miss Clara Woeber, organist at St. Elizabeth's church, played the wedding marches and preceding the entrance of the bridal party several vocal numbers were rendered by Miss Josephine Woeber. Following the ceremony dinner was served at the home of the bride's parents, Mr. and Mrs. George T. Kearns, 1223 York street, and later Mr. and Mrs. Muller left for the northwest, where they will spend their honeymoon. Mrs. Muller received her early education in Cathedral school, later attending St. Mary's of the Woods in Terre Haute, Ind., from which she was graduated a few years ago. She is a young woman of charming personality and generous disposition. She has been one of the most active members of the Junior Tabernacle society ever since its organization and has done excellent work for the Red Cross. Mr. Muller is associated with Dines & Dines, brokers, and is highly esteemed in the business world. Upon their return to Denver Mr. and Mrs. Muller will live at 1641 Albion street.

* * *

Miss Alice Leona Doyle and John P. Akolt surprised their many friends by being married Wednesday morning, June 27, in the cathedral, the Rev. E. J. Mannix officiating. The bride's parents were the only attendants. The bride wore a sport suit of white taffeta and a leghorn hat trimmed in French feathers and faced with white Georgette crepe. Her corsage bouquet was of white sweet peas and valley lilies. Mrs. Doyle wore a flesh-colored jersey suit and large white hat. Lavender sweet peas formed her bouquet After the ceremony members of the immediate families were guests at breakfast at the home of the bride's parents, Mr. and Mrs. John P. Doyle, 930 Marion street. Mr. and Mrs. Akolt will spend their honeymoon in California. Mrs. Akolt graduated from St. Mary's academy two years ago. Mr. Akolt attended Cathedral school and later Sacred Heart college. He studied law at Denver university. He is a prominent member of Denver council Knights of Columbus.

* * *

The pretty church of St. Philomena was the scene of an interesting ceremony Wednesday morning, June 20, when Miss Catherine Ethel Lyman of this city and Frank Philip Whelan of Victor, Colo., pronounced their marriage vows. The Rev. Father Kelly officiated. The church was beautifully decorated in orchids and white snapdragons. The bride was gowned in white satin with silver lace and her veil was held in place by a wreath of orange blossoms. Her bouquet was of bride's roses and maiden hair fern with shower of sweet peas. Miss Genevieve Lyman, the bride's sister, was maid of honor. She wore a gown of orchid crepe meteor draped in tulle and her hat of the same shade was fashioned of georgette crepe and trimmed in orchids. George Rodney of Colorado Springs was best man and the ushers were William F. Lyman of Salt Lake, brother of the bride, and Eugene Gorman. Miss Mayme O'Hayre presided at the organ and several appropriate vocal selections were rendered by Miss Miriam Savage. After the ceremony breakfast was served at the home of the bride's parents, Mr. and Mrs. Thomas W. Lyman, 1280 Elizabeth street. Following a short trip through the state, Mr. and Mrs. Whelan will go to Victor to live, Mr. Whelan being connected with the Victor Drug company at that place. Mrs. Whelan is a graduate of St. Mary's academy and has taken an active interest in affairs of friends regret that her marriage takes her away from Denver to live.

* * *

Miss Cora M. Corcoran of this city and John Edward Higgins of Rogers, Neb., were married in the Cathedral Wednesday morning, June 20, the Rev. Father Mannix officiating. The bride was charming in an elaborate gown of white net with large white hat and she carried bride's roses and valley lilies. The maid of honor was Miss Ann Tierney, who wore blue charmeuse with white hat and carried an arm bouquet of pink roses. David Garland was best man. A wedding breakfast at the Metropole hotel followed the ceremony and then Mr. and Mrs. Higgins left for an automobile tour of the state. They will make their home at Rogers, Neb. Mrs Higgins has been engaged in teaching in the Denver public schools.

* * *

Miss Helen Connell, daughter of John Connell of Salem, Colo., and William Harold King of Palmer Lake were married last Wednesday in St. James' church Montclair. The Rev. James M. Walsh performed the ceremony and the music was by Mrs. A. J. Halter, organist, Jack Halter, violinist, and Miss Mazie Donnegan, vocalist. The bride wore white satin and chiffon embroidered in pearls, while a Juliet cap of pearls held her veil in place. She wore a corsage bouquet of bride's roses. Mrs. Richard Goggin, sister of Mr. King, was matron of honor, and was attractively gowned in white satin draped with pink tulle and carried pink roses. Miss Mary Connell, the bride's sister, was maid of honor. Her gown was of pink charmeuse and she wore a picture hat of pink tulle and carried pink roses. The bride's little cousin, Meridith Gorden, was flower girl and wore a dainty frock of pink crepe de chine. Richard Goggin was best man and the ushers were Leonard Connell, Edward Connell, Thomas McLean, John Gleason and Michael Marsh. After the ceremony, breakfast was served the bridal party and relatives at the home of the Rev. James M. Walsh. Mr. and Mrs. King will enjoy a short trip through Colorado and then make their home on a ranch near Palmer Lake. Mrs. King is a daughter of one of the oldest pioneer families in the state. She was educated in Denver at Cathedral High school and after graduating took a normal course at the state teachers college in Greeley. She has since been teaching at Salem and neighboring points.

* * *

Miss Georgie Hughes of San Jose, Cal., who came to Denver to attend the wedding of her niece, Miss Margaret Hughes, has decided to remain in Denver all summer and is visiting the family of her brother, Dr. Sandy A. Hughes. Miss Hughes made her home in Denver until a few years ago and was actively engaged in charitable and church affairs, particularly in connection with St. Leo's parish.

* * *

Mrs. T. Walter Beam and Miss Margaret Beam have returned to Denver after two years spent in California and the northwest.

* * *

Mrs. Nina Hendricks and her sister, Miss Guidonia Robinson, entertained a few friends informally Saturday afternoon.

* * *

Mrs. Alvah J. Cook let Wednesday or New York City, where she will visit relatives.

* * *

Mrs. M. J. McCarthy and daughter, Miss Isabella McCarty, have returned rom the east. Miss McCarthy was graduated a few weeks ago from St. Mary's-of-the-Woods convent in Terre Haute, Ind., and her mother and brother Joseph McCarthy motored there to be present at the commencement exercises.

* * *

Miss Mary Harrington left Sunday evening for New York, where she will take a summer course at Columbia university.

* * *

Mrs. T. J. Foley and daughter, Miss Vivian Foley of Omaha, are visiting Mrs. Foley's sister, Mrs. O. L. Pettipier of St. Francis de Sales parish.

* * *

Miss Kathleen Dolan entertained charmingly at a bridge luncheon Thursday afternoon at her home on Monroe street.

* * *

Mrs. Clement Crowley is at St. Anthony's hospital, where she underwent an operation for appendicitis last week.

* * *

Miss Eva Sullivan, who spent last year in New York studying harp, has arrived in Denver, where she will spend the summer with her sister, Mrs. Daniel G. Morningstar.

* * *

Mr. and Mrs. Michael A. McLaughlin entertained at a dinner dance at the Lakewood Country club last Wednesday evening. The guests of honor were Mr. and Mrs. George A. Wahlgren of San Francisco. Covers were laid for fourteen.

* * *

Mrs. Louise C. Batione and daughter, Miss Benecia Batione of the Cathedral parish, expect to leave this week for California, where they will remain until September.

* * *

Mrs. Alfred Damon Runyon of New York, who was formerly Miss Ellen Egan of this city, was guest of honor at a luncheon at the Shirley hotel Monday, at which Mrs. Anthony de Golyer was hostess. Mrs. Runyon will remain in Denver all summer visiting her mother, Mrs. Mary Egan, and her sister, Mrs. John I. Tierney.

* * *

William B. and John McPhee, sons of Mr. and Mrs. William P. McPhee, have returned from New Jersey, where they attended school last year.

* * *

Mrs. John F. Campion and daughter, Miss Helen Campion, have returned from Washington, D. C., where Miss Campion was a pupil last year at the Visitation convent.

* * *

Mrs. Charles J. Dunn and daughter, Miss Katherine Dunn, and Miss Davina Purcell left Friday for Kansas City to visit Mrs. Dunn's sister, Mrs. O. Van Laningham. They will be gone two weeks.

* * *

Miss Helene Brady is visiting her brother in Colorado Springs.

* * *

Mrs. Richard J. Forhan, formerly a resident of Denver, but now making her home in New York, is in the city for a visit with her sister, Mrs. Cornelius Hyland.

* * *

Miss Marie Warner entertained at a delightfully informal party Friday evening.

* * *

Mr. and Mrs. Frederick Hunt Wood and little son, Frederick Hunt Wood, Jr., have gone to Glenwood springs, where they will spend the summer.

* * *

Dorothy Jane, the little daughter of Mr. and Mrs. Arthur Randall Allen, was baptized last week by her uncle, the Rev. W. S. Neenan.

* * *

William F. Kelly of 1429 Galapago street died at his home last week after a short illness. Deceased was 55 years of age and had long been connected with the Denver & Rio Grande railroad as construction foreman. He is survived by his widow. The funeral took place on Thursday, June 21, with requiem mass at St. Leo's church. Burial was in Mount Olivet cemetery.

* * *

The funeral of Charles Ernest Jones of 1140 Bannock street was held on Monday from St. Elizabeth's church. Burial was in Mount Olivet cemetery.

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DUTY AND NOT

(Continued From Page 1.)

movable as a mountain. And that is our position today.

"The air is rent with a thousand strident voices, shouting hysterically a thousand different principles. All this is poor service to the nation. It is nothing but emotion pressed to the point of hysteria, ad only serves to confuse still more the minds of the people. Nothing will be gained by that now; and in the years to come—when peace has returned to all the earth—many will not be proud to be confronted then with their own utterances of today.

"Duty, not emotion, must control the minds and hearts of the people of America, if they are to rise to the fullness of their strength in these trying times.

"Now, what is that duty? Let me put it as briefly as possible. The civil authority of our nation by a perfectly legitimate act of authority declared us at war—that means that every citizen of America, bowing to that sense of obligation which he assumes as a citizen, must do his fullest conscientious duty toward his country and for her defense.

Must Be Obedient.

"The manner and place by which that duty is to be accomplished is for our legitimate government to decide. Our simple and sacred duty is obedience to that authority. That is not emotional, but it is clearest duty; and let me say here that as events move forward it will become more and more manifest that those who will fight the hardest and longest in the sacred cause of our country's defense will not be the emotional militarist, but the peace-loving Catholic, fighting not for the love of war, but through the divine sense of duty toward his country.

"He will not be found waving flags nor blustering about patriotism. Perhaps when the call comes, even tears will bedim his eyes, but he will go out quietly from the lanes of peace with the marching millions. He will kneel for God's blessing as he goes. He may not go lightheartedly, the highest and most solemn duties need not always be joyful ones, but he will go, nevertheless, grimly determined to do his full measure for America just because America has called him for his fullest service. It will be those quiet, determined men with God in their hearts upon whose courage America must most rely.

Despise No One.

"Let us have done once for all with these bewildering orations, with these endless insincerities, for if they aim to fire men's courage, they only increase their confusion. The one thing now that is necessary and the only thing that will stand firmly through all the varying vicissitudes now before us will be this principle—our country is at war and we are bound before God to render it our fullest service. Hate no one, despise no one. The nation that enters war for hatred's sake has already lost even before she fights her first battle.

"That position once clear, our country may feel assured of the absolute loyalty of all her children. That is our position with regard to this war, with regard to every war and our duty towards those who suffer by the effects of war is equally clear.

"If today our faith must be stronger than ever, so must our charity be wider and warmer than ever. Our brave young men will need a million consolations tomorrow which today we must supply. While they are performing nobly and loyally, their duty we must see to it that we are not lacking in ours. All the consolations of our holy faith and everything that human ingenuity can devise for the lessening of pain and suffering must be provided by us, generously and adequately.

The Red Cross.

"We must send along with the brave hearts who go to fight under the standard of our nation another band of kindly generous hearts that go to serve under the holy banner of the Red Cross; and here let us solemnly charge those responsible to see that that banner of the Cross is kept holy. The Cross is a religious symbol. Woe to those who desecrate it by pettiness or bigotry or shameful vanity or dissension. Let that standard be set up wherever there is danger or suffering and there let it represent all the tenderness, all the largeness, all the purity of the love of Christ for suffering humanity.

"To make that possible, let us all give and give generously so that from the very beginning the treasury of mercy will be full to overflowing. It is the time for the rich to be princely in their generosity, but I know that even the poorest among us will not be satisfied unless he has given something out of his poverty. Somehow it is the blessed pennies of the poor which God most bountifully blesses..

"Let us do our duty to the Red Cross now, and when next Sunday comes we shall go before our altars, and, kneeling, say: 'Lord, what I could do, that I have done,' and 'Lord, dear Lord, grant to the tired world soon, very soon, thy blessed gift of peace.'"

BISHOP GRACE

(Continued From Page 1.)

bring light to all that land, that California may be worthy of her past record, worthy of Serra and of the children of St. Francis. Worthy of the Bishops who labored with you. Pray that 'God's will be done on earth as it is in Heaven.'

"We shall pray that you may rest in the shadows that are lengthening. Rest because you have labored and have earned rest. We pray that your days may be peaceful, happy, full of the joy of the earth and the glory of Heaven, for you have trusted in Him alone who is joy and peace and love."

Great Work Done.

Bishop Thomas Grace has spent a very eventful life in this state. Largely through his efforts the Sacramento diocese, which embraces all of Superior California and western Nevada, has grown and thrived in Catholicism. The diocese was established May 28, 1886, by Pope Leo XIII, the Right Reverend Patrick Manogue being in charge. It was he who built the Cathedral. Bishop Manogue was in charge of the diocese until 1896, when the present Bishop took charge. July 12, 1881, Bishop Grace came to Sacramento and engaged in curch work here, for some time being pastor of the Cathedral.

Bishop Grace was born in County Wexford, Ireland, in 1841. In that place he grew to manhood, receiving his education in the St. Peter's Wexford school. Later he became a student at All Hallow's college, Dublin, where he was ordained a priest June 11, 1867.

Came to California in 1867.

In September of 1867 he came to California and was the first pastor of the Red Bluff church. In 1890 Bishop Grace paid a visit to Ireland and resumed his boyhood acquaintances. He also visited throughout Europe, familiarizing himself with the countries he knew so well in history. Six years later he took charge of the Sacramento diocese as bishop and has remained here ever since.

Bishop Grace was largely responsible for the establishment of the Stanford-Lathrop Home for Friendless Children. The home was deeded to to the bishop by Mrs. Jane Stanford, and promptly put to the good use by the bishop. Bishop Grace also devoted much time to the Christian Brothers college and is responsible for its importance as an educational institution.

Musical Program.

The musical program in connection with the jubilee exercises was given by the regular cathedral quartet and chorus, supported by the organ and orchestra. They gave the beautiful music of Cimora and Gounod, singing from the former the "Kyrie," "Gloria," "Agnus Lei," and from the latter "Credo," "Sanctus" and "Benedictus."

During the offertory Verdis trio, "O Jesu Dei Vivi," was given by Miss Ruby Jordan, soprano; Walter Longbotham, tenor, and Joseph G. Genshlea, baritone, while the "Veni Creator" for contralto voice was sung by Mrs. Robert H. Hawley. At the entrance of the Right Rev. Bishop Hanna and officiating priests, Gioza's "Ecce Sacerdos Magnus" was rendered by Lester A. Hammill, following which the organ and orchestra united in the opening movement of the mass. The recitative, "Qui Tollis" and "Gloria," which introduces the uplifting chorus, immediately following, was given by Joseph G. Kennedy. Incidental solos were given by Miss Jordan, Mrs. Hawley, Walter Longbotham and Joseph Genshlea.

The Clergy Present.

Among the clergy present were: Fathers M. Kiely of Grass Valley, Patrick Guerin of Chico, John Horgan of Folsom, Richard Vereker of Auburn, Thomas Hayes of Redding, Philip Brady of Red Bluff, J. J. Enright of Smartsville, Patrick Cronin of Weaverville, Thomas Horgan of Sparks, Nev.; P. J. Van Schie, Michael Kearney, William D'Toole, P. J. Ryan of the cathedral, W. F. Ellis and P. J. O'Sullivan of Oak Park, A. J. Victor and T. F. Anselem, J. H. Ellis of Jackson, John Azevedo and L. Miller of St. Mary's, Brother Vallersian, president of St. Mary's college; also Agnon and Ulfinian, Brother Jasper, president of Sacramento college, with his full staff.

Assisting Archbishop Hanna were Rev. Michael Kelly of Grass Valley and Rev. M. D. Connolly of San Francisco, as deacons of honor, and Rev. Thomas Horgan of Sparks as assistant priest. Rev. Dennis Horgan of Placerville and Rev. Richard Vereker of Auburn acted as deacons to Bishop Glass, while Bishop Grace was assisted by Rev. P. F. Ryan as deacon. Rev. William O'Toole as subdeacon, Rev. Michael Kearney as master of ceremonies and Rev. Patrick Guerin of Chico as assistant priest.

CATHOLIC CHAPLAIN

(Continued From Page 1.)

vice—as well as for their own—we should take care of them."

Bishop Glass agreed most enthusiastically, and immediately put Major Fitzgerald in touch with citizens of Salt Lake who could help him. Major Fitzgerald announced that he wanted to secure a downtown suite of rooms that could be fitted up for the enlisted men as clubrooms. He appealed to the generosity of Salt Lake—and Salt Lake responded so splendidly that the soldiers stationed at Fort Douglas now have a downtown club that surpasses, it is stated authoritatively, anything of the kind in America. It is maintained by the citizens for the free and unrestricted use of the enlisted men. A retired army sergeant has been placed in charge as custodian, and from the middle of the afternoon to a late hour in the evening of each day the clubrooms are crowded with happy young men in uniform, who amuse themselves by reading, playing pool, chess, checkers, the player-piano, the big grafonola, by writing letters to the folks at home, and in other ways that may strike their fancy. Soon they will be provided with a weekly series of entertainments, all provided by the citizens of the city.

Offers Quarters.

The first big step was made when Mr. Julian Bamberger, a son of the state's governor, volunteered the use of the entire top floor of the Bamberger building on Main street, owned by him and his cousin, Mr. Clarence Bamberger. The suite included a large hall and the usual ante-rooms, and was ideally located.

The chaplain then appealed to the ladies of the local Red Cross branch to appoint a committee to furnish the rooms. A committee with Mrs. Simon Bamberger, the governor's wife, as honorary chairman, and Mrs. A. G. Krauss, a prominent Catholic social service worker, as active chairman, was immediately appointed by Mrs. W. W. Riter, head of the Red Cross here. Mrs. Ernest Bamberger was appointed secretary and treasurer. Mrs. A. H. S. Bird, capable president of the Catholic Woman's league of Salt Lake, was made chairman of the finance committee. Other members of the committee are Mrs. W. W. Riter, Mrs. J. P. Walker, Mrs. F. J. Fabian, Mrs. W. Mont Ferry, wife of Mayor Ferry of Salt Lake, Mrs. Frank Jennings, Mrs. O. W. Powers and Mrs. Don Coray. Later Mr. C. F. Jennings, representing a central committee of fraternal organizations in the city, was added to the committee roster to assist the ladies.

Under the direction of Mrs. E. B. Palmer, a committee from the Ladies' Literary club, at the suggestion of the chaplain, undertook to raise a library of five thousand volumes for the club, the library to be installed at Fort Douglas as a permanent gift from the people of Salt Lake after the war is over and the club closed. Already several thousand volumes have been collected, gifts from the people of the city generally, and the project bids fair to far surpass its original mark of five thousand. The library includes books on almost every conceivable subject, and many of the volumes are unusually valuable. As the accompanying picture would indicate, the library is already in daily use.

Women Energetic.

The committee of women set to work with marvelous energy. The whole suite was given a first-class housecleaning. Then the walls were painted and the floors varnished. New light fixtures, including table reading lamps, were installed. Rugs appeared, and tables, and couches, and easy chairs—everything imaginable to make the place cozy and comfortable. Last of all (note the picture again), came vases of the season's choicest flowers to brighten the rooms. And the flowers are regularly replaced by fresh bunches! All the comforts of home, indeed.

"Sorry I'm not young enough to join the army so I could enjoy the use of this club," remarked a man who visited the clubrooms the night of the formal opening, when, by the way, the Twentieth infantry band was in attendance to provide musical entertainment. "We've never seen anything like it," is the unanimous verdict of the men, who are filling the place every afternoon and evening.

Major Fitzgerald is a busy man, but he manages to get down to the club almost every afternoon, to see that all is running smoothly, and that the men are enjoying themselves. Military authorities at the post have designated him as the officer responsible for the conduct of the Soldiers' club. And to the credit of the men it should be said that they are conducting themselves as gentlemen at all times, apparently thoroughly appreciative of the interest taken in their welfare by Major Fitzgerald and the hundreds of citizens who have helped him in establishing the club.

As recreation officer and chaplain for the German prisoners, Father Fitzgerald is taking the same great-hearted interest in their welfare. The prisoners had a band when they were aboard the Cormoran, but they lost most of the instruments when the ship went down. Through a public appeal made by the chaplain band instruments are being provided, and a library of band music. The music asked for by the men included three of Sousa's stirring American marches, which would indicate that there is little of bitterness on the part of these interned men.

Prisoners Well Treated.

Never forgetting that they are prisoners of war and therefore subject to the strictest war prison discipline, Father Fitzgerald is at the same time doing all he can to make the prisoners happy and comfortable. Whatever these men did, according to his attiture, was done under orders. They were men of the Imperial German navy, and as such were bound to execute orders of their superiors. At heart, he believes, they are a fine body of men, and he proposes to do what he can to make them eternally grateful to Americans, and to teach them the lessons of free government while they are here as Uncle Sam's enforced guests.

Sunday mornings the chaplain celebrates Mass in the post chapel. A volunteer choir from the Cathedral parish sings at the Mass, and the boys serving are Boy Scouts. In the congregations will always be found a good number of non-Catholics, who say they find genuine inspiration in the simple but sincere services conducted by the chaplain.

At the request of a number of non-Catholic wives of officers at the post, Father Fitzgerald is arranging to open a nonsectarian Sunday school for the children at the post. They wanted him to instruct the boys and girls in the fundamentals of Christianity, and he was naturally delighted to do such work. The Sunday school will probably be started next week.

And what about Fluff, the woolly white Spitz dog? Fluff is still down in Sawtelle, entrusted to the care of neighbors. The chaplain was afraid to bring his little companion with him, for fear the dog might be stolen. But on the mantel in Major Fitzgerald's quarters is a splendid picture of the dog, and the good chaplain, it is plain to see, frequently takes a longing glance at the picture.

But Fluff's loss is Salt Lake's gain, for Chaplain Fitzgerald now numbers his Salt Lake friends in the hundreds, and they come from all walks of life. Fluff's loss is also Uncle Sam's gain, since the chaplain has already done a remarkable work in providing for the amusement of both enlisted men and war prisoners. So, who can deny that Fluff is doing more than an ordinary dog's "bit" in the great drive to save democracy?

And the best wish that Chapiain Fitzgerald's new-found friends can make for him is that the day will soon come when peace will reign supreme in the world once more, and Fluff will again snooze on the veranda at Sawtelle while the chaplain smokes his pipe and enjoys the ocean breezes.

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Catholics Help to Swell Red Cross Fund

What has been called "America's most heroic week," found Denver and the whole state of Colorado keenly alive to the needs of the Red Cross and ready to show appreciation of the glorious humanitarian work by contributing more than the allotment The state closed its campaign by a monster meeting in the Auditorium Monday evening, June 25, and when returns were read Denver had given $100,000 more than she was requested to raise as her share of the $100,000,000 national contribution to the Red Cross.

In this great campaign, as in all other patriotic movements, the Catholics of Denver have not been idle. The Rev. Thomas H. Malone conducted Red Cross rallies in the mining camps in the northern part of Colorado and reported that those hard-working men gave a practical demonstration of sacrifice. The Rev. H. L. McMenamin and the Rev. William O'Ryan were others of the Catholic clergy who gave their time and services unstintingly to the cause. Both delivered addresses at the closing meeting Monday evening in the Auditorium.

The Knights of Columbus under the captaincy of Herbert Fairall had forty solicitors in the field. In addition to the individual subscriptions of members, council No. 539, Knights of Columbus, made a gift of $1000 to the cause. Mr. and Mrs. J. K. Mullen contributed $5000, and the Hungarian Milling company, of which Mr. Mullen is president, sent a check for $10,000. The McPhee & McGinnity Lumber company contributed $4000, Mr. and Mrs. Oscar Malo $500, Mr. and Mrs. Charles McAllister Willcox $250, Mr. and Mrs. Dennis Sheedy $500, Patrick Crowe $250,, Mrs. Patrick H. Mullen $100, the M. J. O'Fallon Supply company $500 and Mrs. Ella Weckbaugh $250. These are but a few of many generous gifts to the cause. Part of next Sunday's collection at the cathedral will be given to the Red Cross.

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The Month of May.

O earth, no longer dull and gray,
This gladsome, golden month of glory!
O heart, no longer in dismay,
Need'st thou repeat thy mournful story,
O soul, no longer doubt affrighted,
No more deceived by visions airy—
See, all the darkness melts away;
'Tis radiant, lovely, queenly May,
The glorious, golden month of May!

—Rev. R. J. McHugh.

Probate Notice.

IN THE DISTRICT COURT OF THE Fifth judicial district, State of Utah, County of Juab. In the matter of the estate of J. E. Driscoll, deceased.

Notice is hereby given that, in pursuance of an order duly made by said court, in the matter of the estate of J. E. Driscoll, deceased, the undersigned, administratrix of said estate, will sell at private sale, to the highest bidder for cash, and subject to confirmation by said court, all the right, title, interest and estate of the said J. E. Driscoll, deceased, in and to the real property hereinafter described, and all the right, title and interest that the said estate has by operation of law or otherwise acquired in said real property, being described as follows:

Lots Nos. 51 and 52, block 3, Union Heights addition or subdivision, of Salt Lake City, Utah.

Said sale will be made on or after Monday, June 25, 1917, and written bids will be received by the administratrix, Mary H. Driscoll, at the office of the Eureka Banking company, at Eureka City, Juab county, Utah, for the separate parcels of real estate herein enumerated. Terms and conditions of sale, cash; ten per cent of the purchase money to be paid at the time of sale, balance on confirmation of sale.

Dated this 4th day of June, 1917.

MARY H. DRISCOLL,
Administratrix of the Estate of J. E. Driscoll, Deceased.

Edward Pike, Attorney for Administratrix.

Date of first publication, June 9, 1917.

NOTICE TO CREDITORS.

ESTATE OF MARY JENKINS, deceased. Creditors will present claims with vouchers to the undersigned at 403 Felt building, Salt Lake City, on or before the 1st day of December, A. D. 1917.

JOSEPH JOHNSON,
Administrator of the Estate of Mary Jenkins, Deceased.

N. J. Sheckell, Attorney for Administrator.

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FAMOUS IRISH LEADER IS HERE

O'Connor Comes to America for Visit

T. P. O'CONNOR.

New York, June 24.—"I tell you the opinion of this democratic republic remains the most potent factor in working out the liberation of Ireland as well as the freedom of all other nationalities in the world."

Thomas Power O'Connor (Tay Pay), a leader of the Irish Nationalist party and member of parliament, made this declaration upon arriving in New York, as an official representative of the Nationalist party to lay the present situation in Ireland before the Irish people of America.

The Irish leader also asserted that the war has worked a huge change in the people of Europe.

"The soul of Europe has changed," he said. "Every man's political, mental and social viewpoint has changed."

Mr. O'Connor was accompanied by Richard Hazelton, member of the house of commons from North Galway and secretary of the Irish party. They took up official headquarters in one of the local hotels and are prepared for an indefinite stay in this city.

Purpose of Visit.

"I'm here," Mr. O'Connor announced this evening, "as an official representative of the Nationalist party. I want to put before the men of my race—the Irishmen of America and all the friends of Ireland here—the realities of the present Irish situation.

"The situation in Ireland," he continued, "is still confused. A series of unfortunate mistakes and tragic events have produced resentment and thrown many of the younger men of the country off their balance for the moment. But this, in my opinion, represents a mood and not a settled preference for the hopeless program of armed insurrection over a constitutional government."

It was at this point that the distinguished visitor paid his tribute to the United States.

Homesick for U. S.

"Never do I stay away from America five years at a time," he said, "but I get so homesick to get back I can hardly hold in my impatience. And now you know coming back means so much more to me. I tell you, the opinion of this democratic republic remains the most potent factor in working out the liberation of Ireland, as well as the freedom of all other nationalities in the world."

The Irish leader wanted it emphasized that he is not in the United States at this time to enter into any controversy with anyone.

"No fighting, just policies, peace, this time."

Mr. O'Connor then told of the great changes that have been wrought by the war, but declared there doesn't seem to be any lack of food in England.

Soul of Europe Changed.

"Everybody has plenty to eat over there as far as I could ever see," he said. "I know plenty of members of the house who thought potatoes most succulent vegetables now dining cheerfully on rice and liking it a lot. But their point of view has changed. That's the secret of it all. The soul of Europe has changed since the war. A man who had money never thought of serving a dinner with less than ten courses in the ante-bellum days in London. Now three courses is not only the fashion, it's the fixed habit, like afternoon tea.

"Society is different. Every man's political, mental and social viewpoint has changed."

Touching on the questions of the submarines and Zeppelins, Mr. O'Connor said the submarines were more or less serious, but the Zeppelins no longer were worrying England.

"The Zeps are not sailing over London with the same impunity that they did at first," he explained, "and they are not scaring the people or affecting them at all.

Intervention Decisive.

"The submarines are making us face the food situation, but it is far from being serious, at that. It is only keeping England busy meeting a rather stringent food demand. But let me say one thing, and say it just as emphatically as I know how—I have always thought that the intervention of America was decisive, and now even from a military point of view the decisive blow may come from America. While the Zeppelins have had no military significance in England, I do think that aviation on a huge scale—great numbers of airships—would be a wonderfully potent force in the war at this time. This is what Europe is hoping America may be able to do.

"You know it is a truism now—the fact of keeping the enemy back of his own lines. That's the way you take away his eyes."

Explaining the part that Ireland is playing in the war, the Irish leader said:

"We are playing a curious part just now in this food business. This fall may see at least a partial solution not only of the food question, but of one of the most vexed Irish problems—that of the land. You know how it has always been with the old ranch system. Huge spaces of land with just a few miserable huts around them. Good soil, they used to say—bad people. But along came the war and the submarine and that's all changed now.

"The whole effort of the government is to produce enough food at home. Egland reclaimed 200,000 acres and Ireland has 700,000 additional acres for tilling. Mind you, that does not mean pasturage.

"The old ranch problem of old Ireland has been inarticulate for years. But there is steady progress to weaken the system. Now the acute food problem is actually breaking it. Three hundred thousand families of five or more are now owning their own land in Ireland. This represents about half the present population of Ireland.

"Perhaps you want to know how England and Ireland are bearing the war. Go to the homes and you'll see. Men who have lost their four or five boys will only show by their gray hair and their thin cheeks the pain in their hearts.

"Gravely and sadly they go about their work. Now and then the grim hurt in their hearts shows in long silences. But that is all.

"The war opinion in England grows more united and harder. My own views have already been expressed. I need say nothing at the moment further about America's welcome intervention except that Lincoln's speech at Gettysburg and President Wilson's address to Congress represent to me the dearest definitions of the issues and purposes for which all free men are fighting today."

It is Mr. O'Connor's wish that he will be able to see President Wilson on his visit to Washington. He expects to leave for the capital within a few days following his meetings with friends here.

EDUCATIONAL

(Continued From Page 1.)

ing the study of a foreign language in the seventh grade was discussed.

Deaf Mute Conference.

There were many interesting papers in this section, the meetings of which were presided over by Rev. F. A. Moeller, S. J.

Seminary Department.

"Spiritual Reading and Spiritual Conferences in the Seminary" was the subject of the paper presented at the opening meeting of the Seminary department, V. Rev. John F. Fenlon, S. S., D. D., presiding. At all the meetings of this department the general topic was the spiritual training of seminarians; and at other meetings the papers were by Very Rev. E. R. Dyer, S. S., D. D., rector of St. Mary's seminary, Baltimore, on "The Seminary Council and the Call to Orders;" and by Rev. Martin J. Blake, C. M., on "The Training of Seminarians in Meditation."

Bishop Shahan Speaks.

One of the most largely attended of all the meetings was that of the representatives of Provincials of Religious Communities held under the auspices of Bishop Dougherty Wednesday afternoon at 2 o'clock, in the Assembly hall of D'Youville college. There was a stirring and eloquent address by Bishop Shahan, and other talks of interest to those present, followed by a general conference.

Wednesday's Proceedings.

Wednesday was a busy day, the work of many departments beginning promptly at 9 o'clock.

In the college department there were papers on the department of ancient languages, the department of English and the department of philosophy, with many pointed discussions following. Father Burke, C. S. V., and Father Woods, S. J., were two of the speakers.

Vocational Education.

A paper on "Vocational Education," by Rev. J. W. McGuire, C. S. V., aroused considerable discussion at the meeting of the parish school department. "Text Books for Catholic Schools" was the subject of a paper by Rev. Francis O'Neill, O. P., Ph. D., of Minneapolis.

The question of a preference for the classical course was the subject of a paper by Rev. Joseph S. Cameron, Ph. D., superintendent of parish schools, Rochester, N. Y., before the superintendents' section, also a paper by Rev. Walter Drum, S. J., on "Catholic College Education."

At the general session on Wednesday morning a scholarly paper on "Educational Standards" was read by Rev. P. J. McCormick, S. T. L., professor of education at the Catholic university, and the author of a number of valuable works on education.

Sections of the College Department.

Wednesday afternoon the college department discussed the curriculum in general, and in relations to the college course. The discussion was led by Rev. Matthew Schumacher, C. S. C., of Notre Dame university.

A paper on "Biology in the College Course," by W. J. McAuliffe, Cathedral college, N. Y., was read before the mathematics and science section; and "The Theological Factor in the Philosophy of History" before the languages and literature section.

One of the most important features of Wednesday's meetings was the conference of the seminary and college departments at the general meeting in the evening at 8 o'clock. The topic under discussion was "Our Colleges and Our Seminaries," led by V. Rev. J. P. O'Mahoney, C. S. V., Rev. M. Schumacher, C. S. C., was largely participated in and called forth many noteworthy points.

Conclusion on Thursday.

The report of the committee on legislation as affecting Catholic colleges was presented by Brother Thomas, F. S. C., of Buffalo, at the closing meeting of the college department Thursday morning. V. Rev. B. P. O'Reilly discussed the question "How to Bring Catholic Colleges Before the Public' and Brother Bernardine spoke on "Text Books for College History." An interesting as well as valuable report on a Catholic bibliography of history was made by Rev. F. S. Betten, S. J., of St. Ignatius college, Cleveland.

One of the features of Thursday was the brilliant paper by Rev. Peter C. Yorke, D. D., of San Francisco, on the "Teaching of Liturgy in the Elementary School." "Character Formation in Our Schools," by Rev. Patrick Cummins, O. S. B., Conceptional, Mo., and "Memory Work in the Grades," by Rev. Brother Gilbert, F. S. C., Baltimore, concluded the work of the parish school department.

The necessity of the uniformity of text books and the matter of vocational training were the subjects discussed at the last meeting of the superintendents' section.

At 12 o'clock there was a general meeting of all departments and sections, when the resolutions were read and adopted. In the afternoon there was a meeting of the Superiors of religious communities, representatives of colleges and parish school teachers, when an address was given by Rev. John H. Sherry, O. M. I., of the Oblate Scholasticate, Washington, D. C., also by Rev. E. F. Garesche, S. J.

The convention, in point of interest and enthusiasm, and in the value of the papers and discussions, was one of the most satisfactory in the history of the Catholic Educational association. Buffalo Catholics extended a royal hospitality to the distinguished vistors, who left the city by the lake with many pleasant memories.

Z. C. M. I.

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Cathedral Choir Holds Outing at Lake

Members and Guests Enjoy Unusually Happy Evening at Saltair Wednesday.

HAVE PICNIC SUPPER

Members of the Madeleine Choral society enjoyed the first outing ever held by the new organization last Wednesday evening at Saltair. More than thirty members of the choir and their friends made the trip, and all who attended pronounced the picnic a huge success, which they hoped would soon be repeated.

The party went to the lake on the 5.45 o'clock train and shortly after arriving a most appetizing picnic supper was served by the women members of the society in the pavilion. The evening was spent in dancing, lake rides and otherwise enjoying the attractions offered.

Among those who attended were the following: J. J. Fanning, Mrs. M. B. Rogers, Miss M. M. Scott, J. J. O'Connor, Prof. and Mrs. Philip A. Bansbach, Mr. and Mrs. James Meehan, Mrs. O. A. Brooks, A. J. Duquesne, S. A. McCartney, Miss Rose Goggin, Miss Eileen Mock, G. Fred Jarrad, Miss Edith Busche, Theodore Killeen, Mrs. J. H. McLaughlin, Miss Laura Swenson, P. J. Owens, F. S. Krayenbuhl, Miss Ruth Killeen, Miss M. L. Rogers, J. J. Bartch, E. S. Ellison, Mrs. J. J. O'Connor, Miss Alice O'Connor, F. Francis, Miss Beatrice Roche and Walter Acheson.

The Church and the Russian Revolution

F. Aurelio Palmieri, O. S. A., in the May Catholic World.)

As Christians and Catholics we cannot refrain from greeting with a feeling of sincere joy the sudden evolution of the Russian empire, and the breaking off of the shackles of the Russian church. The Catholic church has struggled throughout centures for her religious independence, and against the encroachments of the civil power. The secret of the victories, of the powerful influence of Christianity, or better, of the Catholic church, lies in its independent apostleship; and consequently the emancipation of those churches, which keep faithfully the greater part of the divine Revelation, and of the ecclesiastical traditions, must mean a rapprochement to Catholicism, a coming back to the true Catholic principles, a revival of their religious energies, a clearer and fuller comprehension of Christian truth. A political reconstruction of Russia will be followed, no doubt, by a rebuilding of the Russian church on more ecclesiastical foundations, and probably by a reshaping of its course towards those ideals which are being realized in the Christian world by the Catholic church alone.

The fact that the Russian church has no head—neither lay nor ecclesiastical—can only signify the twilight of the Holy Synod. Every bishop will be a little pope in his own diocese. An anarchical regime threatens the Rusisan church. There is, no doubt, a handful of idealists who dream of a resurrection of the Russian patriarchate. For reasons, which I may explain another time, this reconstruction of an obsolete institution would not solve the problem of religious liberty in Russia. Perhaps it would be more useful to the future leaders of a revived Russian church to call to mind the following words of Vladimir Solovev:

Throughout the Christian world only the bishops of Rome have claimed for their own see supremacy over the whole church. The rivals of Rome, even when opposing the claims of papacy, dared not demand for themselves the same prerogatives. There is, then, in the church of Christ, an historical center of religious unity, a center which has never existed, either in Jerusalem, or Constantinople, or Moscow. He who disowns that center of unity is logically forced to admit that either the church is headless in her earthly life, or that her supreme government must rest in the civil power. In the first case, we would infer that Jesus Christ believed religious anarchy to be the best means of perpetuating His work amongst men; in the second, the church would no longer be the universal society of the faithful, but a political tool, a department of a civil bureaucracy, suffering all the changes and vicissitudes of human policy and of human uncertainty. A single man, a man assisted and directed by God, is the granite foundation of the church, and it is through that man that the church states and formulates her authentic beliefs.

Pledge Catholics to Serve Nation

Buffalo, N. Y., June 28.—In closing its fourteenth annual convention today, the Catholic Educational association adopted the slogan, "Every Catholic child in a Catholic school," as a special program of parish work for the year. The 1000 delegates approved the language of the resolution which asked for a vigorous policy in support of the parish school, "because of the necessity for religious education in this crisis."

Two war resolutions were adopted. One recognizes as proper obedience to law and patriotic devotion to the country's welfare and response of the young men in Catholic colleges and universities to the call of duty in war. Another urged parents to follow President Wilson's injunction to keep their children in school and colleges during the war, "so that their interests and the interests of the nation may not suffer unduly by an interruption of their studies."

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The malarial fever season in India and Ceylon is a trying one, not only for the European, who is almost sure to succumb, but to the natives as well, who, weak and poorly nourished, die in numbers.

Father Francis, O. M. I., has been sent to Adampen, Ceylon, which he says is well known as a fatal spot. Several priests have died there or been incapacitated. The natives who have become Christians like to have the rites of the Church when very sick and they send for Father Francis. His needs in this direction are best voiced in his own words:

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A Chance for the Children to Help.

It has been announced that the Rev. George Calvassy is now in this country working in the interest of Oriental schismatic missions. He asks the aid of children as well as grown persons, and has addressed them in these words:

"You may perhaps not know that far away, in the near-east, there are more than 100,000,000 Christians, who were Catholics and who now are separated from the Catholic Church, astray in the darkness of schism; that there are hundreds of thousands of children, without any knowledge of God, because they are deprived of catechical and religious instruction. Our Holy Father the Pope Benedict XV wishes now to instruct them and to bring them back by founding amongst them Catholic missions in their own language and rites. On this account I have been sent to ask your parents to help him in founding churches and schools amongst these schismatics; but all the treasures of the world would be useless unless God pours out upon them His grace and changes their hearts; and this you, my dear children, can obtain for them better than others, because your prayer is more acceptable to God."

A schismatic is one who, without rejecting any article of the Catholic Faith, is unwilling to submit to the Pope.

ESTABLISHED 1889.

THE INTERMOUNTAIN CATHOLIC

In vain will you build churches, give missions, found schools—all your works, all your efforts will be destroyed if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic Press. —Pope Pius X.

Published in Salt Lake City, Utah, every Saturday by the Intermountain Catholic Publishing Company, 515-517 McIntyre building.

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J. LEO MEEHAN, Manager.

Subscription rate, $2.00 the year in advance.
Advertising rates on application.
Entered at the Salt Lake postoffice as second class matter.

THE INTERMOUNTAIN CATHOLIC is the official organ of the diocese of Salt Lake and is the only Catholic journal in the intermountain country. It is widely circulated through the states of Utah, Nevada, Idaho, Montana, Wyoming and Colorado.

Reliable business firms are urged to consider the value of this paper as a medium for reaching thousands of Catholics throughout the entire Rocky Mountain region. Its Catholic readers are urged to patronize the advertisers who contribute to the support of their church paper.

Correspondence is solicited from the Reverend Clergy, from officers of Catholic societies and others who are interested in the welfare of the paper. All items of news will be gratefully received.

A SPLENDID TRIBUTE.

LAST SUNDAY in the cathedral at Sacramento, Cal., the Right Reverend Thomas Grace, D. D., celebrated the fiftieth anniversary of his ordination to the priesthood. Archbishop Hanna, Bishop Glass and others of the western clergy were present to felicitate him and to assist him in the celebration, which, like the man, was modest and simple.

The Sacramento Bee of the following morning paid a splendid editorial tribute to Bishop Grace under the caption: "A Modest Man of Great, If Simple, Worth." Said the editor of the Bee:

Yesterday was the fiftieth anniversary of the ordination as a priest of Bishop Thomas Grace of this city.

The ceremonies were confined to church services in honor thereof, and to appreciation shown at a subsequent dinner by brother priests.

This gentle follower of the Master would not have it otherwise.

A plan had been inaugurated for a great public testimonial to the man—not the priest—a mark of the honor and respect and affection in which Jew and Protestant and Catholic and agnostic in Superior California hold Thomas Grace.

But he waved it all aside.

And when he heard a goodly sum was to be handed to him as a love offering from all this section—from men and women of all creeds and of none—this man stopped it; this man who never has been known to keep even a quarter he thought another man needed more than he.

In his own gentle but firm way he insisted that, even would he think at any other hour of accepting such a gift, this was no time to ask money for anybody but Uncle Sam.

And in his modest manner he declared he had done nothing entitling him to such public recognition and testimonial.

In the name of all who know him, the Bee begs to differ with Thomas Grace.

In his daily walks, none in California has done more to merit public esteem than this quiet, self-sacrificing, self-effacing man.

Modestly he has trod for fifty years—most of them in Sacramento—the path the Master pointed out.

Kind, charitable, generous, ever thoughtful for others, ever considerate of their feelings, he has never been the vituperative mob leader stoning the sinner from his own entrenched stronghold of impeccability.

Rather has he at all times, everywhere and under all circumstances, imitated the Example who defended the woman from the mob and lifted up the Magdalene.

No man, no woman ever has heard from the lips of Thomas Grace, in or out of the pulpit, one uncharitable word. He is generosity personified, the typification of loving kindness; and no man walks this earth more continuously and universally charitable, and at the same time more modestly and retiringly so.

All his life he has denounced sin.

But he has not constituted himself the judge and jury over the sinner.

All his life he has taught men to be gentle with their fellowmen.

And he has shown them the way by his own example infinitely more than by words.

All his life he has sought to teach men how they should walk in the ways of Christ.

And he has succeeded innumerable times where others have failed. The gently-admonished can but be more persuaded when they find the teacher himself never deviating from the path he has pointed out to others.

For if there be with us such a being as a Christly man, it can be said, with no shadow of irreverence, that man is Thomas Grace.

And while he has refused a great public honor and a goodly purse, he cannot refuse that which is far more precious than money or worded eulogy—the honor, the respect and the deep affection of all Superior California.

REPORT IS DENIED.

SEVERAL Catholic newspapers have given considerable circulation to a report that Catholic sisters could not act as Red Cross nurses because a rule provided that they would have to discard their habits and dress in the regular Red Cross uniforms. Such a change being impossible, the fact that their services would not be available was generally deplored because of the wonderful records sisters had made as nurses in previous wars.

Festus J. Wade of St. Louis, a member of the National Red Cross finance committee, took the matter up with the national officers and was advised that no such condition existed. Writing to Henry P. Davison, chairman of the war council of the Red Cross, Mr. Wade said:

"A rumor has gained some credence here that in the event any of the Sisters of the Roman Catholic Church who might enlist for the Red Cross work would be required to wear civilian clothes and not be permitted to wear the religious garb of their order. Of course, I said no such foolish action would be taken.

"Certainly the garb of a Sister of the Roman Catholic Church is a garb of honor equal to any in the world and as you are captain-general commanding all the Red Cross forces, I will thank you if you will drop me a line so that I may kill any such fool rumors as are going around."

Mr. Wade received a telegraphic reply from Mr. Davison, which reads as follows:

"As I have previously stated to you and to many others stories that the Red Cross has issued an order requiring the Sisters of Charity to discard their robes and other rumors of like character alleging religious discrimination are absolutely without foundation. Please give my telegram denying these unjust and malicious reports the widest possible circulation. Officials of the Red Cross have been in conference with superiors and representatives of the Catholic Sisterhoods and have agreed upon a basis of cordial work and cooperation. We welcome and shall highly prize their services."

QUESTION BOX

Readers — Catholic and non-Catholic—are invited to submit questions to this department when they are in doubt on some point of religious doctrine. Questions should be addressed to "Question Box," care of Intermountain Catholic, and should be stated as briefly as possible.

Why are not the Italians better Catholics?

Because they are not faithful to the rules and regulations of the Catholic church. If a person, whether he be an Italian or of any other nationality, does not go to Mass on Sunday, does not receive the Sacraments, does not practice Catholic devotions, he is by that very fact a bad Catholic. You cannot blame a doctor for the death of a patient when said patient not only refuses the doctor's medicine, but disregards and disobeys all the restraints imposed by the physician.

Please explain the Salesian order.

The Salesian society was established by Veneral Don Bosco in Turin, Italy, about the middle of the nineteenth century. The society was named from its patron, St. Francis de Sales. Education was at rather a low ebb in Italy during the middle of the last century, and Don Bosco began to gather poor and neglected boys for the purpose of instructing them in the elements of schooling and in the principles of morality. This was the beginning of the Salesian society. As the work grew, not without opposition, Don Bosco accepted the assistance of teachers, and in the year 1857 a religious congregation was organized. It was solemnly and officially approved by the church some years later and soon spread to other countries, especially in South America. Don Bosco died in the year 1886, and the cause of his canonization has been admitted by the church. The Salesian society has for its primary object the Christian education of boys, especially of the poorer and middle classes; it also engages in missionary work in Asia and Africa and South America; it likewise trains young men for the priesthood and is occupied in the dissemination of Catholic literature. The Salesian society is but one of the numerous examples of the interest the Catholic church takes in the education and moral training of youths.

We believe in the Blessed Sacrament because Christ said, "This is my blood." A Protestant told me that in the Bible the word "is" after means "represents." How would you answer him definitely?

It is true that the verb "is" sometimes has the meaning of "represents"; but it is equally true that there are thousands of instances in which the verb "is" does not signify "represent." It is idle to argue: The verb "is" sometimes means "represents," therefore, when Christ said, "This is my body," He meant, "This represents my body." Whenever in the Bible or in any other literature, sacred or profane, the word "is" has the same sense as the word "represents," that fact, that meaning is easily determined by the context or the accepted usage of writers and readers. Now, how can bread and wine be a symbol of Christ's body and blood? The words themselves do not express that symbol; the usage of men does not warrant it. Christ gives no indication that He intends to employ such a symbol; He doesn't warn His apostles of any such intention. On what grounds, then, can anyone assert that He is speaking of a symbol and not of His very body itself? Moreover, if Christ desired to state, "This represents My body," why did He not do so? In the Syrian language, which Christ spoke, there are more than thirty ways of expressing the idea "represent." Christ employed none of them, but used the one form, "This is My body." Again, the words themselves are so determined that there is no way of forcing them to refer to a symbol. Speaking of His body Christ said: "This is My body that is given for you," and of His blood, "This is My blood which is shed for you." It was His body which was to be given, offered, on Calvary; His blood which was to be shed on the cross for the redemption of mankind. Surely all this indicates the reality of His body and blood and cannot be understood as a symbol. Finally the words of the Last Supper are only one proof of Christ's real presence. His solemn and repeated promise given in St. John VI., and the teaching accepted by St. Paul in I Corinthians, x-xi, give us a variety and an abundance of proof that exclude all possibility of doubt.

What are the relations between god-parents and god-children?

The god-parents are supposed to take a spiritual interest in the children for whom they were sponsors, and, in default of parents, they are obliged, so far as they can, to safeguard the Catholic training of the children. God-children are expected to reverence and respect their god-parents.

Another to testify to the stress relieved by American Catholics is the Bishop of Mangalore, Mge. Perini, S. J., who says:

"Your favor has come just at a time when I was praying that some generous souls might be inspired to come to the aid of three of my priests who are carrying on their work of conversion in the midst of distressing financial difficulties. May God bless these benefactor~"

Among Catholic Poets

DANTE ALIGHIERI

It would be a happiness to be able in some slight degree to follow the calendar of the saints in this column—to at least honor the great pillars of the Church, but we find "the holy Apostles Peter and Paul and all the saints," with few exceptions indeed, evidently out of the line of thought of even our Catholic poets. We leave the reason to philosophers, but lament the fact. Dante, whom Ruskin called "the central man of all the world, as representing in perfect balance the imaginative, moral and intellectual facilities all at their highest," refers in his Divine Comedy to St. Peter a number of times, very naturally, and in his "Paradise" he pictures him as one of the two roots by which the truth of the Incarnation has been held in the hearts of men. Adam was the first to receive the word of the redemption and Peter to spread the word, we are redeemed. The "seer" is St. John. The Angel Gabriel is first described:

"In him are summer,
Whate'er of buxomness and free delight
May be in spirit, or in angel, met:
And so beseems, for that he bare the palm
Down unto Mary, when the Son of God
Vouchsafed to clothe him in terrestrial weeds.
Now let thine eyes wait heedful on my words;
And note thou of this just and pious realm
The chiefest nobles. Those, highest in bliss,
The twain, on each hand next our empress throned,
Are as it were two roots unto this rose;
He to the left, the parent, whose rash taste
Proves bitter to his seed; and, on the right,
That ancient father of the holy church,
Into whose keeping Christ did give the keys
Of this sweet flower; near whom behold the seer,
That, ere he died, saw all the grievous times
Of the fair bride, who with the lance and nails
Was won. And, near unto the other, rests
The leader, under whom, on manna, fed
The ungrateful nation, fickle and perverse.
On the other part, facing Peter, lo!
Where Anna sits, so well content to look
On her loved daughter, that with moveless eye
She chants the loud hosanna.

Likewise does Dante couple the arch traitors Lucifer and Judas in the lowest circles of Hell, a frozen lake in the very center of the earth which is divided into four parts where the four kinds of traitors are punished: Caina containing those who betrayed their own relatives; Antenora containing traitors to country; Ptolomasa containing traitors to ones friends, and Judecca containing traitors to ones benefactors. Dante's picture of heaven's Queen follows St. Bernard's prayer that the poet might see heaven:

"O Virgin mother, daughter of thy Son!
Created beings all in lowliness
Surpassing, as in height above them all;
Term by the eternal counsel preordained;
Ennobler of thy nature, so advanced
In thee, that its great Maker did not scorn,
To make himself his own creation:
For in thy womb rekindling shone the love
Revealed, whose genial influence makes now
This flower to germin in eternal peace:
Here thou to us, of charity and love,
Art, as the noonday torch; and art, beneath,
To mortal men, of hope a living spring.
So mighty, art thou, lady, and so great,
That he, who grace desireth, and comes not
To thee for aidance, fain would have desire
Fly without wings. Not only him, who asks.
Thy bounty succors; but doth freely oft
Forerun the asking. Whatsoe'er may be
Of excellence in creature, pity mild,
Relenting mercy, large munificence,
Are all combined in thee, here kneeleth one,
Who of all spirits hath reviewed the state,
From the world's lowest gap unto this height.
Suppliant to thee he kneels, imploring grace
For virtue yet more high, to lift his ken
Toward the bliss supreme."

The eyes, that heaven with love and awe regards,
Fixed on the suitor, witnessed how benign
She looks on pious prayers; then fastened they
On the everlasting light, wherein no eye
Of creature, as may well be thought, so far
Can travel inward. I, meanwhile, who drew
Near to the limit, where all wishes end,
The ardor of my wish (for so beloved)
Ended within me—
Thenceforward, what I saw,
Was not for words to speak, nor memory's self
To stand against such outrage on her skill.
As one, who from a dream awakened, straight,
All he hath seen forgets; yet still retains
Impression of the feeling in his dream;
E'en such am I; for all the vision dies,
As 't were, away; and yet the sense of sweet,
That sprang from it, still trickles in my heart.
Thus in the sun-thaw is the snow unsealed;
Thus in the winds on flitting leaves was lost
The Sibyl's sentence."

Pray for Victims.

Butte, June 11.—In all of the Catholic churches of the city special prayers were said Sunday morning for the men who lost their lives in Saturday's terrible disaster. All priests spoke of the accident and thousands of Catholics in the city were called upon to kneel in humble prayer for the souls of those who are gone. The Masses were offered up for the eternal and happy repose of the men who were caught unawares in the most terrible mine accident in the history of Butte.

THOUGHTS ON MARRIAGE

By THE REV. BERNARD X. O'REILLY.
Fourth of a Series of Articles.

In spite of God's laws and the warning of patriarchs and prophets, abuses crept in among the Jews. Polygamy was practiced generally and that degenerated into divorce. Both evils became so common that Moses had to recognize them even in his time. Much discussion has been raised about the Mosaic bill of divorce and the unwarranted conclusion has been drawn that marriage was not originally an indissoluble contract. Some writers have regarded the bill of divorce as a freedom from the penalty of death meted out to an adulteress and not complete dissolution of the bonds of marriage. This opinion is based on the presumption that adultery was always punished by death, whereas the only positive and specific mention of the death penalty being inflicted is for one "taken in adultery."

The generally accepted opinion is that the bill of divorce was a real permission to separate, carrying with it the right of either party to legitimately enter into another union. That God could grant such a dispensation is plain, since it is not against the natural moral law. The marriage union was instituted by God and it was He who attached to it the qualities of unity and indissolubility. Hence He can permit a separation in specific cases governed by special laws. This idea does not correspond perfectly with the secondary purposes of marriage, but on that account can be dispensed with by God, since the inconveniences or dangers to be feared from such a separation can be corrected or avoided by divine providence.

Difference Noted.

The Mosaic bill of divorce cannot be invoked by the advocates of divorce under the Christian dispensation. The reasons which actuated Moses in allowing it was clearly brought out in the argument between our Lord and the Pharisees when they tempted Him with the question: "Is it lawful for a man to put away a wife?" The only conclusion to be gathered from the answer of Christ is that Moses sanctioned an abuse and that Christ, by His divine command, abolished a privilege which Moses, with permission of God, had granted under strict conditions.

Whoever fairly examines our Lord's answer will find that it is in direct opposition to the Pharisees and that divorce is decidedly wrong. He urges His opponents to take note of the mind of Moses in writing that part of the law to which they have appealed. He urges that the law-giver draw up this enactment in view of their hardness of heart. He pointed out the temporary character of the Mosaic legislation regarding divorce. Our Lord also disclosed to His hearers the personal aversion held by Moses to the practice of divorce. It was only because he had not seen his way clear to forbid it altogether that he had allowed its existence among the Jews.

Moses knew the evil consequences of divorce and endeavored to discourage it as far as it lay in his power. He knew to what an extent the right of divorce vested in the man would place the wife at the mercy of her husband and since owing to the hardness of the hearts of his people he did not see his way to abolish divorce altogether, he wanted to regulate it in a manner that would deter them from its use. Hence he ordained that he husband must supply his wife with a bill of divorce.

The writing of that bill would compel a husband to reflect that once in the possession of his divorced wife the document would be proof that he had deliberately put her away and that consequently she is entitled to refuse a reconciliation with him, however sorry he may feel for having disgraced her. It is plain, therefore, that the Pharisees could not answer our Lord's remark, "for your hardness of heart he wrote you this commandment." They could not deny the reconstructive and temporary character of the Mosaic bill of divorce. Since they could object that a man was not wrong in using a permission granted, our Lord proceeds at once to show how, despite the toleration of divorce by Moses, divorce is radically wrong for the children of God.

Only Tolerated.

Although tolerated by Moses, divorce is decidedly wrong because, it goes against God's primitive and unchanged will regarding the conjugal union between a man and woman. To show this, Christ brings His opponents back to the beginning of the human race as it is described by Moses himself. He shows them that to God's creative power man and woman owe their difference in sex, which makes possible for them the closest human relation, that of husband and wife. They have been thus joined together by God Himself and the tie that binds them is unbreakable, according to God's primitive and unchanged will and consequently no man has a right to put it asunder. "What therefore God has joined together let no man put asunder." These words of Christ to the Pharisees, if they meant anything, certainly meant that a man's action in divorcing his wife, even by writing for her a bill of divorce, is decidedly wrong. It remains wrong in the eyes of God, although it be treated as valid by a law which tolerates and make regular a necessary evil.

As it has been well put by Professor Hans Wandt, a Protestant writer: "When the Pharisees appealed from Him to Moses, who permitted the putting away of a wife under the form of writing a bill of divorce, He declared that this Mosaic ordinance had been given on account of the hardness of heart of the Jews. He meant that this hardness did not prove that a man was really entitled to put away his wife and would be held guiltless. It only prescribed a legally valid form of the dissolution in regard to the actual cases of culpable dissolution. But the original divine decree in regard to marriage was the word spoken at creation that a man and his wife shall become perfectly one. When the union of husband and wife thus rests on a divine command a human divorce could not be justifiable."

SUMMER SCHEDULE OF MASSES

For Motorists and Those on Vacations.

SALT LAKE CITY.
Complete schedule on page 8, column 7.

OGDEN.
St. Joseph's church, Very Rev. P. M. Cushnahan, V. G., pastor; Rev. John D. Lagan, assistant. Masses on Sunday at 6.30, 8 and 10.30 o'clock, except during July and August, when the last Mass is at 10 o'clock.

PARK CITY.
St. Mary's church, Rev. Thomas Galligan, pastor. Sunday Masses at 8 and 9.30 o'clock.

GARFIELD.
Good Shepherd parish, Rev. F. A. Murphy, pastor. Sunday Mass at 9.15 a. m., in nonsectarian church.

PLEASANT GREEN.
Good Shepherd parish, Rev. F. A. Murphy, pastor. Sunday Mass at 8 o'clock.

MURRAY AND MIDVALE.
Schedule of Masses will be found on page 8, column 7.

PROVO.
St. Peter's church, Rev. M. F. Killeen, pastor. Mass every Sunday at 10 o'clock.

EUREKA.
St. Patrick's church, Rev. John Ryan, pastor. Masses every Sunday at 8 and 10 o'clock.

Fish.
TOOELE.
Rev. George De Stoop, pastor. Sunday Masses at 6.45 and 10 o'clock.

ELY, NEV.
Sacred Heart church, Rev. M. J. O'Reardon, pastor. Mass every Sunday at 11 o'clock, with an additional Mass at 8.30 o'clock on the first Sunday of the month. Mass at McGill at 8.45 o'clock on the second and fourth Sundays of the month. Mass at Ruth on the third Sunday at 7.15 o'clock.

Rising Prices and the War Loan

Frank O'Hara, Ph. D., in the May Catholic World.

When President Wilson addressed Congress on the opening day of the present session he gave some interesting advice on methods of financing the war. The costs of the war ought to be borne, he thought, by taxing the present generation. It is the duty of the government, he urged, "to protect our people, so far as we may, against very serious hardships and evils which would be likely to arise out of the inflation which would be produced by vast loans." This principle, that war should be supported out of taxation, has the sanction of text writers and theorists generally, although European publicists feel that it is subject to important qualifications in practice. But the reason which the President gives for adopting the principle of immediate taxation is not the reason which is usually given. In fact, it is a reason which would not probably have occurred to him if the nation had not already been suffering from the evil which he hopes to keep within bounds, namely, the evil of rising prices due to monetary inflation.

There are a great many persons who, influenced by this general hostility to rising prices, cherish the illusion that a period of falling prices would be a time of comparative bliss. When such persons are informed that the present era of rising prices dates back only to 1896, and that from 1873 to 1896 prices were constantly falling, they are likely, if they have short memories, to conclude that the golden age of which the poets have sung came to an end twenty years ago. If rising prices are an evil, they argue, falling prices must be a good.

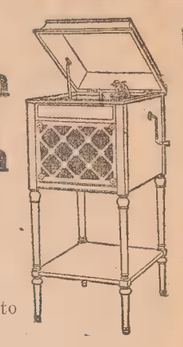
But the period immediately preceding the year 1896 was not the golden age. The conditions of life at that time were not exactly idyllic. Indeed, it was in 1896 that Mr. Bryan electrified the American nation by declaring in behalf of those who wished to see prices rise, and in defiance of those who would continue things as they were, that his opponents should not press down upon the brow of labor their crown of thorns, that they should not crucify mankind upon a cross of gold. No orator has yet achieved fame by declaring that our present-day rising prices are crucifying mankind upon a cross of gold, although we have much more gold out of which to make the cross than we had in 1896.

But after 1896 a change took place. Prices which had been falling now began to rise. This was taken as a sign of returning prosperity. But soon we had too much prosperity. By 1912 prices had become so high that the two great political parties once more felt called upon to place the responsibility. The Democratic party in 1912 had no doubt that the Republican party was the evil influence that was causing prices to rise. This is brought out clearly in the Democratic platform. "The high cost of living," that document reads, "is a serious problem in every American home. We charge that excessive prices result in a large measure from the high tariff laws enacted and maintained by the Republican party, and from trusts and commercial conspiracies fostered and encouraged by such laws, and we assert that no substantial relief can be secured for the people until import duties on the necessaries of life are materially reduced and these criminal conspiracies broken up."

The Republican party was equally convinced in 1912 that the rising cost of living was something to be deprecated, but it disclaimed responsibility for it. In its platform of that year we read, "The steadily increasing cost of living has become a matter not only of national but of world-wide concern. The fact that it is not due to the protective tariff system is evidenced by the similar conditions in countries which have a tariff policy different from our own, as well as by the fact that the cost of living has increased while rates of duty have remained stationary. The Republican party will support a prompt scientific inquiry into cases which are operative both in the United States and elsewhere to increase the cost of living." In other words, in 1896 each party tried to fasten the blame for falling prices upon the other party; and in 1912 neither party was willing to accept the responsibility for rising prices. From this we may reasonably conclude that the people of the United States are satisfied neither with falling prices nor with rising prices.

There is, of course, a tendency on the part of those who do not feel the pinch of rising prices to be humorous, and to say that it is not the high cost of living so much as the cost of high living that is the real source of complaint. They mean by this that people live higher than they did a few years ago; that standards of living are rising; that we spend more money, but that we also purchase more enjoyments with the money. The humorous turn of the phrase, however, makes much less of an appeal to that large class of persons with relatively fixed incomes who find that year after year the things that they can buy with their incomes are steadily contracting rather than expanding. Persons of this latter class have a feeling of fellowship with the Scotsman who gave up the use of tobacco. "When I smoke my own tobacco," said Sandy, "I feel that I am downright extravagant. And when I smoke someone else's tobacco I push it down so tight into my pipe that it won't draw. So, either way, I don't get any pleasure out of smoking."

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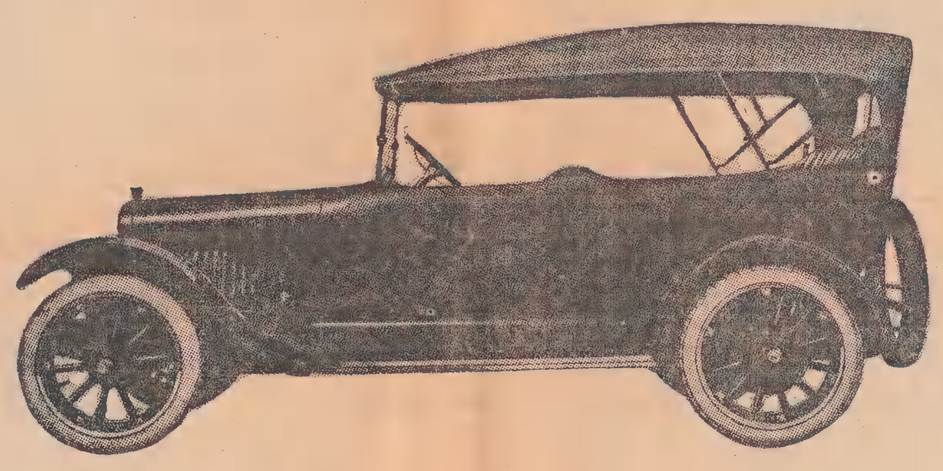
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MONTANA CATHOLIC NEWS

Recent Events in Catholic Circles of the Helena and Great Falls Dioceses.

Catholic Education Discussed in Churches

Butte, June 25.—In all the Catholic churches of the city yesterday announcement was made that the following Sunday, July 1, will be devoted to the discussion of the present day need of higher Catholic education. This is by special request of Bishop Carroll, who held a business meeting with all the priests of the city at St. Patrick's.

The advantage of Catholic education will be explained to the people of the different parishes and the great necessity, now more than ever, when the nation is facing a grave crisis, to give he rising generation every possible advantage. This matter is deemed of supreme importance at the present time. The government officials are urging that wherever possible boys and girls continue their school work so that when the country needs them they will have the greatest possible efficiency and be of most service quickly to their government.

Particular emphasis will be laid upon the advantages to be obtained at Mount St. Charles college in Helena, the diocesan college for the diocese of Helena, its rapid growth and the extensions and additions that will be made during the summer to the building to accommodate the increasing crowds of young men who come from several states to perfect their education.

Sisters Leave Butte

Butte, June 24.—Sixty-eight members of the Order of Sisters of Charity, headed by Sister Rose Mary, left today on the Short Line for the head convent in Leavenworth, Kan., where they will spend the summer attending the summer course. The party will visit in Salt Lake on Monday. Two special cars have been allotted for the party.

K. of C. Initiate Big Class in Miles City

Miles City, June 24.—The Knights of Columbus held an especially elaborate program today in Miles City and prominent members of the order from all points in eastern Montana were in attendance.

State Deputy T. M. Kehoe of Billings arrived yesterday morning to assist District Deputy J. T. McMahon in the exemplification of the first, second and third degrees of Columbianism to a class of seventy-three candidates. The degree work was exemplified at the Elks' hall in the presence of a large concourse of visiting members from Glendive, Sidney, Terry, Billings, Roundup and other Montana points.

At the conclusion of the work a banquet was served at the Auditorium to 300 members, opening with an address of welcome by Rev. J. J. O'Carroll.

The speakers were:

P. F. Leonard, "Higher Duties of Citizenship"; D. J. O'Neil, "Our Duty in the Present Crisis"; H. J. Terncase, "Militant Patriotism"; T. M. Kehoe, "Our Order"; J. F. Conway, "Impressions of a Candidate"; J. T. McMahon, "Remarks." F. J. Jelinek was toastmaster.

New Parish Gives Enjoyable Concert

Butte, June 9.—At Bennett's hall on Harrison avenue last night a concert was given by the ladies of the newly-formed parish of St. John the Evangelist, and the following program was listened to by the pastor, Rev. Father P. J. Crawley, the members of the parish and friends:

Introductory remarks by the chairman; piano selection, Miss Rose Church; vocal selections, James J. Gleason; humorous selections, James McNeil; vocal selections, Miss Evangeline Lavelle; recitation, Joe Riley; vocal selection, Miss Kathryn Meagher; Irish step dancing, Misses Mary and Josie McCarthy, Helene Downey and Anna Church; vocal selections, James J. Murphy; recitation, Miss Helen Tallon; ensemble, "The Star-spangled Banner."

Bishop Is Speaker

Butte, June 22.—Bishop John P. Carroll was the chief speaker at the noonday luncheon of the Red Cross workers today. Mgr. Peter de Siere was the guest of honor. William Tuohy presided at the meeting.

BUTTE PRIEST

(Continued From Page 1.)

or love of beautiful landscapes, or of the golden grain that waves upon the plains, or of the wealth that is stored within the depths. Such base motives and soulless objects are not the concerns of love. We only love what can return love. So patriotism, then, is the love of our fellow citizens and their friends, and is not incited by hate or selfish motive, but springs from that high and plenteous fountain, Christian charity. Therefore, with every Catholic patriotism can be nothing short of a positive religious duty.

Subject to Authority.

"'Render to Caesar the things that are Caesar's.' These are plain words and come from wisdom and truth and justice and charity, our brother and master, Jesus Christ. And His Apostle Paul has a like message of patriotism: 'Let every soul be subject to the higher powers. For there is no power but from God, and those that are exist by God's arrangement, wherefore he that resisteth the power resisteth the arrangement of God, and they that resist shall bring judgment upon themselves.' So the church has ever impressed upon her subjects the duty of fidelity to their country and of obedience to authority in all that is just and right. And today, the ring of loyalty from hierarchy, priesthood and press is sounded throughout the land in no uncertain tones.

"Loyalty and service are the words of the hour. They are sacred words. Can we doubt where they belong? America is a land of many peoples, of every race and every clime. She is the product of their genius and their brawn, the very child of their labors and sacrifices. Of their flesh and blood and spirit have they begotten her. And no single racial factor has monopoly. To her they have clung as to a spouse. They loved her, they lived for her, died for her, and raised her above all her sister nations, crowning her with the laurels of democracy and liberty. Aye, and leaving father and mother and kindred and friends they swore, in the presence of God and man, that through weal and woe, for better or for worse, they would cleave to her only. Is it necessary, then, to ask where our loyalty, and our service, and our sacrifice belong?

Catholics Should Lead.

"When Christ bade the Jews to give tribute to Caesar, to an alien power, it was hard saying for the Jews. But, oh, how easy it must be for us to pay tribute to our own, to ourselves!

"The Catholic should excel in patriotism; not so much out of gratitude for the untramelled exercise of our religion. This is a right, and guaranteed by the constitution of the country. But the potent reason should be that the Catholic has sung so much of himself in its creation, emancipation, and in making it the liberty-loving country that it is. A Catholic founded America. The part that Catholics took in the war of independence was of tremendous import. Because of the continuous defeats of his troops in the early stages of the war, George III asked his ambassador in Philadelphia, Joseph Galloway, to tell him the number of English, Scotch and Irish fighting 'with the enemy.' Galloway reported: 'As he had the record of every soldier's nativity taken down, he could give an exact estimate,' and affirmed that 'one-quarter of the entire forces of the enemy were English and Scotch, scarcely one-quarter native Americans, and the other half Irish.' The report was forwarded to George III of England in June, 1779. And Major General Robinson, also a Britisher, testified before a committee that 'he heard Gen. Charles Lee of the American forces say that half the rebel army were from Ireland.' Irish and Catholics are synonymous terms. They are patriots, never traitors—with the exception of a little foreign element that threatened rebellion against the fatherland once upon a time.

"Not only in the war that gave liberty and democracy to our country and made us an indpendent people, but in every war in which America has been involuved, the blood of Catholic manhood has freely flown. And following the example of their ancestors thousands of volunteers are daily vacating the desks of school and college and university hurrying succor to their country's need. Rejoice that some of our boys of the 'Central high' were first among the number.

Teaching of Church.

"The Catholic should be an ardent patriot because he is fired by no merely natural impulse, but through teaching and discipline his entire being is permeated with the divine spirit of obedience. To him, patriotism is an affair of conscience.

"I have already said that Catholics should not be satisfied with an ordinary patriotism. From coast to coast and border to border, in town and plain and valley are raised monuments of our mighty sacrifice to ideals that are the soul, the life and the safety of a nation. So marked a fact cannot but catch the eye of every frank and though fellow citizen. One of our statesmen, Mark Hanna, speaking on socialism and anarchy some fifteen years ago, paid this tribute to Cathlicism: 'There is a crisis coming on which will have to be met, and the sooner the better. There is no place, and there must be none, in this country, for anarchy and treason. In this connection I once said that in the day of trouble the United States must look to the supreme court of the Roman Catholic church. I will go further now and say that I believe the best friend and protector of the people and the flag of our country will have in its hour of trial will be the Roman Catholic church, always conservative and fair and loyal. This is the power I look to to save the nation.' Oh, friends, I glory in this! It is so full of truth. Patriotism is not the geyser of an hour. It is not the outcropping of a crisis. It is constant, it is always. The elements of a patriot are the simple everyday lessons of the Catholic student; respect, reverence, obedience, duty, service, and if it needs be, sacrifice.

Calls on Montana.

"'Fundamenta eius in montibus sanctis'—her bulwarks are set in the holy mountains. Montana, your glorious mountains, your wide ranges, your powerful rivers, your fields of promise, your mineral store, are wonderful to behold. But the beauty and glory of you is in the bravery that trailed you, in the genius that has harnessed your streams, in the brain and sinew that turned to treasure your rugged findings; the soul of you, Montana, is your choicest germ. Your vast bulk and great resources were baggage without men, square men, true men, big men. Money and mortar do not build the fortifications of a nation; it is not conserved by the material. The divine architect has planned that 'Except the Lord keep the city, he watcheth in vain that keepest it,' and the coins of our lands are stamped with the same truth, 'In God We Trust.' Wherefore are seen those cross-crowned institution of learning fastened on the slopes and peaks of our mountain state. And you, right reverened bishop, our spiritual chief, we thank from the depth of our souls for the impetus and progress of Catholic education amongst us, being by no means unmindful of the co-operation of a generous and appreciative people. Have a pride in your state. Patronize your home schools. Montana problems must be worked out by Montana people. Nowhere else can the training be obtained to master these home problems as well as in our own Catholic high schools of Butte and Anaconda and in our Catholic college in Helena. Make your plans, graduates, to continue your studies in your own college. The call for Montana trained men and Montana trained women will continue for the years of the war.

"With every blessing of your God we send you forth, class of 1917, to spend yourself in the service of your God and in the service of your country."

MEXICO

By Eber Cole Byam

EIGHTH INSTALLMENT.

THE Mexican Indian's one standard of prosperity and comfort is enough to eat. With that standard satisfied he ceases further effort until the recurring season warns him to prepare for another harvest. In this way they always have limited their agricultural labors to what they consider necessary to sustain the planter and his family until the next harvest. If, because of frost or drought, his crop is short, or fails altogether, he finds himself without any surplus from the previous year, and is then dependent upon the charity of the more provident and intelligent members of the community.

Practical Philanthropy.

During colonial days government officials hastened to the aid of the hungry people and were ably assisted by the clergy and the wealthy farmers and merchants, who never failed to subscribe large sums of money to buy stocks of grain and transport it to the stricken districts. A most important factor in this were the bishos, who never failed to use whatever church funds were available and spared no effort to gather further contributions from wealthy parishioners. The stocks of corn paid in tithing served to relieve the distress in an emergency, and also as a means of preventing a too rapid or extreme rise in prices; it being customary, where possible, to hold this stock in reserve and to offer it for a low rate at retail when the price went up and to withdraw it when the price went down, thus keeping it within reasonable limits.

Corn prices in Mexico during te Eighteenth and part of the Nineteenth century ranged from 25 to 50 cents a bushel, and, in times of great scacity, went as high as $3, yet even then the price of beef did not exceed 2½ cents per pound.

Wages in Colonial Days.

The farm laborer received $1 per week, plus a house to live in and food for himself and family, and he was allowed to cultivate for himself as large a field as he chose and to keep all the live stock he cared to own. Common labor was paid 25 cents per day, which was more than sufficient to satisfy the standard of living. These wages remained the standard until the coming of the Americans, and the railroads caused steady advances to rates totaling sometimes several hundred per cent greater than formerly paid.

The Spanish government collected tribute from the Indians. Every male between the ages of 18 and 50 was expected to pay from 50 cents to $1.25 per year, the amount varying with the needs of the treasury. Special instructions were issued, however, to excuse the payment, if the Indians could not afford it. The result of this provision was a constant wonder to the treasury officials that the amount collected was so small. This collection of tribute was the factor which should have made the Indians dislike the king of Spain in whose name it was collected, but, instead, they reverenced the monarch with a real affection, sufficient evidence that the tribute, which was in reality a poll tax, was not considered a burden by the Indian who paid it. As to the manner of obtaining this sum, it may be mentioned that farm laborers in Mexico have always been in good demand, and were paid in colonial days as much, or more, than was paid to the contemporary farm laborer in England, and, in addition, received subsistence.

Abandon Tribal Relations.

The noble efforts of the clergy in civilizing work among the Indians is evidenced by the records, and it is reasonable to expect the query of why, if that be so, do we not find the results in the Indian villages of today. The answer is found in a law which permitted the Indian, when educated and civilized, to be declared judicially "of age," in other words, to undergo the process of "abandoning tribal relations and becoming a citizen." In colonial days the Indian who desired an education had no difficulty in acquiring one gratis. The greatest perplexity—apart from the lack of sufficient clergy for the purpose—was to get the Indian to accept an education at all. The Indian declared "of age" hastened to a place as great a distance as possible between himself and his primitive kindred, and then proceeded to merge himself into the class known as "Mestizo," or "mixed bloods." He could then buy and sell property and was to all practical intents and purposes a Spaniard. He could engage in any calling or profession; could hold public office or be a priest—though, for some unknown reason, the Indian priest is never received kindly by his own race. Those who returned educated to the Indian villages, as has been done by thousands of Indians in the United States, relapsed into the ways of their fathers.

The Conquest put a stop to the intertribal wars, and the clergy Christianized the natives and prevented relapses into idolatry and cannibalism; they labored long and patiently to relieve the condition of the Indians in the hope that they might preserve their knowledge to better their fellows, but they found themselves ever confronted with the sodden inertia produced by the native environment which was self-perpetuating.

At first the missionaries endeavored to gather the sons of the principal chiefs together and educate them. To this end they secured the issuance of a decree compelling them to attend—probably the first law for compulsory education. To avoid compliance the chiefs at first slyly substituted the sons of common Indians, but later they gladly availed themselves of the opportunities offered. As times went on the more intelligent and better class Indians all became educated and hastened to avail themselves of the privilege of being declared "of age," and thus abandoned their kindred.

In this manner there has ever been proceeding in Mexico a process of selection from the Indian villages, ever leaving behind the duller members of the community to produce a progeny still more dull.

The Robin's Story

I saw a robin on the lawn today,
His little breast all red;
And when a sparrow asked what made it so,
The robin sadly said:

"Long years ago there hung upon a cross,
With thorns upon His brow,
The God who made all things upon the earth,
And who protects them now.

"And as a robin flew above the cross
And heard God's Mother mourn,
And saw the sorrow in the Savior's eyes,
He plucked a bloody thorn.

"'Twas but a little kindness, yet 'twas meant
To bring the Sufferer rest;
Then, to recall that little deed of love,
God stained the robin's breast.

"So that today, though many years have gone,
This story still is heard;
The robin, like a good Samaritan,
Became God's best-loved bird."

—Robert C. Mo[illegible] in Ave Maria.

Dear Nieces and Nephews:

During these warm summer days you are all taking beautiful trips to the country and the mountains for picnics, I suppose. Aunt Patricia, too, has been enjoying a few lovely days spent in the cool shade by babbling brooks. A big surprise visit to a country home came my way last week. I left the candy store in the care of Peggy and joined a number of jolly friends for a day of complete rest and enjoyment. I forgot all about the store and my troubles and the bad boys who try to steal my candies and fruit. But I thought all the time of my nieces and nephews and wished with all my heart that they were with me to enjoy the wonders of nature.

We started early, early in the morning in an automobile, prepared to spend a full day amid the quiet of the country. The trip out was one of ever-changing beauty. The early morning sun beamed upon old mother earth in all his glory. The birds sang to one another, and the flowers were gorgeous in their morning splendor. To me the roses, the peonies, the pansies, the lilies and the daisies are far more beautiful in the early hours, before the dew leaves their petals. Well, we rode along enjoying every mile, which brought us face to face with new wonders, and then we arrived at our destination, where we were welcomed by more splendor of flowers and trees and surrounding mountains. The peace of the place is with me yet. That peace which makes you feel so near Him, who made these wonders, just can't be told in words.

We rambled about the magnificent home, over the gardens and along the creek, and then were ready for luncheon, which was served in a glass-enclosed dining room, which looked out upon Utah's "everlasting hills." They stood there majestic, their crests covered with fleecy snow.

Our hostess and her beautiful daughters did everything for our pleasure and comfort. We chatted and knitted and listened to the sweet music of the trees and the birds, and then, before we knew it, it was time to leave that paradise and return to the work-a-day world.

On the homeward journey we had a crescent moon for company. It was poised in the heavens, a guide as was that star of long ago, and the myriad of stars, those "forget-me-nots of the angels," twinkled and blinked at us. It was a silent journey home, for we were filled with the spirit of the mountains and the heavens.

Now, won't you tell me about some of the splendid picnics you are having this summer? Hoping to hear all about the beautiful and wonderful things of nature you have seen, I am, as ever,

Your devoted

AUNT PATRICIA.

* * *

'Making Over' Philip.

Philip saw the empty woodbox, but he did not want to fill it. When he went to get a drink of water the water pail was empty, too; but he said never mind, he guessed he was not so very thirsty. It was a bother filling water pails. And when grandmother took down her empty cinnamon can, she distinctly said: "O dear me!" but Philip did not want to hear her. It was half a mile to the Four Corner store.

Philip was cross—"sour," grandmother called it, with a little sigh.

"I'm afraid our Philip is getting to be a sour boy, Amasa," she said. Amasa was grandgather, and, to tell the truth, grandfather was afraid so, too.

"Well, I can't help it! I didn't want to stay to this house and have the whooping cough, did I? I wanted to go out west with my father," Philip argued, as if that made it all right to be a sour boy.

Grandfather was grafting the natural fruit trees over in the east orchard, and Philip went over to watch him.

"What do you do it for, grandpa?" he asked.

"To make them over into good, sweet trees. They are sour and crabbed ones now, and don't do anybody any good. Might as well not be here at all, taking up useful room. But I'm going to saw off this sour chap's arms and graft on some new and useful ones. And first thing you know we'll have a good, sweet tree here!"

Philip was thinking about it when he went up into the haymow to eat good, sweet apples. He took a little puckery sour one along to try. Ugh! It was not good a bit! He made a wry face.

By and by something strange and—and awful happened. As Philip lay there in the sweet, dim place, just beginning on his fouth apple, he saw a man, a little like grandfather—but it was not—coming toward him over the hay. He had sharp things just like grandfather's in his hand, and he was talking to himself. Philip heard every word he said, and it set him thinking.

"He must be made over into a good, sweet boy," the man said, nodding his head. "He's a sour little boy now, and doesn't do anybody any good. Might as well not be here at all. But I'm going to saw off his arms and graft on some nice new ones that will fill wood boxes and water pails without being asked. And some new legs to run errands. First thing you know we'll have a good, sweet boy here!"

He was coming very near indeed now. The sharp things looked very sharp—a little ray of sunlight set them to glittering in his hands. Philip set his little white teeth hard and held out his arm. If it must be done—but in spite of himself, he could not keep back a little terrified cry, and with that he awoke.

The next thing he knew the little old man faded away into nothing, and there he was sitting up in the hay, looking at his arms and legs in a dazed way! Were they new ones? Was he a good, sweet boy now?

Grandmother looked up from her cooking to see a boy with laughing eyes and dear, sweet face come dancing in.

"I'll fill the wood box, grandma, an' the water pail an' the cinnamon can!" he cried, getting things rather mixed in his hurry. "You just see me fill 'em! I want to now, 'cause I've been grafted!"

* * *

Tientsin possesses a flourishing band of the Children of Mary, which was inaugurated by Sister Gabriel Devane, an Irish Sister of Charity of the General hospital.

The sodality was established only nine years ago, but during that period fifty members have been enrolled and six have consecrated themselves to God. The girls assemble every third Sunday, with one of the Sisters in charge, in the chapel for an instruction from one of the Lazarist Fathers, and the first Sunday of each month they make a retreat. These meetings are held in the hospital laundry, and a little shrine is erected to our Lady, none the less devotional for its work-a-day surroundings, since an oratory is at present a remote luxury for these Chinest Children of Mary.

The office of our Lady is then recited in Chinese, and afterwards the Sister says a few words of counsel to these Children of our Lady in the far east.

Now is the time to buy that piano for the children!



Vacation time's here--school duties are over for a while and the children have more time now to PRACTICE.

YOU can purchase a good inexpensive used piano now for the children to practice with, then later on, if you wish, you can turn it back AT FULL VALUE towards the purchase of a BRAND-NEW piano or player-piano. Here is a partial list of used pianos now in our big EXCHANGE DEPARTMENT which contains dozens of instruments traded in on player-pianos, returned from rental, manufacturer's samples, etc., at one-half to one-third their original prices. All have been put in first-class condition--many are good as BRAND-NEW.

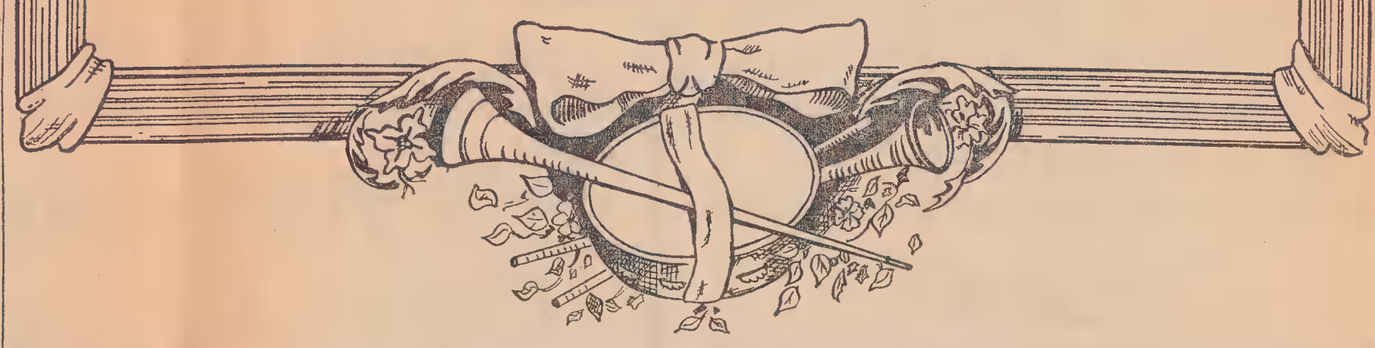
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"OLDER THAN THE STATE OF UTAH"

EVERYTHING KNOWN IN MUSIC



THE BETROTHED

A Complete and Literal Translation From the Italian of the Great Catholic Novel.
BY ALESSANDRO MANZONI

(Continued from Last Week.)

"Don't you know, my son, that men are forbidden to enter that quarter, unless they have some business there?"

"Well, and what could happen to me?"

"The regulation is just and good, my dear son, and if the number and weight of sorrows forbid the possibility of its being respected with full rigor, is that a reason why an honest man should transgress it?"

"But, Father Cristoforo," said Renzo, "Lucia ought to be my wife; you know how we've been separated; it's twenty months that I've suffered and borne patiently; I've come as far as here, at the risk of so many things, one worse than the other, and now then * * *"

"I don't know what to say," resumed the friar, replying rather to his own thoughts than to the words of the young man. "You are going with a good intention, and would to God that all who have free access to that place would conduct themselves as I can feel sure you will do. God, who certainly blesses this your perseverence of affection, this your faithfulness in wishing and seeking for her whom He has given you; God, who is more rigorous than men, yet more indulgent, will not regard what may be irregular in your mode of seeking for her. Only remember, that for your behavior in this place we shall both have to render an account, not, probably, to men, but, without fail, at the bar of God. Come this way." So saying, he rose. Renzo followed his example, and, without neglecting to listen to his words, had, in the mean time, determined in himself not to speak, as he had at first intended, about Lucia's vow. If he hears this, too—thought he—he will certainly raise more difficulties. Either I will find her, and then there will be time enough to discuss it, or . . . and then! What will it matter?

* * *

LEADING him to the door of the cabin, which faced towards the north, the friar resumed: "Listen to me; Father Felice, the president of the Lazzeretto, will today conduct the few who have recovered to perform their quarantine elsewhere. You see that church there in the middle . . ." and raising his thin and tremulous hand, he pointed out to the left, through the cloudy atmosphere, the cupola of the little temple rising above the miserable tents, and continued: "About there they are now assembling, to go out in procession through the gate by which you must have entered."

"Ah! it was for this, then, that they were trying to clear the passage."

"Just so, and you must also have heard some tollings of the bell."

"I heard one."

"It was the second; when the third rings, they will all be assembled; Father Felice will address a few words to them; and then they will set off. At this signal, do you go thither; contrive to place yourself behind the assembly on the edge of the passage, where, without giving trouble, or being observed, you can watch them pass; and look . . . look . . . look if she is there. If it be not God's will that she should be there, that quarter . . . ." and he against raised his hand, and pointed to the side of the edifice which faced them, "that quarter of the building, and part of the field before it, are assigned to the women. You will see some paling that divides this from that inclosure, but here and there broken and interrupted, so that you'll find no difficulty in gaining admittance. Once in, if you do nothing to give offense, no one probably will say anything to you; if, however, they should make any opposition, say that Father Cristoforo of * * * knows you, and will answer for you. Seek her there; seek her with confidence and . . . with resignation. For you must remember it is a great thing you have come to ask here; a person alive within the Lazzeretto! Do you know how often I have seen my poor people here renewed? how many I have seen carried off! how few go out recovered! . . . . . Go, prepared to make a sacrifice. . . ."

"Ay! I understand!" interrupted Renzo, his eyes rolling wildly, and his face becoming very dark and threatening; "I understand! I'll go; I'll look in one place or another, from top to bottom of the Lazzeretto . . . and if I don't find her! . . ."

* * *

BUT Renzo, whose anger had for some time been swelling in his bosom, and now clouded his sight, and deprived him of all feelings of respect, repeated and continued: "If I don't find her, I'll succeed in finding somebody else. Either in Milan, or in his detestable palace, or at the end of the world, or in the abode of the devil, I'll find that rascal who separated us; that villain, but for whom Lucia would have been mine twenty months ago; and if we had been doomed to die, we would at least have died together. If that fellow still lives, I'll find . . ."

"Renzo!" said the friar, grasping him by one arm, and gazing on him still more severely.

"And if I find him," continued he, perfectly blinded with rage, "if the plague hasn't already wrought justice. . . . This is no longer a time when a coward, with his bravoes at his heels, can drive people to desperation, and then mock at them; a time is come when men meet each other face to face. . . . I'll get justice!"

"Miserable wretch!" cried Father Cristoforo, in a voice which had assumed its former full and sonorous tone: "Miserable wretch!" And he raised his sunken head, his cheeks became flushed with their original color, and the fire that flashed from his eyes had something terrible in it. "Look about you, miserable man!" And while with one hand he grasped, and strongly shook, Renzo's arm, he waved the other before him, pointing well as he could, to the mournful scene around them. "Se who is He that chastises! Who is He that judges, and is not judged! He that scourges, and forgives! But you, a worm of the earth, you would get justice. You! do you know what justice is? Away, unhappy man; away with you! I hoped . . . yes, I did hope that, before my death, God would have given me the comfort of hearing that my poor Lucia was alive; perhaps of seeing her, and hearing her promise me that she would send one prayer towards the grave where I shall be laid. Go, you have robbed me of this hope! God has not let her remain upon earth for you; and you, surely, cannot have the hardihood to believe yourself worthy that God should think of comforting you. He will have thought of her, for she was one of those souls for whom eternal consolations are reserved. Go! I've no longer time to listen to you."

And so saying, he threw from him Renzo's arm, and moved towards a cabin of sick.

"Ah, Father!" said Renzo, following him with a supplicating air, "will you send me away in this manner?"

"What!" rejoined the Capulchin, relaxing nothing of his severity: "dare you require that I should steal the time from these poor afflicted ones, who are waiting for me to speak to them of the pardon of God, to listen to your words of fury, your propositions of revenge? I listened to you when you asked consolation and direction; I neglected one duty of charity for the sake or another; but now you have vengeance in your heart; what do you want with me? Begone. I have beheld those die here who have been offended and have forgiven; offenders who have mourned that they could not humble themselves before the offended; I have wept with both one and the other; but what have I to do with you?"

"Ah! I forgive him! I forgive him, indeed, and for ever!" exclaimed the youth.

"Renzo!" said the friar, with more tranquil sternness; "bethink yourself, and just say how often you have forgiven him."

And having waited a moment without receiving a reply, he suddenly bent his head and with an appeased voice resumed: "You know why I bear this habit?"

Renzo hesitated.

"You know it" resumed the old man.

"I do," answered Renzo.

"I too have hated, and therefore I have rebuked you for a thought, for a word; the man whom I hated, whom I cordially hated, whom I had long hated, that man I murdered!"

"Yes, but a tyrant! one of those—"

Hush," interrupted the friar; "think you that if there were a good reason for it, I shouldn't have found it in thirty years? Ah if I could now instil into your heart the sentiment I have ever since had, and still have, for the man I hated! If I could! I? But God can; may He do so! . . . Listen, Renzo, He wishes you more good than you even wish yourself; you have dared to meditate revenge: but He has power and mercy enough to prevent you; He bestows upon you a favor of which another was too unworthy. You know, and you have often and often said it, that He can arrest the hand of the oppressor; but, remember, He can also arrest that of the revengeful; and think you that, because you are poor, because you are injured, He cannot defend against your vengeance a man whom He has created in His own image? Did you think that He would suffer you to do all you wished? No! but do you know what He can do? You may hate and be lost forever; you may, by such a temper of mind as this, deprive yourself of every blessing. For, however things may go with you, whatever condition you may be placed in, rest assured that all will be punishment until you have forgiven—forgiven in such a way, that you may never again be able to say, I forgive him."

"Yes, yes," said Renzo, with deep shame and emotion; "I see now that I have never before really forgiven him. I see that I have spoken like a beast, and not like a Christian; and now, by the grace of God, I will forgive him; yes, I'll forgive him from my very heart."

"And supposing you were to see him?"

"I would pray the Lord to give me patience and to touch his heart."

"Would you remember that the Lord has not only commanded us to forgive our enemies, but also to love them? Would you remember that He so loved him as to lay down His life for him?"

"Yes, by His help, I would."

"Well, then; come and see him. You have said, "I'll find him"; and you shall find him. Come, and you shall see against whom you would nourish hatred; to whom you could wish evil, and be ready to do it; of what life you would render yourself master!"

And, taking Renzo's hand, which he grasped as a healthy young man would have done, he moved forward. Renzo followed, without daring to ask anything further.

After a short walk, the friar stopped near the entrance of a cabin, fixed his eyes on Renzo's face with a mixture of gravity and tenderness, and drew him in.

* * *

THE first thing he observed on entering was a sick person, seated on some straw, in the background, who did not, however, seem very ill, but rather recovering from illness. On seeing the Father he shook his head as if to say "no": the Father bent his with an air of sorrow and resignation. Renzo, meanwhile, eyeing the surrounding objects with uneasy curiosity, beheld three or four sick persons, and distinguished one against the wall, lying upon a bed, and wrapped in a sheet, with a nobleman's cloak laid upon him as a quilt; he gazed at him, recognized Don Rodrigo, and involuntarily shrank back; but the friar, again making him feel the hand by which he held him, drew him to the foot of the bed, and stretching over it his other hand, pointed to the man who there lay prostrate. The unhappy being was perfectly motionless: his eyes were open, but he saw nothing; his face was pale and covered with black spots; his lips black and swollen; it would have been called the face of a corpse, had not convulsive twitchings revealed a tenacity of life. His bosom heaved from time to time with painfully short respiration; and his right hand, laid outside the cloak, pressed it closely to his heart with a firm grasp of his clenched fingers, which were of a livid color, and black at the extremities.

"You see," said the friar, in a low and solemn voice. "This may be a punishment, or it may be mercy. The disposition you now have towards this man, who certainly has offended you, that disposition will God, whom assuredly you have offended, have towards you at the great day. Bless him, and be blessed. For four days has he lain there, as you see him, without giving any signs of consciousness. Perhaps the Lord is ready to grant him an hour of repentance, but waits for you to ask it; perhaps it is His will that you should pray for it with that innocent creature; perhaps he reserves the mercy for your solitary prayer, the prayer of an afflicted and resigned heart. Perhaps the salvation of this man and your own depend at this moment upon yourself, upon the disposition of your mind to forgiveness, to compassion . . . to love!" He ceased; and joining his hands, bent his head over them both, as if in prayer. Renzo did the same.

They had been for a few moments in this position when they heard the third tolling of the bell. Both moved together, as if by agreement, and went out. The one made no inquiries, the other no protestations: their countenances spoke.

"Go now," resumed the friar, "go prepared to make a sacrifice, and to bless God, whatever be the issue of your researches. And, whatever it be, come and give me an account of it: we will praise Him together."

Here, without further words, they parted; the one returned to the place he had left, the other set off to the little temple, which was scarcely more than a stone's throw distant.

* * *

CHAPTER XXXVI.

WHO would ever have told Renzo, a few hours before, that, in the very crisis of his search, at the approach of the moment of greatest suspense which was so soon to be decisive, his heart would have been divided between Lucia and Don Rodrigo? Yet so it was; that figure he had just beheld, came and mingled itself in all the dear or terrible pictures which either hope or fear alternately brought before him in the course of his walk; the words he had heard at the foot of that bed blended themselves with the conflicting thoughts by which his mind was agitated, and he could not conclude a prayer for the happy issue of this great experiment, without connecting with it that which he had begun there, and which the sound of the bell had abruptly terminated.

The small octagonal temple, which stood elevated from the ground by several steps, in the middle of the Lazzaretto; was, in its original construction, open on every side, without other support than pilasters and columns—a perforated building, so to say. In each front was an arch between two columns; within, a portico ran round that which might more properly be called the church, but which was composed only of eight arches supported by pilasters, surmounded by a small cupola, and corresponding to those on the outside of the arcade; so that the altar, erected in the center, might be seen from the window of each room in the enclosure, and almost from any part of the encampment. Now, the edifice being converted to quite a different use, the spaces of the eight fronts are walled up; but the ancient framework, which still remains uninjured, indicates with sufficient clearness the original condition and destination of the building.

* * *

RENZO had scarcely started, when Father Felice made his appearance in the portico of the temple, and advanced towards the arch in the middle of the side which faces the city, in front of which the assembly were arranged at the foot of the steps, and along the course prepared for them; and shortly he perceived by his manner that he had begun the sermon. He therefore went round by some little by-paths, so as to attain the rear of the audience, as had been suggested to him. Arrived there, he stood still very quietly, and ran over the whole with his eye; but he could see nothing from his position, except a mass, I had almost said, a pavement of heads. In the center there were some covered with handkerchiefs, or veils; and here he fixed his eyes more attentively; but, failing to distinguish anything more clearly, he also raised them to where all the others were directed. He was touched and affected by the venerable figure of the speaker; and, with all the attention he could command in such a moment of expectation, listened to the following portion of his solemn address:

"Let us remember for a moment the thousands and thousands who have gone forth thither;" and raising his finger above his shoulder, he pointed behind him towards the gate which led to the cemetery of San Gregorio, the whole of which was then, we might say, one immense grave: "let us cast an eye around upon the thousands and thousands who are still left here, uncertain, alas! by which way they will go forth; let us look at ourselves, so few in number, who are about to go forth restored. Blessed be the Lord! Blessed be He in His justice, blessed in His mercy! blessed in death, and blessed in life! blessed in the choice He has been pleased to make of us! Oh! why has He so pleased, my brethren, if not to preserve to Himself a little remnant, corrected by affliction, and warmed with gratitude? if not in order that, feeling more vividly than ever how life is His gift, we may esteem it as a gift from His hands and employ it in such works as we may dare to offer to Him? if not in order that the remembrance of our own sufferings may make us compassionate towards others and every ready to relieve them? In the meanwhile, let those in whose company we have suffered, hoped, and feared; among whom we are leaving friends and relatives, and who are all, besides, our brethren; let those among them who will see us pass through the midst of them, not only derive some relief from the thought that others are going out hence in health, but also be edified by our behavior. God forbid that they should behold in us a clamorous festivity, a carnal joy, at having escaped that death against which they are still struggling. Let them see that we depart in thanksgiving for ourselves and prayers for them; and let them be able to say, "Even beyond these walls they will not forget us, they will continue to pray for us poor creatures!" Let us begin from this time, from the first steps we are about to take, a life wholly made up of love. Let those who have regained their former vigor lend a brotherly arm to the feeble; young men, sustain the aged; you who are left without children, look around you how many children are left without parents! be such to them! And this charity, covering the multitude of sins, will also alleviate your own sorrows."

* * *

HERE a deep murmur of groans and sobs, which had been increasing in the assembly, was suddenly suspended, on seeing the preacher put a rope round his neck, and fall upon his knees; and, in profound silence, they stood awaiting what he was about to say.

"For me," continued he, "and the rest of my companions, who, without any merit of our own, have been chosen out for the high privilege of serving Christ in you, I implore your forgiveness, if we have not worthily fulfilled so great a ministry. If slothfulness, if the ungovernableness of the flesh, has rendered us less attentive to your necessities, less ready to answer your calls; if unjust impatience, or blameworthy weariness, has sometimes made us show you a severe and dispirited countenance; if the miserable thought that we were necessary to you, has sometimes induced us to fail in treating you with that humility which became us; if our frailty has led us hastily to commit any action which has been a cause of offense to you; forgive us! And so may God forgive you all your trespasses, and bless you." Then, making the sign of a large cross over the assembly, he rose.

We have succeeded in relating, if not the actual words, at least the sense and burden of those which he really uttered; but the manner in which they were delivered it is impossible to describe. It was the manner of one who called it a privilege to attend upon the infected, because he felt it to be so; who confessed he had not worthily acted up to it, because he was conscious he had not done so; who besought forgiveness, because he was convinced he stood in need of it. But the people who had beheld these Capuchins as they went about, engaged in nothing but waiting upon them; who had seen so many sink under the duty, and him who was now addressing them ever the foremost in toil, as in authority, except, indeed, when he himself was lying at the point of death; think with what sighs and tears they responded to such an appeal. The admirable friar then took a large cross which stood resting against a pillar, elevated it before him, left his sandals at the edge of the outside portico, and, through the midst of the crowd, which reverently made way for him, proceeded to place himself at their head.

* * *

RENZO, no less affected than if he had been one of those from whom this singular forgiveness was requested, also withdrew a little further, and succeeded in placing himself by the side of a cabin. Here he stood waiting, with his body half concealed and his head stretched forward, his eyes wide open, and his heart beating violently, but at the same time with a kind of new and particular confidence, arising, I think, from the tenderness of spirit which the sermon and the spectacle of the general emotion had excited in him.

Father Felice now came up, barefoot, with the rope round his neck, and that tall and heavy cross elevated before him; his face was pale and haggard, inspiring both sorrow and encouragement; he walked with slow, but resolute steps, like one who would spare the weakness of others; and in everything was like a man to whom these supernumerary labors and troubles imparted strength to sustain those which were necessary, and inseparable from his charge. Immediately behind him came the taller children, barefooted for the most part, very few entirely clothed, and some actually in their shirts. Then came the women, almost every one leading a little child by the hand, and alternately chanting the Miserere; while the feebleness of their voices and the paleness and languor of their countenances, were enough to fill the heart of any one with pity who chanced to be there as a mere spectator. But Renzo was gazing and examining, from rank to rank, from face to face, without passing over one; for which the extremely slow advance of the procession gave him abundant leisure. On and on it goes; he looks and looks, always to no purpose; he keeps glancing rapidly over the crowd which still remains behind, and which is gradually diminishing: now there are very few rows—we are at the last—all are gone by—all were unknown faces. With drooping arms and head reclining on one shoulder, he sufered his eye still to wander after that little band, while that of the men passed before him. His attention was again arrested, and a new hope arose in his mind on seeing some carts appear behind these, bearing those convalescents who were not yet able to walk. Here the women came last; and the train proceeded at so deliberate a pace, that Renzo could with equal ease review all these without one escaping his scrutiny. But what then? he examined the first cart, the second, the third, and so on, one by one, always with the same result, up to the last, behind which followed a solitary Capuchin, with a grave countenance, and a stick in his hand, as the regulator of the cavalcade. It was that Father Michele whom we have mentioned as being appointed coadjutor in the government with Father Felice.

Thus was this soothing hope completely dissipated; and, as it was dissipated, it not only carried away the comfort it had brought along with it, but, as is generally the case, left him in a worse condition than before. Now the happiest alternative was to find Lucia ill. Yet, while increasing fears took the place of the ardour of present hope, he clung with all the powers of his mind to this melancholy and fragile thread, and issuing into the road, pursued his way towards the place the procession had just left. On reaching the foot of the little temple, he went and knelt down upon the lowest step, and there poured forth a prayer to God, or rather a crowd of unconnected expressions, broken sentences, ejaculations, entreaties, complaints and promises; one of those addresses which are never made to men, because they have not sufficient quickness to understand them; they are not great enough to feel compassion without contempt.

(To be Continued.)

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STATE OUTING TO BE HELD JULY 18

Knights of Columbus Plan Most Elaborate Program for This Year.

BIG BASEBALL GAME

Permanent Ownership of Silver Trophy Will Be Settled at the Affair.

MANY MORE FEATURES

The biggest and best outing in the history of the Knights of Columbus of Utah is the mark set by the joint committee of Salt Lake and Ogden councils for the 1917 state outing. It has been definitely decided to hold the affair at Lagoon on Wednesday, July 18, afternoon and evening, and there will be a program of attractions which the committee hopes will draw a record attendance.

The members of the committee met at Lagoon last Tuesday evening to go into the details. Dr. J. P. Dineen, the state deputy, Grand Knight J. J. O'Connor and Ray Morrisey and representing the Ogden knights and attended the meeting. Those from Salt Lake were P. J. O'Carroll, P. H. Goggin, Albert and Robert Driscoll, P. J. Owens and the Rev. T. J. Schultz, the latter being chairman of the athletic program committee.

Children's Program.

Special train service to the resort will begin at 1.30 o'clock on the day of the outing. It is planned to have the children go out on the early train, and during the early afternoon an extensive program of sports for their special entertainment will be provided. There will be contests for boys and girls under 12 years of age, and for boys and girls from 12 to 16 years of age. One of the contests which the committee is certain will afford no end of amusement will be a bottle-filling contest. There will also be bread and high jump competitions for the boys, and a 100-yard sprint.

The big baseball game between the teams representing Salt Lake and Ogden councils will be started at 3.30 o'clock. The silver cup, now held by Ogden council, will be the prize for the winner. The cup has now been won twice by each council, and the rules for play provide that it becomes the permanent property of the council which first succeeds in winning it three times. It is therefore expected that the game this year will be particularly exciting and hard fought. The Rev. T. J. Schultz, who is managing Salt Lake council's team, insists that the cup will be on exhibition permanently in the local clubrooms beginning July 19. The Ogden men declare that they will duplicate the victory of last year, and hardly believe it will be necessary for them even to bring the cup, which they now hold, down to Lagoon on the day of the outing.

Prize Dancing.

After the baseball championship has been decided the big bathing pools will be the center of attraction from 6 until 7 o'clock. Luncheon, basket style, will follow from 7 until 8 o'clock, and then the dancing program will begin. This will continue until 11.30 o'clock this year, an hour later than formerly. There will be some prize dances, including a prize waltz for old folks who have never learned the new steps, and who persist in the idea that the old dances were the real dances.

Lagoon, according to members of the committee, looks more attractive this year than it ever has before. The management of the Bamberger line has assured the committee that adequate train service will be provided throughout the entire afternoon and evening, and that there will be no discomforts because of large crowds.

Holy Name Society

On next Sunday, the members of Holy Name society will receive Holy Communion in a body at the 8 o'clock mass. All the members are urged to be present. The Rev. T. J. Schultz, spiritual adviser, will talk briefly to the members immediately after Mass.

The Visitation

She is come with tender speed
All to help a woman's need.

She has brought the house within,
Folded up in leaves of green.

Rose of Sharon, that shall bud
To a rose red as blood.

Maid and mother, turn with speed
To all women in their need.

Turn to all who travail sore,
Light and comfort in their door.

Bring thy Son with thee and rest
While their need is heaviest.
—Katherine Tynan.

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Beloved Patient at Holy Cross Is Dead

Mrs. McCue Gave Two of Her Daughters to the Order of Sisters.

FUNERAL IN CHAPEL

At Holy Cross hospital last Thursday all that was mortal of a dear little woman whom every inmate of the institution had for the past year come to regard as an example of patient waiting for the call of Him who never forgets His own, passed to the embrace of that loved Sacred Heart, where the weary ever find rest.

Mrs. McCue was a native of Wisconsin, but the greater part of her life had been spent in California. She was formerly married to Mr. Hayes and the two children born of this union are Sisters M. Dositheus and Edith of the Community of the Holy Cross. Both have been stationed for years at the Mother House in Indiana. James McCue, the son of the second marriage, is a successful lawyer in San Francisco, and, at his request, the body of the mother was shipped there to be laid beside that of her husband.

Hoping that a change would prove beneficial, Mrs. McCue came here more than a year ago to Holy Cross hospital, where the kindly attentions of members of the same community to which her daughters belong would, it was hoped, soothe her declining years. Always quiet, gentle and grateful for the least service rendered, she had become a well known figure at the hospital, and her presence will be missed from the familiar corner of the sunroom, where she usually sat.

Her last hours were calm and full of resignation, and every blessing that Mother Church could bestow on her faithful children was hers. Not two daughters of the Cross, but many knelt around her death bed, as if to assure her when dying how that the sacrifice she had made was rewarded even here.

The body lay in the hospital parlor from Friday afternoon until Saturday morning, when a Requiem High Mass was celebrated for the repose of her soul by the Rev. James French, C. S. C., of Notre Dame, Ind., who has been for years a friend of the family, and who was, fortunately, in the region at the time of Mrs. McCue's death. Assisting in the sanctuary was the Rt. Rev. Monsignor P. M. Cushnahan, whose paternal guidance and direction had much to do with Sister M. Dositheus selecting the Community of the Holy Cross as the field of her lifework. Educated at Sacred Heart academy, Ogden, Sister Dositheus, like all pupils of the academy who for the past thirty-five years have sought counsel from this staunch friend, found unfailing help. Those who know the good Monsignor feel safe in saying that the Mass celebrated by him at 8 o'clock Saturday in the hospital chapel for the soul of the deceased will be often repeated for the good mother of a child to whom he pointed the narrow path.

Park City.

Park City, June 27.—The flowers used for the decorations of the altars Sunday were the gift of Mrs. W. A. Adams and the lady's kindness is greatly appreciated by the pastor, Father Galligan.

* * *

The members of the altar society acknowledge with thanks the gift of a beautiful pair of vases, Mrs. J. V. Murphy being the donor.

* * *

Mrs. J. V. Murphy and son Raymond left the Park Tuesday afternoon for Salt Lake, where they will visit with relatives and friends for a short time and then they will go on to Butte to visit, before going to Portland, Ore., to make their home. Mrs. Murphy has been a resident of Park City for many years and has a host of friends who regret her departure and wish her every success in her new home.

* * *

Misses Susanna Shields, Waldena Thompson, Lisle Stanley, Amber Stanley and Mrs. Paul Downer enjoyed a picnic at Morgan lake Sunday last.

* * *

Mrs. Bartley McDonough and son Roger left Thursday for San Francisco for a stay of six weeks.

* * *

Charles Shields of Salt Lake spent Sunday in the Park, a guest at the home of Mrs. John Shields.

* * *

Mrs. Lucy R. Garvin entertained at her home Thursday evening in compliment to Mrs. Joseph Kemp of Bingham.

* * *

Henry Welsh returned to the Park Tuesday after spending Sunday with relatives in Salt Lake.

* * *

George N. Quinn spent Sunday in Salt Lake on business and pleasure.

* * *

Jim Flynn was among the Salt Lake passengers Saturday afternoon.

* * *

Michael Martin of Salt Lake has enjoyed the past week in Park City, being a guest at his brother's home on Park avenue.

St. Patrick's Parish

Masses on Sunday at 8 and 10 o'clock. Benediction immediately after 10 o'clock mass.

* * *

Mrs. Gall and Mrs. Scheidigger are appointed to decorate the altars for Sunday.

* * *

Joseph Rotzler, another of St. Patrick's patriotic members, has joined the navy and left Monday for the training camp at Mare Island.

* * *

Mr. and Mrs. J. A. Jenkins spent the latter part of the week visiting Mr. Jenkins' brother in Fruita, Colo.

* * *

Next Sunday being the first Sunday of the month is communion day for the children of the parish.

Altar Society Notes

The members of the Cathedral Altar society will meet next Monday at 3 o'clock in the sewing room of the cathedral residence. All members are requested to be present.

* * *

The ladies appointed to attend to the altars for Sunday are Mrs. John Hickey and Mrs. D. J. Sullivan.

Council Honors Its Soldier Members

Smoker for Men Who Have Enlisted Friday Evening in Hotel Utah.

DEAN LEARY SPEAKS

A smoker in honor of twenty-two members of Salt Lake council who have responded to the President's call to the colors is scheduled for Friday night of this week on the mezzanine floor of the Hotel Utah. Lecturer Hugh Ryan, who has been providing the council members with a number of interesting entertainments recently, is in charge of the arrangements.

Dean William H. Leary of the University of Utah, a member of the state council of defense and of the recruiting committee for the national guard, is scheduled to deliver the principal address. Many other interesting features, including vocal and instrumental music, are also provided for by the lecturer. The smoker is to be held on the mezzanine floor because it was thought that the rooms there would be cooler than the council chamber.

Salt Lake council is proud of the list of its members who have volunteered for service. The council will be represented among officers and enlisted men of the army and the national guard, and in the enlisted men of the navy. The council also subscribed for $1000 worth of Liberty bonds and contributed $315, or $1 for each member, to the Red Cross fund.

Among the members who have already volunteered, many of whom are now in actual service, are Austin Gibbons, Thomas Owens, John Whalan, Dr. J. J. Galligan, Dr. L. F. Hummer, James Sullivan, Ralph Bruneau, Thomas Egan, W. E. Roche, Joseph Gavin, Fred Breining, Courtney Lynch, Don Callahan, Gerald Buckley, John Geoghegan, B. J. Lecliter, B. F. Quinn, Norman E. Kane, Charles Conlon, P. Coyne and Charles E. Frank.

Good Shepherd Parish Garfield, Utah

GARFIELD SECTION.

St. Reta's guild met at the home of Mrs. Henry La Belle, where Mrs. Norman was elected president and Mrs. La Belle vice president.

* * *

The marriage of Vincent Gallagher to Miss Ora Collier was solemnized at the parish rectory some days past.

* * *

At the Nonsectarian church in Garfield, Joe Bursato was united in the bonds of holy matrimony to Miss Clara Farrell in the presence of a large attendance of friends and relatives.

* * *

The round table conference on the Catholic religion has been instituted in Garfield, meeting being held at the home of Mrs. Campbell every Thursday evening.

* * *

Arrangements are being perfected for the entertainment of the Holy Angels' sodality at Saltair.

* * *

Miss Myrtle Campbell, a member of the Holy Angels sodality, was awarded the prize for having chosen the name for the new Garfield theatre, the name chosen being the "Utah."

* * *

Miss Ethelyn Prebble, the prefect of the Holy Angels sodality, has accepted the position as pianist in the new Utah theatre.

* * *

Miss S. Loretto Butler left during the week for the country home of Mr. and Mrs. R. Stenzel, where she will be the guest for seven weeks.

* * *

PLEASANT GREEN SECTION.

St. Elizabeth's guild holds its weekly meetings as usual. The next meeting will be at the home of the president, Mrs. T. E. Burke.

* * *

Sunday, June 24, was made memorable by the first fruit of the round table conference, the baptism of G. M. Rainmun and the first holy communion of Mr. and Mrs. G. M. Rainmund and Mrs. E. J. Droege. Several more are preparing to enter.

* * *

GARFIELD SECTION.

A more highly appreciative audience was never assembled in Garfield than that which witnessed the presentation of the "Two Mothers," by the Holy Angels sodality of the Good Shepherd parish. The little children, ranging from 4 years of age to 14, covered themselves with glory. Under the talented leadership of Miss S. Loretta Butler, an alumnus of the University of Wyoming, the children of the parish gave public testimony to their faith and love of the Blessed Virgin in this grand old play of the middle ages. The Rev. T. J. Schultz of Salt Lake presided. A lively contest between the children of the sodality took place and the prize was won by Kathryn Prebble, age 5. Miss Genevieve Reynolds was a close second. During the intermission, amid vociferous applause of the audience, Miss Butler was presented with an exquisite bouquet of flowers by Father Schultz in the name of the pastor and the Holy Angels sodality, as a testimonial of gratitude and appreciation. It would have been difficult to have found a class of more able and talented children to interpret the difficult parts of this sacred drama.

The ladies of St. Reta's guild graced the occasion as ushers under the leadership of their president, Mrs. Ben Norman, wearing the colors of their guild.

As guests of Father Murphy were present Rev. T. J. Schultz, Rev. William Flynn, Mrs. A. H. S. Bird, Mrs. Krauss, Mrs. D. J. Laramie, Mr. and Mrs. R. Stenzel, Mr. and Mrs. Capitola and Miss Celeste Laramie, Miss Constanza Druio. An audience of more than 600 attended.

* * *

Great preparations are being made for the bazaar, the prinicipal feature of which will be the grand drawing for a Ford touring car.

* * *

The Eucharistic guild gave its monthly card party, which was very successful.

* * *

On June 20 the Please U club gave their monthly entertainment, which, as usual, was a great success and a social event of Pleasant Green.

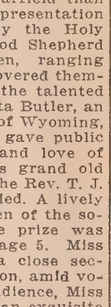
* * *

The round table conferences are conducted every Monday and Friday evenings.

* * *

The Please U club recently took over the Happy Hour and ran a very successful picture show. The Kleine-Edison company graciously furnished the films.

This bank has, with the capacity to handle business of large proportions, a spirit of helpfulness for the small as well as the large depositor.



Walker Brothers Bankers

Cushnahan Is Congratulated by Many

Ogden Pastor Given Big Automobile at Reception in His Honor Thursday.

HONOR IS CONFIRMED

Ogden, June 28.—Official confirmation of his appointment as a domestic prelate was given to the Rt. Rev. Msgr. P. M. Cushnahan, V. G., this evening by the Rt. Rev. Joseph S. Glass, C. M., D. D., at a reception in honor of his fifty-ninth birthday. His parishoners presented him with a seven-passenger automobile, and hundreds of Ogden friends, Catholic and non-Catholic, called at the rectory to felicitate him on his birthday and on the recent honor conferred upon him by His Holiness, Benedict XV.

Bishop Glass presented the automobile on behalf of the people of St. Joseph's parish, explaining that it was a token of their appreciation of thirty-six years of faithful service as their pastor. Msgr. Cushnahan was almost overcome by the surprise, but assured his people that whatever he had accomplished had been done through the splendid co-operation he had received from them. Later the new car was given a "preliminary trial" by the Ogden pastor.

Members of St. Joseph's parish who arranged the reception are J. C. Lynch, W. J. Dermody, J. H. Kelliher, T. D. Ryan and Charles Murphy. Assisting Msgr. Cushnahan in the receiving line were Bishop Glass, Mayor A. R. Heywood, Dr. J. P. Dineer, David Hickey and Don Maguire. Mrs. J. P. Dineer, Mrs. S. P. Dobbs and Mrs. Ray Morrissey rendered vocal selections while the Malone orchestra rendered a program of instrumental numbers.

Priests from various parts of the diocese and from other parts of the country were among those attending the reception. Salt Lake was also represented by a party of Msgr. Cushnahan's friends.

Sacred Heart League

The promoters of the League of the Sacred Heart held their regular meeting last Sunday at 3.30 o'clock in the sewing room of the cathedral residence. Following the opening prayer and the usual business of the day, the spiritual director, the Rev. Dr. S. Anzalone, gave in instructive talk on the intention for July, "The Missions of the Lavant." Dr. Anzalone dwelt upon the necessity of contributing to the support of these missions, which before the war were supported mostly by France and other European countries now engaged in the world conflict.

An interesting report of the financial standing of the league was read by the secretary, who announced that as yet many promoters had not approached their members for contributions for the support of the league. It is hoped that before the next meeting every promoter will be able to report that she has reached all her members in this matter.

After the closing prayers the meeting adjourned at 4.30 o'clock until Sunday, July 29.

* * *

Next Friday is the first Friday of the month, communion day for the promoters and members of the League of the Sacred Heart. Confessions will be heard at the usual hours on Thursday.

* * *

Mrs. A. J. Gillis and Mrs. Bernard Niemeir assisted in the decoration of the altars for the Feast of the Sacred Heart, and donated many of the beautiful flowers.

A Sweet Little Story From Africa.

Rev. Eugene Dery, U. F., of Mulajje, Uganda, tells a pretty story of how a little black girl named Nambi tried to help put a roof on the church in her mission. By hard labor she had earned enough to buy a fine rosary which she put to the following use:

One evening, writes Fr. Dery, on leaving the confessional, I found Nambi lying in wait for me.

"Well, little girl, what is it now—"

Emboldened by my smile, the child told me why she had returned.

"I have tried to sell my rosary, but have not found a purchaser—would you buy it from me?"

"Accepted, little merchant! But why are you parting with it? Is it defective? The chain is strong, the beads made of olive wood and the cross is large. Are you in need of money?"

"Yes, Father."

"To buy salt, sugar cane, nuts?"

"Oh, no!" protested the proud little one.

"Come, tell me frankly what is in your mind."

Feeling herself obliged to make a full confession, Nambi lowered her head, seized the skirt of her dress, which she began to twist nervously and finally told me what follows:

"Father, the roof of our church is unfinished from lack of funds. I would like to do my part towards it, but I do not own a penny, so I have decided to sell my rosary to contribute to the covering of the house of the good God."

"Give me your rosary!" I answered, feeling the tears mount to my eyes.

The generous child untied a corner of her skirt where she had carefully hidden the precious object. It was bright and shining and had cost six days' work, but she held it out to me.

I counted out the money demanded.

"Thanks, Father!" Happy over her sacrifice, she ran off to turn over to the catechist collector her mite.

I waited her return.

"Nambi!" I called.

She came up radiant.

"God is pleased with you. He gives you back your rosary."

SOCIAL AND PERSONAL

EVENTS OF WEEK IN SALT LAKE SOCIETY

THE Albert Fisher home in W. Second South street was the scene of a gay gathering last Saturday, when the ladies of St. Patrick's parish were the hostesses at a successful lawn fete and card party for the benefit of the new parish church.

During the afternoon hours forty tables of bridge were played, while late in the day many friends called for tea, and to spend a friendly hour. The card tables were arranged on the spacious lawns and wide verandas, where cool breezes made pleasant the warm summer afternoon.

The rooms of the house were decorated with a profusion of summer garden flowers. The tea table was artistic with its central decoration of pink and white peonies arranged in a tall vase. A handsome cluny lace cloth over pink satin and pink cathedral candles in crystal candlesticks completed the beautiful effect. Taking turns in presiding at the tea and coffee urns were Mrs. A. Fred Wey, Mrs. J. J. Burke, Mrs. B. O. Mecklenburg and Mrs. J. A. DeBouzek, who were assisted by Miss Mary Kierce, Miss Helen Rotzler, Miss Katherine Rotzler, Miss Mary Oden, Miss Agnes McEntee, Miss Genevieve McMartin, Miss Mary O'Connor, Miss Elizabeth O'Conner and Miss Ivy Kierce.

During the afternoon an interesting musical program was given by Miss Veronica Jenkins, piano; Miss Lucile Jenkins, violin, and Miss Marguerite Kelly, vocal.

In the evening a large number assembled to enjoy the further festivities. The affair was one of the most successful attempted by the ladies of the parish and was under the competent committee, which included Mrs. H. D. McMartin, Miss Otto Fisher and Miss Anna Rotzler.

Those who reserved tables were: Mrs. A. H. S. Bird, Mrs. C. A. Quigley, Mrs. A. G. Krauss, Mrs. A. Fred Wey, Mrs. F. J. Westcott, Mrs. A. Conover, Mrs. A. H. Ensign, Miss Bess Faddies, Mrs. Albert Fisher, Mrs. Phil Purcell, Mrs. James O'Connor, Mrs. M. V. Rogers, Mrs. J. Geoghegan, Mrs. P. H. Goggin, Mrs. John B. Stephens, Mrs. Angus McKellar, Jr., Mrs. Isadore Mayer, Mrs. B. O. Mecklenburg, Mrs. J. A. DeBouzek, Mrs. Frank Fisher, Mrs. P. J. O'Carroll, Mrs. L. F. Hummer, Mrs. John G. Guerin, Mrs. W. S. Hodgson, Mrs. James Bernard McEnany, Mrs. O. W. Bemis, Mrs. D. C. Turner, Mrs. W. L. Crawford, Mrs. H. J. Chapdelain, Mrs. S. C. Sherrill, Mrs. Walter Schmeirer, Mrs. J. T. Theriot, Mrs. Fred Davidson, Mrs. A. B. Cline, Mrs. A. Guittard, Miss Florence Gillis, Mrs. L. M. Crawford, Mrs. E. G. O'Donnell, Mrs. Otto Fisher, Mrs. J. J. Burke and Mrs. John Rotzler.

* * *

Mrs. Arthur Hall and Miss Frankie Jacobson were the hostesses Monday afternoon at a pleasant tea at the Jacobson home in honor of Miss Helen Stiefel, a bride of the week. The guests were received in the living room by the hostesses, the guest of honor and Mrs. Maurice Stiefel. The rooms were beautiful with lovely pink and white June roses and deep red ones of the Richmond variety.

The tea table was covered with a rich cluny lace cloth over pink, and in the center stood a tall crystal vase filled with shell pink peonies, a smart bow of pink tulle bedecking the handle. At the four corners of the table stood silver colonial candlesticks bearing pink candles shaded in the same delicated hue.

Presiding at the tea and coffee urns during the afternoon were Mrs. Angus McKellar, Jr., Mrs. F. C. Bassett, Jr., Mrs. Orson N. Kelly, Mrs. W. N. Lewis, Mrs. Clayton Smith, who were assisted in serving by Miss Margaret Crowley, Miss Hazel Hill, Miss Helen Kearns, Miss Ellen Orlob, Miss Venus Romney, Miss Florence Wickens, Miss Dottie Felt and Miss Becky Almond. One hundred and fifty guests were bidden to meet the bride-elect.

* * *

Mrs. W. J. Lynch of Los Angeles, who is the guest of Mrs. Angus McKellar, Jr., was the motif at a prettily arranged luncheon Tuesday afternoon, given by Mrs. J. M. Blair, Jr. White and pink roses and delicate vines were used to decorate the rooms. The luncheon table had for its central decoration a large crystal basket of pink roses, arranged on a mirror outlined with feathery ferns. The place cards were hand-decorated with flags and were laid for Mrs. Lynch, Mrs. McKellar, Mrs. C. E. Rourke, Mrs. John Thompson, Mrs. Helen Root, Mrs. Fred Bassett, Mrs. William J. Lynch and Miss Georgia Mather.

* * *

Another affair of the week in honor of Miss Helen Stiefel was given Wednesday by Miss Venus Romney at her home in Fourth avenue, where she entertained about one hundred guests at a tea. The hostess and complimented guest were assisted in receiving by Mrs. W. G. Romney.

The tea table was artistic with its decorations of pink and white roses in a wicker basket for a centerpiece, while festoons of pink tulle fell from the chandelier to the four corners of the table. Presiding in the dining room during the afternoon were Mrs. Arthur A. Hall, Mrs. L. G. Romney and Mrs. A. E. Lewis, who in turn were assisted by Miss Mabel Bean, Miss Frankie Jacobson, Miss Dorothy Colbourn, Miss Ellen Orlob, Miss Dottie Felt and Miss Marguerite Taylor. The cards were received at the door by the Misses Zora Romney and Lois Brown.

* * *

The new Bruneau home in S. Thirteenth East street was the scene of a lovely event Wednesday evening when the young daughters of the house, Miss Rhoda Bruneau and Miss Ruth Bruneau, were the hostesses at an enjoyable dancing party. The rooms and veranda were decorated in the national colors, flags and bunting being used in artistic effect. They were assisted during the evening by their mother, Mrs. A. J. Bruneau, and Miss Selline Bruneau. Late in the evening a buffet supper was served. Those bidden to the delightful affair were: The Misses Dorothy Rippie, Mildred Hart, Marie Bogan, Cecelia Gavin, Ione Dull, Cora Rotzler, Marguerite Shea, Eldene Buckley, Carrie Douglas, Alma Ladreville, Arthur Volcer, John Bogan, Alfred Isom, Chester Keate, Scott Partridge, Lyman Cromer, Roy Warner, Clifford Hodgert, Henry Merrin, William Smith and Morgan White.

* * *

Miss Mary Lynch was the charming hostess at a luncheon Wednesday at her home in E. South Temple street. The affair was given in honor of the young girls who have returned from eastern schools and several of their town friends. Following the luncheon the party motored to Fort Douglas for the concert.

* * *

Mrs. Edward J. Rhatigan has come from Waterbury, Conn., to join Mr. Rhatigan, and they are now at home in the Covey apartments.

* * *

Miss Nettie Fitzgerald left Friday for Los Angeles to spend the summer.

* * *

Mrs. Peter Lunda and Miss Eva Lund have gone to Colorado Springs for the summer.

* * *

Mr. and Mrs. M. J. Dailey, who have made their home in Pocatello for several years, are expected within a few days to arrive in Salt Lake to live again, where they will be welcomed by a host of friends.

* * *

S. A. Maginnis left Wednesday for Fairfield, Ky., to join Mrs. Maginnis and little son. They will return to Salt Lake about the middle of July.

* * *

Miss Mildren Brown is spending the summer in St. Louis.

* * *

Mr. and Mrs. R. G. Halloran will leave next week for an auto trip through Yellowstone park.

* * *

Warren Westcott and Tom Kearns returned Thursday from a visit to the ranch of Edmund Kearns near Elko, Nev.

* * *

Mrs. J. J. Daly of Los Angeles will arrive in the city next week for a short visit at the home of her son and daughter, Mr. and Mrs. John C. Daly, in F street.

* * *

Mrs. A. J. Bruneau will go early next week to visit her son, Ralph E. Bruneau, who is stationed with the marine corps at Mare island. The many friends of Mr. Bruneau will be pleased to learn that he has received two promotions since joining the navy. He is now clerk of company H of the marine corps.

* * *

Miss Hazel Hill, daughter of Mr. and Mrs. R. C. Hill, has returned from school at St. Mary's, Notre Dame, Ind., to spend the summer vacation in Salt Lake.

* * *

Miss Dorothy White is back from Boston, where she has been attending school during the winter, and will spend the summer in the city with her parents, Dr. and Mrs. John T. White.

* * *

Dean and Mrs. William H. Leary are receiving congratulations over the arrival of a son at their home in E. First South street on June 20.

* * *

Mrs. Joseph E. O'Connor has returned to her home in Eureka, after a pleasant visit with friends in Salt Lake.

Girl's Patron Saints

How beautiful are the names, how sweet and winsome the characters of those saints usually selected as patrons for Catholic girls! First, and foremost comes Mary, the spotless Mother of Our Redeemer, who spent the greater part of her life in Christ's company. Every child is dear to her for the sake of her Son; and she will exercise all a mother's care and thought, all a mother's trembling interest and watchfulness in favor of these little ones dedicated to her and called by her sweet name. One would fancy that a Catholic parent need never be uneasy about a child consecrated to the Blessed Virgin, so powerful is her name to uplift and to inspire and to sanctify. After the Mother of God come the virgins and matrons of the Church, Brigid, the Mary of the Gael, Catherine and Agnes, Lucy and Agatha, Margaret and Elizabeth, whose lives were devoted to the glory of God and the service of men. How glad parents ought to be to have such models to propose to their children! How consoled that these mighty patrons who forever stand before Our Father, Who is in heaven, feel an interest in their little girls and exercise a protection over them!

CALENDAR FOR JULY.

1 S. 5th after Pentecost.—Most Precious Blood.—St. Theobald. —E. I Pet. iii, 8-15; G. Matt. v. 20-24.
3 M. Visitation of B. V. M.
4 T. St. Heliodorus.
5 W. St. Bertha.
5 Th. St. Cyrilla.
6 F. First Friday.—St. Goar.
7 S. SS. Cyril and Methodius.—St. Pulcheria.
8 S. 6th after Pentecost. — St. Elizabeth of Portugal. E. Rom. vi, 3-11; G. Mark viii, 1-9.
9 M. St. Veronica.—St. Germanus.
10 T. Seven Holy Brothers and Comp.
11 W. St. Pius I.
12 Th. St. John Gualbert.
13 F. Anacletus.
14 S. St. Bonaventure.
15 S. 7th after Pentecost.—St. Henry.—Bl. Ignatius Azevedo and Comp., S. J.—E. Rom. vi, 19-23; G. Mat. vii, 15-21.
16 M. Our Lady of Mt. Carmel.
17 T. St. Alexius.
18 W. St. Camillus de Lellis.
19 Th. St. Vincent de Paul.
20 F. St. Jerome Emiliani.
21 S. St. Praxedes.—St. Victor.
22 S. 8th after Pentecost.—St. Mary Magdalene.—E. Rom. viii, 12-17; G. Luke xvi, 1-9.
23 M. St. Apollinaris.
24 T. Vigil—St. Christina.
25 W. St. James, Ap.—St. Christopher.
26 Th. St. Ann.
27 F. St. Patnaleon.
28 SS. Nazarious and Comp.
29 S. 9th after Pentecost. — St. Martha.—E. I Cor. x, 6-13; G. Luke xix, 41-47.
30 M. SS. Abdon and Sennen.
31 T. St. Ignatius Loyola, S. J.

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Salt Lake Churches

CATHEDRAL.
Sunday Masses—6, 8, 9 and 11 a. m.
Weekday Masses—7 and 8 a. m.
Baptisms—3 p. m., Sundays. At other times by special arrangement.
Confessions—Saturdays and the evenings of feast days, 4 to 6 p. m. and resumed at 7.30 p. m.

ST. PATRICK'S.
Sunday Masses at 8 and 10 a. m.
Weekday Mass at 8 a. m.
Confessions—Saturday evenings from 7 to 8 p. m. and every morning before the hour of the Mass on weekdays.

OUR LADY OF LOURDES.
Sunday Masses at 8 and 10 a. m.
Weekday Mass at 8 a. m.

Cathedral of the Madeleine.

East South Temple and B streets. Cathedral residence, 331 E. South Temple street. The Right Reverend Joseph S. Glass, C. M., D. D., pastor; assistants, the Rev. Dr. S. Anzalone and the Rev. Theodore Schultz. Telephone, Wasatch 347.

St. Patrick's Church.

Fourth South between Ninth and Tenth West streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 10.30 o'clock. The Rev. Michael Sheehan, pastor. Residence, 931 W. Third South; telephone, Wasatch 7928.

Our Lady of Lourdes Church.

Eleventh East and Seventh South streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 9 a. m., except on the first Sunday of the month, when it will be held immediately after the 10 o'clock mass. The Rev. Wm. Flynn, pastor. Residence, 830 S. Eleventh East; telephone, Hyland 1346.

St. Ann's Chapel.

Twelfth South between Fourth and Fifth East streets. Mass and sermon on Sunday at 8.30 o'clock. The Rev. Timothy O'Brien, chaplain; residence, St. Ann's orphanage; telephone, Hyland 317.

MURRAY AND MIDVALE.

Masses will be celebrated in Murray on July 1, 15 and 29 in Fraternal hall at 9.30 o'clock.

Masses will be celebrated in Midvale on July 8 and 22 in W. O. W. hall at 10.15 o'clock.

The Rev. Timothy O'Brien, pastor. Residence, St. Ann's orphanage, Salt Lake. Telephone Hyland 3177.

Societies and Choirs.

Holy Name society the first Sunday of each month at 8 a. m.

* * *

Meeting of the St. Vincent de Paul society every Sunday morning at 10 o'clock in the parlors of the cathedral residence.

* * *

Catholic Woman's league meets the first Tuesday of every month at 2.30 at the Ladies' Literary club, 850 E. South Temple.

* * *

Social service department of the Catholic Woman's league meets the last Friday of every month at the office in the Charity Organization building at 128 E. First South street.

Office hours are from 10 a. m. to 12 m., and from 2 p. m. to 4 p. m.

Telephone Wasatch 2165.

* * *

Promoters of the League of the Sacred Heart meet the last Sunday of each month in the sewing room of the cathedral residence at 3.30 p. m.

* * *

Children of Mary sodality every second Sunday of the month at 8.30 a. m.

* * *

Altar society, first Monday of the month.

* * *

Holy Angels sodality, every third Sunday at 9 a. m.

* * *

Knights of Columbus, every Tuesday night at 8 o'clock, in clubrooms at Hotel Utah.

* * *

Altar Boys' society meets every Friday afternoon at 4.30 o'clock.

Saints of the Week.

Saint Bertha, July 4.

St. Bertha was the daughter of Count Rigobert and Ursana, related to one of the kings of Kent in England. In the twentieth year of her life she was married to Sigefroi, by whom she had five daughters, two of whom, Gertrude and Deotila, were saints. After her husband's death, Bertha entered a convent, which she had built at Blangy. Her daughters, Gertrude and Deotila, followed her example. St. Bertha was persecuted by Roger or Rotgar, who endeavored to slander her to Thierri III, to revenge his being refused Gertrude in marriage. But this prince, convinced of the innocence of Bertha, then abbess of her convent, gave her a kind reception, and took her under his protection. On her return to Blangy, Bertha finished her convent and built three churches, one in honor of St. Omer, another she called after St. Vaast, and the third in honor of St. Martin of Tours. After establishing a regular observance in her community, she left St. Deotila abbess in her stead, having shut herself in a cell, to be employed only in prayer. She died about the year 725. A great part of her relics are kept at Blangy.

To Bake Bread and Bake It Well Use Husler's
(The Flour of the Hour)

THE INTERMOUNTAIN CATHOLIC

COLORADO IDAHO UTAH NEVADA WYOMING MONTANA

Vol. 19, No. 34. Eighteenth Year. SALT LAKE CITY, UTAH, SATURDAY, JULY 7, 1917. Colorado Catholic, Thirty-third Year.

DARES WRATH OF GERMAN RULERS

Cardinal Mercier of Belgium Justifies Punishment of the Invaders.

LETTER TO PRIESTS

Teuton Authorities Do All They Can to Suppress the Pastoral.

A STRONG INDICTMENT

London, June 15.—Cardinal Mercier has once more dared the wrath of Belgium's oppressors in a letter to his clergy, the circulation of which the German governor of Belgium has sought by every means to suppress.

A copy of the letter has been obtained. In it the prelate deals vigorously with the movement by the German Catholic clergy to promote peace by appeals to their fellow churchmen in hostile as well as neutral lands.

Here are salient extracts from the document:

"Some Catholics abroad who have never found in their hearts a word of reprobation for the German armies when they massacred the innocent inhabitants of Dinant, Virton, Andene, Tamines, Aerschot and Louvain, when they shot our priests, set fire to our open towns and defenseless villages; who remained silent when the criminals were whitewashed and the victims transformed into culprits; who, for three years, have watched with folded arms, unseeing eyes and closed lips the martyrdom of a nation formerly their friend—these same Catholics today find heartening accents and compose hymns to Christian fraternity, to forgetfulness of the past and to brotherly peace.

Quotes St. Thomas.

"Some confused notions are in the air concerning our obligations of justice and charity toward the enemy of our country. It is a good opportunity to recall to our memory some few points of the doctrine of the great master of Christian philosophy and theology, St. Thomas Aquinas.

"St. Thomas defines anger as a desire for vengeance. How should one judge it from a moral point of view? It may be good or bad, answers St. Thomas; it may be the cause either of an act of virtue or of sin, according to whether the avenging will is righteous or not.

"'The will to avenge evil,' he says, 'having respect to order and justice, this is a virtuous action. But to have an unruly desire for vengeance, whether within the limits of the law or not, having for its first object the punishment of the guilty rather than the repression of evil, this is an evil action.'

Application Simple.

"The application of these principles to the present situation is simple. The injustice of the violation of our territory is flagrant and is admitted by the authors of it. The contempt shown for our rights from the first days of the invasion until now is undisputed. The repression of those iniquities is manifestly righteous, and for those who have the power it is a duty.

"To wish that this duty may be accomplished, that disorder shall be punished, that the authors of disorder shall be punished and reduced to impotence is to wish that an inoffensive people shall be able to live in peace, that the last word shall rest with the right, and to the honor of the God of justice; to wish this with the full force of our will and with all the passionate ardor of which human nature is capable—this is to be true to our vows of justice, this is a righteous action.

Wishes for Change.

"On the other hand, to wish physical evil to some one who has done wrong and remains obdurate, not as an aim in itself but as a means to further a moral aim, to wish that the guilty may suffer so that under the strain of suffering conversion may come to him—this is not hatred. It is, on the contrary, reasonable love. 'As I live,' saith the Lord God, 'I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.' We imitate our God. We do not wish our enemies to be excluded from Paradise. We wish them to become once more worthy to enter into it. What would you say of a man who, under the pretext of gentleness, wished to abolish prisons and the penal code? The collective crime of a nation which violates the rights of another is incomparably more grievous than that of an individual whom society sends to the galleys or the guillotine.

"That is why war is so great and justifies so many sacrifices.

"Let us not then confuse hatred, a vice, with the spirit of righteous vengeance, a virtue. Hatred springs from the destructive instinct. Righteous vengeance springs from charity. Courage opens the way to her by banishing fear from the heart.

"And this great act of love was willed by the Belgian people. They remain faithful to it. Their tears, their strength, their fortune, their blood does not seem to them too high a price for the triumph of their right and the guarantee of their independence."

Admiral Benson Is Now 'Big Boss' of All Our Operations on the Sea

Convert to Catholic Church and Fourth Degree Knight of Columbus Conducts Movements of Fleet From His Office in Washington.

WON HIS PRESENT PLACE BY HARD WORK

(Note.—In last Sunday's issue of the Salt Lake Tribune, Charles R. Michael contributed an intimate sketch of the life and work of Admiral William Shepard Benson, chief of naval operations and ranking officer of the United States navy, since the death of Admiral Dewey. Admiral Benson is a convert to the Catholic church and is a Fourth Degree Knight of Columbus. Recently he was awarded the Lataere medal at the Notre Dame university commencement. Mr. Michael's article is reprinted herewith.)

BY CHARLES R. MICHAEL.

WHAT the chief of staff is to the army the chief of naval operations is to the navy—he is the boss. In the army the general staff, now consisting of ninety-two men (it was recently enlarged), has long been an institution. In the navy the same leadership was instituted two years ago. Rear Admiral William S. Benson, a captain until the appointment gave him the requisite rank, is the new chief of naval operations. As such he is the head of the navy, having the highest rank since the death of Dewey, who was the admiral of the navy, a rank conferred upon him by Congress for his Manila Bay exploit.

Born on Farm.

William Shepard Benson came directly from the Philadelphia navy yard to boss the navy. This sea dog, for he looks weather-worn, started life on a farm in Bibb county, Ga., sixty-one years ago, and has shown himself already to be one of the ablest and most virile, though modest, contemporary naval officers. His position makes him not only chief of naval operations, but president of the general board of the navy, and he has served in both capacities with rare success.

He outranks the commanders in chief of the Atlantic, Pacific and Asiatic fleets, each of whom may fly the four-starred flag denoting the rank of admiral while serving in that capacity. These three admirals have been graded below the admiral who serves as chief of operations, because he is charged with the operations of all the fleets, with their readiness and preparation for war and must have superior rank to make his work effective.

Admiral Benson has the biggest berth in the navy today. It is the biggest navy this country has ever owned, both in what it actually possesses in built ships and their complements and in its prospects in new ships, men, guns, mines and torpedoes.

Won Spurs by Work.

Admiral Benson is not given to epigrams, especially those that include the first person singular. He seldom talks about himself. If his rules of official life could be reduced to a single sentence, they might be covered best by the phrases "Always prepared" and "There is no excellence without great labor." He won his spurs by work, work and still more work. With this as his motto he has developed the functions of his office to the point where it now has officers on duty every hour in the twenty-four by a system of relay shifts by which the government at Washington is never out of touch with the fleet and its naval stations in all parts of the world as long as there is wireless touch.

The communications, which were established as a very important feature of the operation and use of the fleet, have been developed to the point where operators sitting in the communications office, across the corridor from Admiral Benson's office, send and receive radio messages from the navy department building direct to ships at sea, across the continent and by quick relay to Hawaii. For long distance sending messages the powerful radio station at Arlington is used by operators sitting two miles away in the navy department building, while for receiving messages a new steel mast, with antennae, has been erected on the roof of the latter building. The radio operators in the navy department communications office at Washington, by means of the high-powered Arlington radio station, are able to communicate directly with the newly completed high-power naval radio station at San Diego, Cal., and with the high-power naval radio station at Darien, in the Panama canal zone, while the Darien and San Diego stations are to be used in communication with the very high-powered station soon to be finished at Honolulu to talk direct with the great naval radio station being established at Manila. Admiral Benson's first thought when he came into the control of the operations of the fleet was the development of more effective radio communication with every American warship and radio station around the world.

First Assignments.

Born on a Bibb county farm, ten miles from Macon, Ga., on September 29, 1855, Admiral Benson originally entered the American naval service September 28, 1872, when he was admitted to the naval academy at Annapolis. The naval academy course was a difficult one then as now, and with the tenacity of the sturdy southern stock from which he sprang he worked until he attained the goal of honorable graduation on June 18, 1879. He had become a midshipman in 1877, five years after entering the academy, and in August of that year was assigned to the old Hartford, memorable for having been Farragut's flagship at Mobile bay and full of inspiration for the middies assigned to the training cruise.

On January 1, 1879, Midshipman Benson was assigned to the Essex, also a famous vessel, then on the South Atlantic station, and on May 18, 1879, he was ordered home, via England, for final examinations that resulted in his final graduation a month later. There are today but three officers, finally graduated on the same 18th of June, 1879, on the active list of the navy. They are Rear Admiral Herbert O. Dunn, who commanded the fifth division of the Atlantic battleship fleet when the war with Germany began this year; Rear Admiral Albert W. Grant, who has been in command of the submarine force of the Atlantic fleet under instructions to discover its defects and plan the development of American submarines to make them the best submarine torpedo boat force in the world, and Rear Admiral James H. Oliver, who has been director of naval intelligence most of the time that Admiral Benson has been chief of operations, but who has only recently been sent to the newly acquired Virgin islands (formerly the Danish West Indies) to serve as their first American naval governor.

Approximately half of Admiral Benson's forty-five years of service since entering the naval academy has been spent afloat. In his twenty-two years of sea service he has cruised virtually all over the world. On one cruise he circumnavigated the entire coast of Africa. On another he sailed around the world. After final graduation he was ordered to the historic old frigate Constitution on October 27, 1879, at Norfolk. She was then detailed as a training ship for midshipmen and was making her last cruise in active commission.

On the Constitution.

From 1879 to 1881 Midshipman Benson sailed up and down the Atlantic coast in the Constitution. She was then commanded by Rear Admiral Oscar F. Stanton, an eminent officer of the navy, who has been on the retired list since 1894. On one occasion during this cruise the Constitution was caught in a severe gale and nearly lost. Midshipman Benson was detached from the Constitution and ordered to the Brooklyn navy yard July 27, 1881, where he was promoted to be ensign. On January 23, 1882, he was detached from the Brooklyn navy yard and ordered to the old Alliance on duty with the home squadron. In the same year he was transferred to the Yantic and remained attached to her until September, 1884, when he was ordered to duty with the naval advisory board.

While serving on the Yantic Ensign Benson made the interesting cruise that took that vessel in the summer

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GOD IS NEEDED IN SCHOOLS OF NATION

Bishop Shahan, Rector of Catholic University, Addresses Convention.

CHURCH IS TEACHER

Catholic Religion Is Custodian of All That Is Best to Know in Life.

DANGERS OF PRESENT

The Rt. Rev. Thomas J. Shahan, D. D., rector of the Catholic University of America, delivered the opening discourse recently at the annual convention of the Catholic Educational association in Buffalo. Bishop Shahan opened the convention as president of the organization, and after thanking Bishop Dougherty and the people of Buffalo for their cordial reception of the delegates, delivered a powerful plea for higher ideals in education. He pointed to the need of Christian education, as against the material training that is becoming so common in the schools of America today.

Vision Is Realized.

Bishop Shahan said in part:

"Out of the bloody welter of ancient Mediterranean conflict the Roman stoic could say in prophetic words, that above all he was a man, and could find sympathy in his pagan heart for every interest and need of mankind. His darkling vision has long been realized the world over by the Catholic Church. We hold her to be the divinely-set educator of humanity under whose severe but efficient mastery the unity of mankind was once definitely grasped; its common destiny once universally accepted; its divine ideal upheld by her in His holy sign of redemption; the true and sure criteria established for all those things and conditions which differentiate humanity, i. e., wealth and poverty, learning and ignorance, power and weakness, success and failure in all the ways and works of earth.

"We believe firmly and make hard sacrifices for this faith, viz., that now and forever the education of our Catholic children must be carried on in this immemorial spirit and temper. We have been always of the opinion, and are so now more than ever, that education divorced from the letter and the spirit of religion is no permanent benefit to man, that it can be made to work against the common welfare, and may become an instrument for enslaving the world at the chariot wheel of autocracy.

Duty of Catholics.

"We need no other proof than the eye which seeth and the ear which heareth the things unseen and unheard since the creation of man, but today and this hour the cruel sum of life in blood-soaked Europe, may be tomorrow our own hard fate. We love our United States. However we entered on the glorious roll of its citizenship, by birth or by adoption, we owe it infinite allegiance, loving and devoted, ready for all forms of sacrifice, even of our lives which can never be spent for a better natural good than the preservation and the welfare of our beloved country. Every battlefield of our history is reddened with Catholic blood, and every year of our annals is rich with proofs of loving fidelity to the principles and the spirit of American constitutional liberty. Our new army and our new navy exhibit our full percentage of volunteers, and when the national army stands to its colors for the first time the Catholic church will not need to fear lest her children be lacking in their due proportion.

"Our Catholic ancestors fled the intolerable conditions of an older Europe, religious bigotry, political oppression, social outlawry, economic injustice, racial hatreds. The doors of the United States were opened freely to them, and for the first time they walked upright and fearless as men, and not as cowering serfs, cringing beneath the outstretched whip of pitiless masters, as cruel as they were selfish.

Ideals of Future.

"All this is written in our memories in letters of fire, and written there too is an eternal gratitude to the

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BEGINNING A C. Y. M. A.

BY THE REV. EDWARD F. GARESCHE, S. J.
In "The Queen's Work"

THE circumstances attending the conscription have brought into greater prominence our need for a single, unified association for Catholic young men which can co-ordinate and systematize the many good works now afoot for the benefit of the soldiers. There is no question that the need of such an association is almost universally admitted. The articles published in these pages on the methods of the Y. M. C. A. and the need of Catholic young people for such an association have in large measure crystallized this conviction.

New National Society.

Two courses suggest themselves. The first is to form an entirely new body independent of and without relation to existing Catholic young men's societies. But this would be scarcely proper or prudent, since there are in existence several national bodies of Catholic young men which have been earnestly and consistently striving, though with only limited success, to meet the need of a Catholic young men's association to parallel and offset the work of the Y. M. C. A. To proceed without regard to these existing associations would be neither prudent nor timely. The second method which suggests itself is to invite existing associations to co-operate for the formation of a Catholic young men's association by enlisting their membership in a new society designed effectively to unite all these various associations into one national body truly representative of the Catholic young men of the United States. This body must not be a mere federation. We need a new society, strongly unified, which will be able in its degree truly to parallel and offset the work of the Protesant association. No federation could ever hope to accomplish such a task.

Young Men's Institute.

To plan such a new society and enlist the existing associations in the task of promoting it we called a meeting of the presidents of the leading national associations of Catholic young men to be held at Chicago, Ill., Wednesday and Thursday, April 11 and 12, 1917. Besides the writer there were present at this conference: Reverend Maurice O'Connor, Indianapolis, grand chaplain Young Men's Institute (Y. M. I.); Robert T. Burke, Louisville, grand president Young Men's Institute (Y. M. I.), Atlantic jurisdiction; Michael J. Slattery, Philadelphia, national president of the Catholic Young Men's Catholic Union (C. Y. M. N. U.); Reverend A. B. Salick, Milwaukee, moderator of the Gonzaga union (junior section) of the Central Verein; James H. Zipf, St. Louis, national president of the Gonzaga union (junior section) of the Central Verein G. U. of C. V.); Anthony Schwamm, Los Angeles, grand president Young Men's Institute, Pacific jurisdiction, represented by Mr. Robert T. Burke.

The first step in this conference was to request the presidents of the various associations represented concisely to outline the object of their society. The following statements were made:

Mr. Burke, speaking for the Young Men's Institute, declared: "The objects of the Y. M. I. are to foster the moral, social, intellectual and physical improvement of its members and the bringing of young men under proper influences. For this purpose the Y. M. I. maintains clubs, gymnasiums and employment committees, etc. It is strictly a national organization, being one national body. For the purpose of government it is divided into Atlantic and Pacific jurisdictions. There is a national constitution, which is supreme, and which decides all essential points of government of the organization. The Atlantic division meets every two years, the Pacific division every year. The organization has an initiatory ceremonial, pass-words, etc. It is very similar in its scope and purpose to the Young Men's Christian association. Insurance and sick benefits are

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MEXICO

By Eber Cole Byam

NINTH INSTALLMENT.

WHAT the church has done in Mexico is a four-centuries-long record of devotion and self-sacrifice, of which every Catholic should know and be proud. The history of its achievements is not a dry-as-dust relation of uninteresting events, but, instead, it is a heart gripping romance of true adventure among millions of idolatrous barbarians. Cold indeed is the faith of any Catholic that fails to warm to the tales of self-sacrificing endeavor of the hardy missionaries who followed the torch of their enthusiasm for the cause over ten thousand miles of towering mountains and vast reaches of thirsty deserts stretching from California to Cape Horn.

The church in Mexico took some sundry millions of idolatrous Indians, and, after having cleansed them of the blood of human sacrifice, raised them from the unutterable depths of cannibalism to the inexpressible heights of Christianity. If the church in Mexico had done nothing more than this, it would have merited the reverence of all civilized men. What the church did do besides its evangelical work has challenged the admiration of every fair-minded person who has taken the trouble to search the voluminous records of its labors.

Missionaries and Schools.

The efforts of the missionaries were not confined alone to spreading the gospel among the heathen, but, realizing full well that with education their work would be hastened and made more enduring, they early began the establishment of schools wherein they gathered the Indian children to the number of many thousands.

The first missionaries to come to Mexico were twelve Franciscan friars, who arrived in May, 1524, and at once opened four schools where they taught the Indian children to read and write and instructed them in the Christian faith. Seven years later the number of missionaries had increased to the extent of permitting the conduct of twenty schools with an attendance of nearly ten thousand children.

Father Alonzo de la Cruz came from Spain with sixty chests of books and a collection of scientific instruments, together with a lot of globes and maps. In 1575 he founded St. John's college, buying the grounds and personally superintending the erection of the buildings. This institution was closed in 1843.

General Education.

The convents founded by the religious orders in exico were in reality educational institutions where the youth of the land were taught not only religion and deportment, but also whatever worldly knowledge the period afforded. In addition they were instructed in the various arts and crafts of the time, and it is important to note that all this education was furnished free.

The tremendous labors of these indefatigable and devoted teachers may be imagined from the fact that Friar Pedro de Gante had the unassisted care of more than six hundred pupils! Father Sahagun tells us that he met with opposition and ridicule when he proposed teaching grammar and Latin to the Indians, but that this disappeared when he not only succeeded in his purpose, but his pupils in turn became instructors to the Spanish students in the seminary. Wherever there was a clergyman there was a school. Towns of any importance often had several schools in addition to the numerous institutions of higher education, while the fame of the University of Mexico still survives to do it honor.

The examination of the history of any town of consequence in Mexico will disclose the existence during colonial days of one or more schools of higher education. Numbers of these places that are today but miserable remnants of the years gone by, possessed famous institutions of learning. Nor were these establishments confined to the populous centers about the City of Mexico. In the far off Yaqui country the educational work was carried on to an extent that those Indians said "We are all Spaniards." In this particular field the Jesuits labored with remarkable success until the unfortunate day of their expulsion in 1767 compelled them to abandon their charges who relapsed into barbarism with the achievement of "Indeendence."

Advanced Curriculum.

The curriculum in all these educational institutions was as advanced as

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RED CROSS IS OPEN FOR SISTERS

Rules and Regulations Provide for Wearing of Habits of Their Orders.

ARE IN HIGH ESTEEM

National Officers Propose to Turn Base Hospital Over to Them.

INQUIRIES ARE MADE

(Special Correspondence.)

Washington, D. C., July 2.—Anyone who doubts the esteem and affection in which the members of the Catholic Sisterhoods are held, who devote their lives to the care of the sick and wounded, should have been in the headquarters of the National Red Cross society at Washington, with the writer last week, when inquiries were coming from all over the United States, to know whether the statement circulated throughout the country that the Red Cross denies to the Catholic orders the right to nurse the soldiers of today—was true.

In my interview with Miss Delano, head of the nursing service of the Red Cross, she said emphatically that the statement made that the Red Cross society denied to Sisters of the Catholic church assignment to duty in military hospitals was erroneous, and that it was a source of regret to her and to the society that it had gained such publicity.

Provision in Regulations.

Miss Delano further said: "The nursing service of the Red Cross was organized nearly eight years ago, and in our first book of regulations provision was made for the selection of Sisterhoods and other orders for service under the Red Cross, in addition to our lay personnel of nurses. This regulation has never been changed and reads as follows:

"To keep on file lists of Sisterhoods, and other orders, and women volunteers available for Red Cross relief work involving the care of the sick or wounded, either in time of war or calamity, the names of Red Cross nurses employed by chapters, other Red Cross organizations, or those authorized to use the Red Cross insignia, together with the names of members of the army and navy nurse corps who are also enrolled Red Cross nurses and to refer the latter to local committees when their term of service expires.'

Plan Base Hospital.

"After the declaration of the war I consulted with Col. Jefferson R. Kean, director of military relief, in regard to the probable assignment to duty of nursing Sisters, and we agreed that with the approval of the surgeons general that it would be desirable to utilize their services in connection with a base hospital, organizing the nursing service along the same lines as organized in Catholic hospitals, which are under the supervision of the nursing Sisters, allowing them to take from among their own graduates as many lay nurses as they desire, selecting the supervisors from among the members of their order.

"It is of course understood that lay nurses selected for service would be enrolled Red Cross nurses, wearing the uniform prescribed by the Red Cross, but that the Sisters should be assigned to duty without any restrictions in regard to uniforms.

"Just how assigned to duty when actually called into the military service would depend on the surgeon general."

Most Efficient Way.

Miss Delano further stated that it was after consultation with the head of one of the largest Catholic hospitals in the country that it was decided the most efficient way to use the Catholic Sisters was to give them a base hospital unit, which they would take charge of themselves, taking out with them as many Sisters and lay nurses as necessary. The lay nurses could be from their own hospitals, but should be Red Cross nurses. Any Sister could be enrolled as a Red Cross nurse, but no mention was ever made of them wearing the uniform of the Red Cross, because it was fully understood that the Sisters would wear the habit of the order to which they belonged.

It is well to note in this connection

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Diocese of Denver

MARY A. KELLY, Correspondent.

The Intermountain and Colorado Catholic is placed on sale at the James Clarke church goods house, 1845 California St., Denver, Colo.

Women in Khaki Begin Study for War

More than local interest centers in the Fifth National Service School for Women, which opened auspiciously at Loretto Heights academy on Monday, July 2. All those enrolled as resident students were in camp the previous evening, but the formal opening took place Monday afternoon, when Governor Gunter delivered the address and Colonel Getty, commander of Fort Logan, raised the flag on the academy grounds.

The camp presents a military appearance with its two rows of tents fitted up with the bare necessities to which soldiers are accustomed. The students in their khaki suits and campaign hats have put not only luxury but comfort out of their lives for three weeks and will observe strict military discipline, eat plain army fare, drill under the hot sun, rise at 6 o'clock for the calisthenic work with which the day begins. After the day's discomforts they retire at the given signal to seek well-earned repose in the tents, in each of which four cots are placed. But a spirit of enthusiasm prevails the camp and the students are resolved to get the most out of the three weeks' strenuous training so as to be fortified should the need of their service ever arise.

The enrollment at the school is 200, making it the second largest of the National Service schools. It was organized under the direction of Mrs. Alexander Sharpe of Washington, D. C., who conducted the camp last year at Chevy Chase. Visitors are allowed on Sundays and between 4 and 8 p. m. on week days, at all other times a signal pass must be shown the boy scouts, who guard the entrance to the encampment. The general public is admitted to the lectures which are given three times a week in the academy assembly hall. These lectures are on subjects of public interest. The first was given on Wednesday, July 3, by the Rev. H. L. McMenamin, whose subject was "The Individual and Preparedness." Rabbi William S. Friedman spoke Thursday on "Universal Military Training." The program for the course contains many interesting topics by well known authorities.

Doings of Denverites

The Rev. Thomas H. Malone occupied the cathedral pulpit at 9.30 and 11 o'clock masses last Sunday and spoke earnestly and convincingly on the subject which all pastors were requested to take for the day, that of "Food Conservation."

* * *

St. Vincent's Orphans' Aid society held a meeting Tuesday afternoon, July 3, at the orphanage. Arrangements were made for the lawn fete which will be given on the orphanage grounds on Saturday, August 4.

* * *

The Knights of Columbus held a very enjoyable basket picnic on July Fourth on the grounds surrounding Sacred Heart college. A very interesting program of sports was given and Morrison's orchestra furnished music for dancing. A spelling bee was one of the unusual features.

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The Sacred Heart Aid society met at the home of Mrs. James Burns, 2001 E. Twenty-second Avenue, last Thursday afternoon.

* * *

Miss Alice Lynch of Beverly, Mass., and Louis J. Gorman of Denver were married Wednesday, June 27, at a quiet ceremony in the cathedral. The Rev. Christopher V. Walsh officiated. Miss Esther Lynch, sister of the bride, and William G. Gorman, the groom's brother, were the attendants. Following nuptial mass the bridal party enjoyed breakfast at the Shirley hotel and then Mr. and Mrs. Gorman left for Eldorado Springs, where they will spend their honeymoon. Mrs. Gorman, accompanied by her sister, arrived from Massachusetts earlier in the week. Mr. Gorman's former home was in Beverly, but he is now engaged in business in Denver, where the couple will make their home.

* * *

A marriage performed six months ago and announced last week was that of Miss Mayme Williams and Ernest W. Larsen. The ceremony was performed by the Rev. P. B. Doyle, O. P., pastor of St. Dominic's church, and Mr. Larsen left the same day for Casper, Wyo., where he was employed. It was on his return to Denver last week that the marriage was announced. Mr. and Mrs. Larsen are now touring the state and will make their home in Denver at 3116 W. Thirty-second Avenue.

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Dr. and Mrs. Daniel G. Monaghan and children are spending a few weeks in St. Louis.

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Walter F. Daly gave a delightful evening party last week in honor of his daughter, Miss Margaret Daly, who is home from Loretto Heights academy for the summer vacation.

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Mrs. C. F. Hynes, her daughter, Miss Eva Hook and her sister, Mrs. Annie McCarthy are at Long View in Platte canyon for the summer.

* * *

Miss Florence Garrity has returned from Terra Haute, Ind., where she attended school last year at St. Mary's-of-the-Woods.

* * *

Mr. and Mrs. Robert Jones returned from their honeymoon last week and left on Monday for their future home at Delta, Utah. Mrs. Jones was formerly Miss Margaret Hughes.

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Mr. and Mrs. Arthur Lee Moffatt have returned from their wedding trip and are staying temporarily with Mr. Moffatt's parents, Mr. and Mrs. George L. Moffatt, 2119 E. Twenty-first avenue. They expect to leave soon for their ranch near Glenwood Springs, where they will make their home.

* * *

Mrs. Joseph C. Hagus returned early this week from New York City, where she spent three months with her sister, Mrs. Arthur D. La Hines. En route home, Mrs. Hagus visited the officers' training camp at Fort Riley, Kan., where her brother, Kenenth Kelly, is a student.

* * *

Mr. and Mrs. D. M. Harrington and daughter, Miss Helen Harrington, entertained at a dancing party on the roof garden of the Cornwall apartments. The guests of honor were Miss Alice Harrington, Miss May Harrington, Miss Lula Condron and Miss Elizabeth Tennant, charming eastern visitors, who are guests at the Harrington home.

* * *

Miss Miriam Dillon has as her house guest her cousin, Miss Katherine Hinckley of Chicago, who will remain all summer. Several delightful affairs were given during the week for the young visitor.

* * *

Mrs. Dennis Sheedy was hostess at an elegantly appointed luncheon Thursday. Covers were laid for sixteen.

* * *

Mr. and Mrs. William P. Horan, their daughters, Miss Isabel Horan and Miss Lucille Horan, and son, Frank Horan, arrived Sunday from the east. Miss Isabel Horan attended Trinity college, Washington, D. C., last year and Frank Horan has just completed his course at Holy Cross college, Worcester, Mass. Mr. and Mrs. Horan and Miss Lucile Horan went east to attend commencements at both institutions.

* * *

Miss Garnet Autrey entertained at a buffet supper Sunday evening.

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Miss Miriam Savage was one of the gracious hostesses of last week.

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Mrs. William P. McPhee entertained at luncheon Tuesday complimentary to Mrs. J. W. Furness of Sacramento, Cal., who is visiting Denver relatives.

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Mr. and Mrs. Dennis Sheedy left during the week for an eastern trip, going first to St. Louis to visit Mrs. Sheedy's sister, Miss Nellie Burke, and then to New York, where they will be guests of Mr. Sheedy's daughters, Mrs. Robert Livingston and Mrs. I. Townsend Burden.

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Miss Ruth Nicholson has recovered from her recent illness.

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Philip Fleisch, the son of Mr. and Mrs. J. P. Fleisch, has recovered from an operation performed last week on his nose.

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Mrs. Charles L. Kirk is spending the week at Fort Riley, Kan., where her son Charles L. Kirk, Jr., is a student in the officers' training camp.

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Judge Caldwell Yeaman has returned from New York.

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Mrs. Josephine Lynch entertained Tuesday, July 3, at a military euchre and luncheon, at which the guest of honor was Miss Katherine Hinckley of Chicago, who is spending the summer with her cousin, Miss Mariam Dillon.

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M. J. Kenney has returned from a business trip to Durango.

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Mr. and Mrs. William L. Morrissey have returned from a few days' camping at Lake Eldora.

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Mrs. T. J. O'Donnell and daughter, Miss Dorotita O'Donnell, have returned from Texas.

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Miss Helene Brady is visiting her brother in Colorado Springs.

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Mr. and Mrs. Frederick Hunt Wood and son Frederick Hunt, Jr., are spending the summer at Glenwood Springs.

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Miss Laura Osner was hostess at a dinner party on last Tuesday.

* * *

Mrs. Daniel D. Desmond passed away on Thursday, June 28th, at her home, 920 W. Seventh avenue. Deceased was 66 years of age and had been a resident of Denver for some years. She is survived by her husband and two daughters, Mrs. George P. Hackethal and Miss Agnes Desmond. The funeral took place on Saturday, with requiem mass, at St. Joseph's church. Burial was in Mount Olivet cemetery.

* * *

Mrs. George H. Astler of 3153 W. Thirty-fourth avenue died very suddenly Tuesday evening, June 26th. Mrs. Astler was 24 years of age and before her marriage in November, 1915, was Miss Theresa McKone. She was a daughter of Mr. and Mrs. William McKone of 3041 W. Thirty-fourth avenue and was born and educated in Denver. Besides her husband and parents she leaves three sisters, Mrs. Lewis Mayeau, Miss Cecilia McKone of Denver and Mrs. Frank J. Gartland of Pueblo and a brother, Arthur McKone. The funeral took place on Friday, with requiem mass at St. Dominic's church. Burial was in Mount Olivet cemetery.

* * *

Mrs. Margaret Gavin of 1465 Winona court, resident of Denver since 1878, passed away in Omaha, Neb., on Monday, July 2. Mrs. Gavin was the widow of the late Patrick Gavin, whose death occurred about a year ago. She is survived by four children, two sons and two daughters, Miss Mary T. Gavin, a teacher in the Ashland school; Miss Margaret Gavin, treasurer of the New England Electric company, and William E. Gavin of Vera Cruz, and John S. Gavin of this city. Mrs. Gavin's two daughters were with her at her death and will accompany the body here for interment. Services will be held from St. Mary Magdalene's church, of which she was a devout and zealous member.

Popular Priest Transferred to Victor

Among the diocesan changes announced last week at the close of the retreat, one that caused keen regret to his parishioners, was that the Rev. Louis F. Hagus, pastor of St. Louis church, Englewood, would be moved to Victor, Colo., to assume the pastorate of St. Victor's church.

Father Hagus will leave this week for his new post. The Rev. W. F. Neenan, at one time assistant at the cathedral, will be the new pastor of St. Louis church. Father Hagus is one of the few native priests in Denver, his parents and grandparents having been among the early settlers in Colorado. Father Hagus was a member of the first class that was graduated from Cathedral High school. An interesting fact in this connection is that the only other member of that class, Miss Margaret O'Donnell, also entered the religious life and is known as Sister Acquinata of the Sisters of Charity.

Father Hagus took his college course at Sacred Heart college and then went to St. Mary's seminary, Baltimore, where he studied for the priesthood. He was ordained in Denver in July, 1904, by the Rt. Rev. Bishop Matz. He was stationed successively at Colorado Springs, Georgetown and Silverton until 1913, when he was given the newly-formed parish at Englewood. Through his own efforts he built and furnished the pretty church of St. Louis on S. Sherman and Floyd streets, which is an ornament to that section of the city, surrounded as it is with a spacious and beautiful lawn. A splendid new organ has recently been installed.

The best wishes of Father Hagus' parishioners go with him to his new field of labor.

ADMIRAL BENSON

(Continued From Page 1.)

of 1883 to Littleton island as convoy for the Greely relief steamship Proteus. Two years before, in 1881, Lieut. A. W. Greely went to the Arctic region in command of an American expedition to establish a chain of thirteen circumpolar stations. The naval advisory board, with which Ensign Benson served from September, 1884, to March, 1885, gave him very valuable experience. This board was appointed in connection with the attempt made in 1883 to start a new navy for the United States. It was in that year that the second session of the Forty-seventh Congress authorized the construction of the protected cruisers Atlanta, Boston, Chicago and the dispatch boat Dolphin. Their aggregate displacement was 11,986 tons.

The latest battleships under construction, those of the Colorado class, will each displace 32,600 tons, and the three battleships, known as Nos. 49 to 51, to be begun late this summer, will each displace 42,000 tons. When attached to the naval advisory board in 1883, Ensign Benson became intimately familiar as a young officer with plans for starting the new steel navy. As an admiral, in 1916, acting as chief of operations, he became a central figure in the successful effort to demonstrate to Congress the wisdom of virtually doubling the real fighting units of the American navy through the adoption of what has come to be known as the three-year naval increase program, authorized by the act of August 29, 1916.

This historic old naval advisory board has long since been forgotten by the general public. Its president was Rear Admiral Edward Simpson. Other members were Capt. John A. Howell, U. S. N.; Henry Steers, Esq., Lieut. Com. F. M. Barber, Chief Engineer A. Henderson, Naval Constructor F. L. Fernald and Assistant Naval Constructor Francis T. Bowles, who later became chief constructor of the United States navy, and resigned to become president of the Fore River Shipbuilding corporation in 1903. Three of the four vessels undertaken in the initial 1883 program are left in government service. The Atlanta has been sold. The Boston was recently transferred by the navy to the newly created United States Shipping board. The Chicago has now become the flagship of Rear Admiral Grant, who commands the submarine force, while the Dolphin is temporarily employed on war duty in the coast defense patrol.

Goes Around World.

When detached from the advisory board duty in March, 1885, Ensign Benson was ordered to the branch hydrographic office at Baltimore. In January, 1886, he was ordered to duty with the fish commission steamer Albatross, and in January, 1888, he was ordered to the Dolphin. This was one of the original four of 1883. Under command of George F. F. Wilde, the Dolphin sailed from New York on a cruise around the world which brought her back to that port in October, 1883. Ensign Benson made this circumnavigating voyage. Between September, 1890, and October, 1893, Ensign Benson was on duty at the Naval academy. He was promoted to be a lieutenant June 27, 1893, and after a tour of duty at the Washington navy yard was ordered to coast surveying duty January 2, 1894. Promoted to be lieutenant commander in 1900, and to be commander July 1, 1905, after varied service, Commander Benson was ordered to the Naval academy, where, on July 11, 1907, he became commandant of midshipmen under Capt. Charles J. Badger, then superintendent of the academy, now rear admiral on the general board of the navy, of which Admiral Benson has been president since Admiral Dewey's death.

Commander Benson relieved Henry T. Mayo, now the admiral commanding the Atlantic battleship fleet, in command of the third-class cruiser Albany, of the Pacific fleet at San Francisco on October 3, 1908. The Albany was sent to Nicaraguan waters to protect American interests at Corinto and in the Gulf of Fonesca, remaining on this duty until he was succeeded by James H. Oliver, who has just been sent to the Virgin Islands. This tour gave Commander Benson intimate familiarity with the west-coast conditions along Central America. It was Admiral Benson's duty in 1916 to approve the orders which sent Admiral William B. Caperton as commander in chief of the Pacific fleet to the Gulf of Fonseca in the flagship San Diego, under instructions to make a survey for the new navel station to be ultimately established on that gulf by the United States government under its recent naval base treaty with the government of Nicaragua.

From the very beginnings of the modern navy Commander Benson had had a varied and useful experience in connection with its upbuilding, including his inspection of materials in the eighties for the construction of the first modern vessels which later formed the White Squadron, and service as instructor in seamanship, naval architecture and naval tactics at the naval academy, and later his service as commandant of midshipmen at Annapolis and his command of the naval academy practice squadron of five ships in 1908. He was promoted to be captain July 24, 1909, and since then his experience at sea has included the command of several important ships and also service as chief of staff of the Pacific fleet when it was commanded by Rear Admiral Uriel Sebree.

Captain of Utah.

His most recent sea service was as captain of the superdreadnought Utah, and, temporarily, as commander of the first division of the Atlantic fleet. Through the various grades and duties that took him all over the world he was in reality preparing for what every naval officer looked forward to with nothing less than longing—his battleship captain cruise. This was aboard the Utah. He had been assigned to duty in connection with the fitting out of this ship at the works of the New York Shipbuilding company, at Camden, and put the vessel into her first commission on August 31, 1911, commanding that vessel for two years. She was probably the biggest battleship afloat when originally commissioned.

Though never obtruding himself anywhere, Captain Benson seemed to be everywhere on the Utah, encouraging and assisting all hands, from chief engineer to side-cleaners, and doing at least much work as he ever required of any shipmate. The result was not only a pennant-winning ship and a happy home, but the Utah spirit that was the envy of the fleet. After this memorable cruise he was detached from the Utah in July, 1915, and on August 23 of that year became commandant of the Philadelphia navy yard, where he demonstrated the possession of exceptional executive ability. He was commandant of that yard two years until he was chosen in the spring of 1915 to be the first chief of naval operations. "Great labor" and "Excellence" were again his watchwords at League island—so much so that when a man was needed to come to Washington to create the office of chief of naval operations Benson was almost the unanimous choice.

The 'Utah Spirit.'

"To one less sure of himself," said one of his admirers when he was promoted to his four-starred rank of admiral last September, "the task would have seemed discouraging; for human nature exists in Washington as everywhere else, and it is no ordinary incident for a newly created office of such importance in the naval system to enter into an existing group of kindred offices and yet be first among them from the start. To a man less unselfishly devoted to the whole navy, the situation must have proved impossible, for the law and regulations left opportunities for aggressive expansion of the office in many and dangerous directions.

"To Benson, however, the sudden promotion of chief of naval operations meant simply a broader field in which to serve the navy he loved so well—a chance to spread the Utah spirit broadcast. With every imaginable opportunity to do otherwise, he has religiously applied himself to the one great work of preparing the fleet for its maximum usefulness in time of war, passing on each question presented to him in the light of what might be the answer to the two fundamental questions of 'Is it right?' or 'Will it not strengthen the navy?' If he can be made to admit that his efforts in Washington have met even a fair degree of success, Admiral Benson is sure to account for most of it on the score of the loyal cooperation given him by his subordinates and by the other departmental officials with whom he is associated."

After seeing him in action at close range for more than fifteen months as chief of naval operations, Congress, in the act of August 29, 1916, honored him with rank above that of all commanders in chief in the navy, and trusted him with the unprecedented authority under which all orders are issued by him while performing the duties assigned him in connection with the operations of the fleet.

The section of the division of operation that has charge of "planning" works worked out a complete mobilization plan for use in war or other emergency. All that was accomplished in mobilization after the declaration of war is the result of these plans. The communications office has been intensively developed as one of the most important phases connected with successful naval operations. This office has been developed from the control by the central communications office across the hall from Admiral Benson's office of one or two radio stations to the control of the whole continental system of radio communications, as well as of the service of telephone and telegraph connected with the work of the navy in Washington.

This office has grown rapidly in effort, size and importance. The chief of naval operations had also begun the organization of the coast into a series of naval districts on a scale not before attempted. These districts are well defined, and a system of co-ordination of operations in the patrol of the coast has been worked out in which the various minor navies of the government, those of the lighthouse service, the coast guard service, the life-saving and other services have been brought under the direction and use of the navy for war purposes.

Census Is Taken.

A census of merchant vessels, motorboats, pleasure yachts and other craft available for harbor, coast defense or other naval use was begun more than a year ago, as a result of which the navy was ready to contract for the purchase, lease or use of privately owned craft in the present war. One of the functions of the sections controlled by the chief of operations was to plan the doing of things. An equally important function was that of seeing that things were done after planned and as planned.

The chief of operations has directions of the Naval War college at Newport, the office of naval intelligence, the office of target practice and engineering competitions, the operations of the radio service and other systems of communication, of the naval defense districts, and of the coast guard while it is operating with the navy during the war. He has direction of all strategic and tactical matters, organization, maneuvers, target practice, drills and exercises, and of the training of the whole fleet for war, as well as the preparation, revision and enforcement of all tactics, drill books, signal codes and cipher codes.

The orders issued by the chief of naval operations in the performance of his duties are, under the navy regulations, required to be considered as if they emanated from the secretary of the navy and have full force and effect as such. He has charge of the preparation, revision and record of regulations for the government of the navy, naval instructions and general orders. He also is required to advise the secretary concerning the movements and operations of vessels of the navy and prepares all orders issued by the secretary regarding them. He keeps the records of all fleets, squadrons and ships.

Next to Daniels.

It is the duty of the chief of naval operations to advise with the secretary regarding the military features of all new ships and as to any proposed extensive alterations of a ship which will affect her military value, and all features which affect the military value of drydocks, including their location; also as to matters pertaining to fuel reservations and depots, the location of radio stations, reserves of ordnance and ammunition, fuel, stores and other supplies of every nature with a view to meeting the enemy effectively.

In preparing and maintaining in readiness the plans for the use of the fleet in war, the chief of naval operations consults freely with and is required to be given the advice and assistance of the various bureaus, boards and offices of the Navy department, including the marine corps headquarters, in matters coming under their cognizance. After the approval of any given war plans by the secretary of the navy, it becomes the duty of the chief of naval operations to assign to the departmental bureaus, boards and offices such parts of the plans as may be needed for intelligent carrying out.

GOD IS NEEDED

(Continued From Page 1.)

glorious country which welcomed our fathers, made them free of its laws and its liberty, its riches and its opportunities, and counted its children of adoption no less dear than those of native birthright.

"Wherever, the world over, our American flag must fly there will it wave over Catholic soldiers and sailors, nurses and helpers of every kind, loyal and true to all that it stands for, and counting life itself a pleasing sacrifice in the eyes of God, a sacrifice of gratitude for all that we have here inherited through our Ctholic ancestry in the way of liberty and happiness, such liberty and happiness as the world hitherto never dreamed of.

"Now it is this very love of our American fatherland which fills us with concern for the future of its great and holy ideals of political and religious liberty. We are persuaded and all history bears us out, that true patriotism is anchored in religion, and that no other influence known to man can overcome so surely selfishness and indifference to the common welfare. When great crises come upon a nation, and everyone is called quickly and unhesitatingly to take his or her part, to rally round the symbol of the nation, then indeed does religion cast the high light of a divine will on the whole situation. Conscience, enlightened by religion, bids each one realize that he or she stands for all. Our government then stands to us in the place of God, and in the words of Cardinal Gibbons, "our legitimate laws are invested with a divine sanction by an appeal to our consciences."

"But if all early training in the schools prescinds from God and the divine order of life and the world, if the youthful mind be taught to recognize no holy and inviolable sanction of law, discipline and obedience; if the youthful heart learn to admire and love no ideals higher than those of materialism, hedonism, rationalism, then surely an era will set in of low, selfish and mercenary convictions and the American state will one day come face to face with a general citizenship wedded to ignoble ease and comfort, disillusionized of the glorious Christian ideals on which it arose, and stubbornly averse to any sustained risks or exertions necessary to save them for posterity.

"From the viewpoint of public welfare never was there a more urgent need of restoring religion to its proper place in American education, with all that religion implies for the dignity and solidity of the state, common veneration for its rights and its functions as understood by the founders of this government, and a universal good will to sustain its oroginal character and authority against those forces of change and obstruction which can now no longer hide themselves with impunity."

MEXICO

(Continued From Page 1.)

in any contemporaneous schools in Europe or America. The University of Mexico was started in 1551 and officially opened in 1553. The study of medicine was begun in 1578, two hundred and four years before a like study was begun in Harvard. The study of anatomy and surgery was begun and dissection practiced in 1661, eighty-six years before William Hunter opened the first school of dissection in England.

Baron von Humboldt visited Mexico in 1803 and declared that the City of Mexico was foremost in the New World for its scientific attainments, the United States not excepted.

The former existence in Mexico of hundreds of colleges is sufficient evidence of the presence of primary education, which was furnished not only by the clergy, but by laymen conducting private institutions on their own account. To these latter were sent the children of the wealthier members of the community who could afford the benefits of this special care and attention.

Found Many Schools.

Juan de Zumarraga, the first archbishop of Mexico, founded in the numerous villages schools for girls, where they were taught their letters and the domestic arts. The Viceroy Mendoza founded the college of Tlatiteolco, endowed it with his private fortune, and, in addition, left funds to support the students attending it. Later he founded the college of San Juan de Letran. The great University in the City of Mexico was the work of the archbishops; and the king, the viceroy and the wealthy members of the community all contributed to make it famous. As Mexico City was the center of the political, social and business life of the country, it became also the educational center, and, as a consequence, we find various religious orders vying with each other in furthering the educational work. The coming of the Jesuits gave a decided impulse to higher education and they hastened to establish colleges throughout the country, a number of which were in the City of Mexico. When the Jesuits were driven out of the country in 1767, they numbered 528 clergymen, and it may be said, without exaggeration, that then and there education in Mexico received a blow from which it never fully recovered.

The Spanish immigrants were just as desirous that their children be educated as were the English colonists to the north, and, like them, a great deal of the primary instruction was given in the home or by private instructors.

The requirements for admission to the numerous colleges were not rigorous and primary education embraced little more than the three r's.

In all this we see a constant and consistent effort to educate the people, and it is a standing refutation of the charges that the church in Mexico endeavored in the slightest degree to hamper the spread of knowledge. On the contrary, history proves that the church authorities accomplished remarkable results in the education of the people considering the resources at their command.

(To be continued.)

The Assumptionists in Greece.

"It is owing to the generosity of American friends that our young seminarians have been able to keep on with their studies."

These words were written by Father L. Gayraud, A. A., who has seen hard times in Athens since the beginning of the war. Greece has been torn with internal disorder, and the seminary conducted at Athens by the Assumptionists has had hard work to continue.

Father Clement, the superior, is now in Turkey, where he has charge of the Catholic enterprises, and also in Turkey are five other Assumptionists, the remains of a formerly flourishing community that were all either banished or killed.

In Greece the Assumptionists found refuge and have been given charge of a college of the Latin rite. It is greatly in need of help.

From Hue, Annam, comes a word from Bishop E. M. J. Allys, P. F. M.: "In spite of the sad condition in which we find ourselves, I have the joy of learning that numerous catechumens have recently received baptism. The mission has, however, sustained a great loss in the death of two of our native priests, and two others are seriously ill. Now, more than ever, we need the help of these faithful allies as falls from the ranks can no longer be filled by European priests."

CALENDAR FOR JULY.

1 S. 5th after Pentecost.—Most Precious Blood.—St. Theobald.—E. I Pet. iii, 8-15; G. Matt. v. 20-24.
3 M. Visitation of B. V. M.
3 T. St. Heliodorus.
4 W. St. Bertha.
5 Th. St. Cyrilla.
6*F. First Friday.—St. Goar.
7 S. SS. Cyril and Methodius.—St. Pulcheria.
8 S. 6th after Pentecost. — St. Elizabeth of Portugal. E. Rom. vi, 3-11; G. Mark viii, 1-9.
9 M. St. Veronica.—St. Germanus.
10 T. Seven Holy Brothers and Comp.
11 W. St. Pius I.
12 Th. St. John Gualbert.
13 F. Anacletus.
14 S. St. Bonaventure.
15 S. 7th after Pentecost.—St. Henry.—Bl. Ignatius Azevedo and Comp., S. J.—E. Rom. vi, 19-23; G. Mat. vii, 15-21.
16 M. Our Lady of Mt. Carmel.
17 T. St. Alexius.
18 W. St. Camillus de Lellis.
19 Th. St. Vincent de Paul.
20 F. St. Jerome Emiliani.
21 S. St. Praxedes.—St. Victor.
22 S. 8th after Pentecost.—St. Mary Magdalene.—E. Rom. viii, 12-17; G. Luke xvi, 1-9.
23 M. St. Apollinaris.
24 T. Vigil—St. Christina.
25 W. St. James, Ap.—St. Christopher.
26 Th. St. Ann.
27 F. St. Patnaleon.
28 SS. Nazarious and Comp.
29 S. 9th after Pentecost. — St. Martha.—E. I Cor. x, 6-13; G. Luke xix, 41-47.
30 M. SS. Abdon and Sennen.
31*T. St. Ignatius Loyola, S. J.

Probate Notice.

IN THE DISTRICT COURT OF THE Fifth judicial district, State of Utah, County of Juab. In the matter of the estate of J. E. Driscoll, deceased.

Notice is hereby given that, in pursuance of an order duly made by said court, in the matter of the estate of J. E. Driscoll, deceased, the undersigned, administratrix of said estate, will sell at private sale, to the highest bidder for cash, and subject to confirmation by said court, all the right, title, interest and estate of the said J. E. Driscoll, deceased, in and to the real property hereinafter described, and all the right, title and interest that the said estate has by operation of law or otherwise acquired in said real property, being described as follows:

Lots Nos. 51 and 52, black 3, Union Heights addition or subdivision, of Salt Lake City, Utah.

Said sale will be made on or after Monday, June 25, 1917, and written bids will be received by the administratrix, Mary H. Driscoll, at the office of the Eureka Banking company, at Eureka City, Juab county, Utah, for the separate parcels of real estate herein enumerated. Terms and conditions of sale, cash; ten per cent of the purchase money to be paid at the time of sale, balance on confirmation of sale.

Dated this 4th day of June, 1917.

MARY H. DRISCOLL,
Administratrix of the Estate of J. E. Driscoll, Deceased.
Edward Pike, Attorney for Administratrix.

Date of first publication, June 9, 1917.

NOTICE TO CREDITORS.

ESTATE OF MARY JENKINS, deceased. Creditors will present claims with vouchers to the undersigned at 403 Felt building, Salt Lake City, on or before the 1st day of December, A. D. 1917.

JOSEPH JOHNSON,
Administrator of the Estate of Mary Jenkins, Deceased.
N. J. Sheckell, Attorney for Administrator.

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RESOLUTIONS PASSED IN BUFFALO

Catholic Educational Association Goes on Record in Favor Better Training.

CHRISTIANITY NEEDED

Gratified at Loyal Response to Nation From Schools in America.

NEEDS OF THE FUTURE

In their annual convention, held last month at Buffalo, the members of the Catholic Educational association, representing church schools throughout the country, adopted a strong set of resolutions dealing with important questions of the day, and especially of educational matters. Particularly did the convention urge necessity of supporting and attending parish schools, because through them Catholic truth must be spread to combat the materialistic teachings of the day.

The resolutions in part follow:

We note with satisfaction the widespread growth of interest among Catholic educators in the aims of the association and their readiness to cooperate with our efforts toward a more thorough organization of our educational activities.

Keep Schools Open.

As our Catholic schools have ever inculcated obedience to law and patriotic devotion to our country's welfare, we are especially gratified at the loyal response of the young men in our colleges and universities to the call of duty in the present national crisis.

In full accord with the views of the President of the United States regarding the continuance of educational work, we urge upon Catholic parents the necessity of keeping in school and college at this time their children who are not called to the service, so that their interests and the interests of the nation may not suffer unduly by the interruption of their studies.

Believing that discipline of the will and character formation are absolutely essential to education, that without them loyalty and respect for law cannot be developed in the youth of the land, we take this occasion, in view of our country's present situation, to emphasize these fundamental and characteristic elements of Catholic education.

Slogan Proposed.

The normal development and perfection of human personality and the dignity of human nature are the standards by which economic and educational efficiency are to be measured. Where the production of economic goods is adopted as the standards by which human welfare shall be determined, the result is an industrial debasement injurious to the best interests of society and to the essential aims of education.

In these days of materialistic tendencies and weakening faith the need of keeping before us the ideal—"Every Catholic child in a Catholic school"—cannot be stated too strongly. As far as human wisdom can foresee, the preservation and spread of the Catholic Church in this country depends upon the adoption by priests and people of a vigorous policy in support of the parish school. The association records its sense of importance of the parish school, the sole educational advantage of the majority of our children, and with all the power at its command, urges upon Catholic parents the duty of sending their children to schools in which, together with secular knowledge, they will imbibe the most excellent knowledge and love of Jesus Christ.

College Department.

The college department of the Catholice Educational association insists that it should be brought to the attention of Catholic parents that their sons and daughters should be sent to Catholic higher institutions of learning, and that the social standing that may be offered by Protestant and state universities in no way compensates for the dangers to the faith encountered in Protestant and secular institutions.

Professors holding the chairs of history, sociology, economics and religton in secular institutions seem to have lost all idea of the fundamental principles of Christianity and are leading the youth of the country into unbelief in these fundamental Christian principles.

In view of the special conditions in the country at the present time, we recommend that every college emphasize anew its course in American government.

The college department, in accord and in sympathy with our government in this trying time of national crisis, will continue to urge our student body to offer themselves and their talents to carry on the work that may be assigned to them.

RED CROSS IS

(Continued From Page 1.)

that the great interest displayed in these Catholic Sisters is proof that the patriotic and humane work of the "Nuns of the Battlefield" still lives in the hearts of the American people.

BEGINNING A C. Y. M. A.

(Continued From Page 1.)

permitted to local councils, but are not matter of the national organization. There is a yearly per capita paid by each subordinate council, and each subordinate council is under the direct jurisdiction of the grand council. Each council has representation in the grand council directly. Practicaly every council has its own quarters, open every night of the week. The organization originated at San Francisco in 1883. It began as a local organization. In time, other places in California formed similar young men's societies, and they were thereafter consolidated into the National Y. M. I., the organization moving eastward. The organization has several permanent homes or centers owned by the local councils. Where the home is not owned by the council, quarters are leased. The organization, subject to the approval of the members, could easily transfer into or be merged into a national organization composed of the now existing national bodies, or a new national body with similar purposes."

The National Union.

Mr. Slattery, speaking for the Catholic Young Men's National union, stated that the aims and objects of his organization were the furtherance of Catholic unity amongst the laity, the physical, educational and moral development of its members. The parish club is the first link in the chain. All the clubs in the diocese are united in a diocesan union, and through these union in the National union. The National union is the directing force to keep up a general activity among the unions. Literary work is stimulated by a series of essay contests, debates and elocution contests, prizes for which are offered from time to time by the National union. Athletic activities are encouraged with special attention given to the parochial school boys. The C. Y. M. N. U. is the only Catholic body having an allied membership with the Amateur Athletic union of the United States. This membership gives to each club the same rights and privileges as are enjoyed by A. A. U. members. Savings funds are formed for the purpose of encouraging thrift, and last year over one-half million dollars was divided among the members of these saving funds. During the fall and winter months tournaments in pool, checkers and shuffle boards are conducted by the various diocesan unions. These tournaments keep the interest in the clubs alive, and at the same time bring our young men in closer touch with their brethren from other parishes. In a word, the National union attempts to give the Catholic boy everything he desires, at the same time throwing around him a spiritual influence to make him a loyal son of Mother Church.

The Gonzaga Union.

Mr. Zipf outlined the plan of Gonzaga union, which, he stated, is "a young men's section of the Central Verein, just as there might be a ladies' section, or a workingmen's welfare section. Young men's sodalities and other young men's club eligible to membership in the Central Verein are invited to form a young men's section; the representatives elected to a Central Verein convention from these sodalities hold special sessions during the convention of the Central Verein, discuss matters of interest to young men and report to the general meeting. Thereafter the duties of the officers of the Gonzaga union are much in the nature of duties of members of a committee on young men's affairs. Any society belonging to the young men's section must be affiliated with the Central Verein, either directly or by way of a state organization. The Ganzaga union is merely a division in the general Verein to enable young men to discuss matters of particular interest to them, but which, being part of the problem confronting all Catholics, are matters of interest also to the Central Verein. It has not such a control over the individual society that it could order a merger with another body."

It was obvious at once to all present that each of these national associations had, in the main, the same objects and the same platform. The conclusion was reached that since the needs of the organizations were practically identical, and since no one organization could hope to absorb the others, to form a new, unified and national association of Catholic young men would be the only practical way of meeting the questions before us. The methods and principles of the Y. M. C. A. were then outlined, and the needs of our Catholic young men, particularly the drifters and transients and those who are handicapped in one way or another, were dwelt on. It was determined that those present, in so far as they were authorized, should form themselves into a council of Catholic young men's societies, to be known as the National Council of Catholic Young Men's Societies, the object of which would be to meet at stated periods for the purpose of holding further discussion and to formulate plans for the unification of the activities of Catholic young men, and to promote and systematize a thoroughly national and unified Catholic young men's association. A permanent organization was formed with officers as follows: Moderator, Rev. E. F. Garesche, S. J.; secretary, James H. Zipf; chairman publicity committee, M. J. Slattery; chairman finance committee, Robert T. Burke; advisory committee, Rev. A. B. Salick, Rev. Maurice O'Connor, Anthony Schwamm.

Method of Unification.

Discussion then turned on the basis and method of unification, and it was determined to begin by inviting existing Catholic societies to co-operate in the formation of a national Catholic young men's association, without, however, interfering with or curtailing the local or special activities of the existing societies and assocaitions themselves, except in so far as they themselves may desire to merge their activities into such a national Catholic young men's association; such society to be known as "The Catholic Young Men's association"—Abbreviated C. Y. M. A.

The council passed a resolution to the effect that its members foster, encourage and support the formation of a Catholic young men's association under the name above set forth, the object of which would be to promote the material, intellectual, spiritual and moral welfare of the Catholic young men of the United States through a national organization of young men, it being understood that the material, intellectual and educational benefits to young men shall be fostered primarily by Catholic centers, and the spiritual, through the formation and encouragement of parish Sodalities.

Each member volunteered to seek appropriations from the societies in his particular organization for the purpose of starting a puplicity fund.

Inquiry was to be made to discover other similar organizations, if any, to the end that they might be invited to become members of the council.

The council adjourned to meet again at St. Louis, on June 6 and 7, 1917.

The second meeting of the National Council of Catholic Young Men's societies was postponed from June 6 and 7 to June 11 and 12. At this meeting it was decided to begin at once to organize a Catholic young men's association, whose aims and plan of organization were expressed in the following preamble:

Preamble.

The aim of the association:

The aim of the Catholic Young Men's association is to supply a national and unified body of Catholic young men to promote the material, intellectual, spiritual, moral and social welfare of the Catholic young men of the United States: First, by bringing to them opportunities for self-development and co-operation. Second by utilizing every available resource of the community for their interest. Third, by offering itself to be used by the community and by the hierarchy and clergy in cooperative service for young men. Fourth, by promoting co-operation and mutual helpfulness on the part of the Catholic young men themselves.

Plan of organization:

The Catholic Young Men's association is to be a new and independent society inviting into its membership: First, all existing Catholic young men's associations, which, together with their governing bodies, shall have conformed with, and pledged themselves to abide by the constitution of the association. Second, such new units as shall be formed in compliance with the provisions of this constitution. Third, any Catholic young man of good standing who shall affiliate himself to this association and subscribe to the constitution thereof. The association will therefore enlist the membership of existing societies and associations for young men, without, however, interfering with or curtailing their local or special activities, except in so far as they themselves may desire to merge into such a national Catholic young men's association.

Method of Operation:

The work of the Catholic Young Men's association in each locality shall be in the hands of a board of directors elected by the voting membership, said board of directors to construct an adequate program for such sorts of service and activity as are required by the needs of Catholic young men of the city, especially as hereinafter stated. The board will in turn delegate certain parts of the work to committees chosen from the general membership of the association. The board will be the source of initiative and action, framing for the whole association the policies which are to be put into effect through the committees. It will assign to the several committees the distinctive forms of work which the association is organized to promote. The active force of the association will be the entire membership welded together for the common service and good.

The National Organization:

The local centers retaining their individual autonomy in the management of their separate affairs will be united together in a national association. The governing board of this national association will consist of directors chosen by the vote of the local associations. This board will be the source of initiative, organization, policies and development through its suggestions to the local associations. It will create national committees to carry out the distinctive forms of work which the association is organized to promote, and to help the local associations to systematize and coordinate their activities.

The Scope of the Work:

While every activity tending to develop the highest ideals of Catholic manhood and to aid Catholic young men to realize these ideals will come within the scope of the Catholic Young Men's association, it is to be understood that the material, intellectual and social benefits to young men are to be fostered primarily by the establishment and management of Catholic centers and that their spiritual interests are to be promoted through the formation and encouragement of parish Sodalities organized according to the true Sodality ideal.

The national council of Catholic Young Men's societies composed, as before stated, of the presidents of Catholic societies, will act as directors of this association, sending to the national associations an invitation to expand the board of directors by electing proportionate representation from their own body. It was decided by this board of directors that the first work of the Catholic Young Men's association would be to look after the spiritual welfare of the Catholic soldiers by adopting the practical and simple plan suggested by a Sodalist in the Queen's Work.

It will be remembered that this Sodalist was a supply officer in one of the Pennsylvania regiments at the border. He organized the Catholics of his entire regiment on the lines of the Sodality, himself acting as prefect and appointing a consultor from each of the fifteen companies of his regiment. Each of these consultors was instructed to get in touch as quickly as possible with all the Catholics of his company. The prefect then consulted with the chaplain and ascertained the time of Mass and other services. He called a meeting of the consultors, gave them the information he had received, and instructed them to go back to their companies and see that every Catholic soldier was on hand at the time appointed. In this way a great many young fellows were brought regularly to their duties who had been careless at home. This same simple and practical method of organization could be extended to the entire army under the direction of the Reverend Chaplains. At the same time, through these prefects and consultors, acting as secretaries, a complete roster of all the Catholic soldiers might be obtained and forwarded to the office of the Catholic Young Man's association, which for the present will be located at 1505 Arch street, Philadelphia, Pa. Letters will also be sent to the heads of the various Catholic associations that are engaged in work for the soldiers, to ascertain just what they are doing, so as to be able to cooperate with their efforts and to avoid duplication and conflict.

A publicity fund will be gathered to make known the ends and purposes of this association, and national bodies of Catholic young men will be invited to associate themselves as soon as possible with the movement. The purposes of the Catholic Young Men's association have been explained in detail in former issues of The Queen's Work, and its general principles and method outlined there. The zeal, earnestness and sincerity of those who are entering upon this promising movement to associate and unify our Catholic young men's societies give promise of solid and thorough achievement.

UNITY IMPOSSIBLE.

One must be truly an optimist to look forward to a reunion of the Protestant sects. Indeed the word, reunion itself, is a misnomer, for it supposes a preexistent union. There never was a united Protestantism; its very germ was separatist.

The doctrine of private judgment, if it means anything, sets forth that men individually may believe what they wish. The rejection of all authority is a fundamental tenet of the sects. Even in any particular sect sameness of belief makes it necessary for the individuals to give up their own alleged right of interpreting the Scriptures according to individual lights. In the very nature of things there can be no union without submission to a lawfully constituted authority and a belief in an infallible head.

It is not surprising, therefore, to witness the failure of the project to unite the northern and southern branches of the Presbyterians. At its recent convention, the southern branch declined the union, alleging among other reasons, that the northern branch is teaching error. It asserts that the "Presbytery of New York has persistently continued to license for the ministry those who have denied many of the cardinal points of the doctrine of Presbyterianism."

Yet the search for unity is promising, for it enforces upon men the conviction that the Christian church is by its very nature one and that unity can subsist only in an infallible church with an infallible head.—Boston Pilot.

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From a Nun in the Philippines.

Sister Micaela Cuenca of the congregation called Companions of the Blessed Virgin Mary, has the interests of a school at Higan, Moro province, Mindanao, very much at heart. She asks us to publish her letter in the hope that it will arouse sympathy for her needs:

"I have recently been appointed superior of a small community which is in charge of the Girls' Catholic School here.

"We are in the second year of our new mission among the Moros and Filipinos, who have very little knowledge of our holy religion.

"In order to preserve the Christian faith of the future generation, which entirely depends upon the young, we must raise the standard of our school. We must give these ignorant yet proud people a good school building with well-equipped classrooms. We must make its surroundings attractive and healthful. In short there is a multitude of works we must undertake to attract the attention and the hearts of these young girls.

"They are the hope of the mission, for once well grounded in Catholic principles they will insure the safety of another generation. Good reasoning, therefore, sanctions the enlarging of our school."

ESTABLISHED 1889.

THE INTERMOUNTAIN CATHOLIC

In vain will you build churches, give missions, found schools—all your works, all your efforts will be destroyed if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic Press. —Pope Pius X.

Published in Salt Lake City, Utah, every Saturday by the Intermountain Catholic Publishing Company, 515-517 McIntyre building.

RT. REV. JOSEPH S. GLASS, C. M., D. D., President.
J. LEO MEEHAN, Manager.

Subscription rate, $2.00 the year in advance.
Advertising rates on application.
Entered at the Salt Lake postoffice as second class matter.

THE INTERMOUNTAIN CATHOLIC is the official organ of the diocese of Salt Lake and is the only Catholic journal in the intermountain country. It is widely circulated through the states of Utah, Nevada, Idaho, Montana, Wyoming and Colorado.

Reliable business firms are urged to consider the value of this paper as a medium for reaching thousands of Catholics throughout the entire Rocky Mountain region. Its Catholic readers are urged to patronize the advertisers who contribute to the support of their church paper.

Correspondence is solicited from the Reverend Clergy, from officers of Catholic societies and others who are interested in the welfare of the paper. All items of news will be gratefully received.

MAKING DEMOCRACY SAFE.

STRIPPED of all minor differences the issues between the nations engaged in the world war have been reduced to the single one of democracy against autocracy. While no two of the nations which claim to be warring on behalf of democracy have the same definition for the term there seems to be a tacit understanding that democratic government, whatever the formal structure may be, is government by the will and consent of the governed and for the people, not for an individual or class. Only such conception of democracy is practicable as has its limitations in the immutable laws of justice and morality.

Democracy is not an end. It is method of government. Without intelligence democracy will make a more fatal failure of government than autocracy. The only foundation of virtue is religion, and without the restraint of religion people may be the greatest of all tyrants. This fact outstands in the face of history. The spirit of insubordination and disorder that can pervade a democracy is opposed to all fixed rules and to all permanent order. Without fixed rule and order there is no guarantee of liberty, there can be no solid good in the state. The natural rights of the individual are as sacred from the tyranny of a popular majority as from an autocrat. Government by whim and caprice is not democracy. Though God is the Supreme Autocrat of the universe the people cannot dethrone Him and abrogate His moral laws. The laws of morality were not enacted by the people and they cannot be repealed by a representative assembly or by the initiative and referendum.

Democracy vests ultimate sovereignty in government in the people and vests in them the right to do politically what they will. But they have no right to will what is morally wrong. That wrong and injustice can exist under governments that claim to be democratic may be witnessed by the conditions of the church in France, Mexico and Portugal, nominally republics, and Italy, with democracy under the form of a limited monarchy.

The church is a society which derives its rights and authority and those of her ministers directly from God and not from the state. She has been long established in these countries. Her ministers have been the most loyal, most moral, most lawabiding and industrious citizens. They have done more for the common weal than any other class. The church has acquired property in these countries to which she has legal title. These property rights were honestly acquired, it is not always the case of properties held by certain protected societies and individuals. Some of these properties were held by the church for long ages and were paid for many times in service to the public. Yet we have seen her despoiled of her property rights in defiance of the fundamental laws of constitutional government of these countries.

She has been denied the right that other societies enjoy to regulate her own affairs, to make rules for her members and to enforce them in a manner that does not conflict with the laws of the state or the civil rights of her members. Bishops and priests have been denied the common rights of ordinary citizens. The right to hold property, to receive such by gift and inheritance, or to dispose of it, has been taken from them. They have not been allowed to pursue happiness like other citizens in their own way by a common life in a monastery which they are members of the order built and paid for. They have not only been robbed of the fruits of their labor, but even forbidden to labor. Their personal liberty has been infringed on by prohibiting them from wearing dress indicative of their calling, while every other citizen has the right to dress as he wills, provided he does not offend against common decency. Bishops and priests have been unjustly imprisoned or expatriated from their fatherland.

There are wrongs which are today being perpetrated under democratic government and those guilty of the wrong claim to act in the name of democracy. These wrongs are contrary to the very spirit of democracy and violate the inalienable right to life, liberty and the pursuit of happiness. The autocrat will cite these wrongs as proof of the failure of democracy, that the people cannot be entrusted with government. We know these wrongs though existing under democracy, are not the expression of a popular will, but the work of an autocratic faction. In the name of true democracy this faction should be deposed. It should be shorn of the power it has fraudulently obtained and tyrannically wields.

The majority of the people of France, Mexico, Portugal and Italy are Catholic. If they are true democrats, as well as loyal Catholics, they cannot fail to see that persecution of the church in their name is not democracy. President Wilson says that this war is being waged "to make the world safe for democracy." If successful, can the rights of the church be overlooked in the discussion of peace terms? Democracy cannot be safe, civilization cannot be safe under a plan which will permit the persecution of the church, the majority of whose members live under democratic institutions and which has been the founder and preserver of modern civilization. Democracy can be safe only when the people in their political capacity do the will of God and observe His laws. Democracy is said to be on trial in this war. When the war is over democracy will face a greater trial.

GET THEM ACQUAINTED.

IN an excellent paper entitled "A Layman's Thoughts on the Mixed-Marriage Problem," recently contributed to the Ave Maria by Frank H. Spearman, the novelist, he remarks:

"I have become convinced that mixed marriages for our young people are, for the greater part, wholly unnecessary, and that many of them now take place solely because of the lack of a little reasonable effort on the part of those directly and indirectly concerned."

He suggests that short altar-talks on the perils of mixed marriages be given more frequently. Then if such a union is nevertheless contemplated, that the Catholic concerned should show more courage and firmness in insisting that the non-Catholic party should examine the church's claims.

What Mr. Spearman urges most strongly, however, is that our Catholic young people should become so well acquainted and so well satisfied with one another that the mixed-marriage danger will be reduced to a minimum. With this object in view he urges that the youths and maidens who attend our colleges and academies should be given while there more frequent opportunities for social meetings.

"Mr. Spearman's suggestions, particularly the last, are no less praiseworthy than practical," observes "America." "To the staunch Catholic one of the saddest spectacles of our times is the increasing frequency of mixed marriages. Almost every week we learn of convent-bred girls becoming the brides of Protestants, and we hear almost as often that a graduate of a Catholic college has chosen as his life partner one not of his faith. Yet if that Catholic youth and that Catholic maiden had only enjoyed frequent opportunities while at school of meeting each other we should be reading perhaps in due season of a thoroughly Catholic wedding, celebrated 'with a nuptial mass yesterday morning at 9 o'clock, at which the newly plighted couple received Holy Communion.' How much pleasanter to Catholic ears that description sounds than does a column giving a florid account of how 'Miss Agnes Sullivan, a graduate of St. Mary's Academy, was married last evening at her home to Mr. Luther C. Smith, Harvard, 1912, the Rev. Father James O'Brien performing the ceremony at an altar beautifully decorated with Easter lillies, which was erected in the parlor."

The lack of opportunities for social meetings of Catholic young people has become proverbial. The young men complain that most Catholics are notoriously unsociable. The other day we heard a Catholic young man on the threshold of bachelorhood tell how he had lived in a certain parish for nine years without having become acquainted with any Catholic families. He was alone in the city and was most anxious to meet congenial people of his own faith. One time a Protestant young lady, a neighborhood friend from his home town, came to the city for a short stay and he entertained her. One evening this young lady went to a Bible meeting or to some similar gathering in a Protestant church, and it devolved upon him to call for her at the end of the meeting. Arriving at the church just as the meeting closed, a gentlemen with a friendly smile gave him the "glad hand." In five minutes he was made to feel at home.

Naturally this particular young man was greatly surprised. On the occasion of his first visit to a Protestant church he was cordially treated, whereas in the parish to which he had belonged for nine years, he was still a stranger. He appreciated the fact that a Catholic church is no meeting house, no place for an exchange of social courtesies, but withal the conduct of those of his own faith contrasted unfavorably with that of these Protestant people.

Viewing the matter from the standpoint of mixed marriages, is looking at it objectively, without taking into consideration the subjective element. Even if there were no danger of mixed marriages, an effort ought to be made to make things pleasant for the young people. Marriage is their vocation, but marriage itself does not insure happiness or perfection; it depends upon the proper co-operation of two individuals. "Let them get acquainted" and find desirable and worthy partners.—The Echo, Buffalo.

Among Catholic Poets

LOUISE IMOGEN GUINEY

We associate the name of Louise Imogen Guiney unconsciously with those of three other great Catholic women of our own day whom we find in the fields of literature of both prose and poetry—Katherine Tynan, Katherine E. Conway and Agnes Repplier's—Miss Guiney, the only child of Gen. Patrick R. Guiney, was born in Boston, received her academic education at a convent and when just past 20 published her "Songs at the Start," later followed "Goosequill Papers," numerous essays and poems. She has traveled extensively, she is a frequent contributor to such magazines as Harpers, Scribner's and America.

To Honor

That I have tracked you from afar, my crown I call it and my height;
All hail, O dear and difficult star! All hail, O heart of light;
No pleasure born of time for me,
Who in you touch eternity,
If I have found you where you are, I win my mortal fight.

You flee the vale; I therefore choose summit and solitude for mine,
The high air, where I can not lose our comradeship divine,
More lively here, to wakened blood,
Sparse leaf and hesitating bud,
Than rosaries under valley dews for which the dryands pine.

Spirit austere! lend aid; I walk along inclement ridges too,
Disowning toys of sense, to balk my soul of ends untrue.
Because man's cry, by night and day,
Cried not for God, I broke away,
On, at your ruthless pace! I'll stalk, a hilltop ghost with you.

Private Theatricals

You were a haughty, Polly,
(That was in the play),
I was the lover melancholy;
(That was in the play),
And when your fan and you receded,
And all my passion lay unheeded,
If still with tendered words I pleaded,
That was in the play!

I met my rival at the gateway,
(That was in the play),
And so we fought a duel straightaway;
(That was in the play),
But when Jack hurt my arm unduly,
And you rushed over, softened newly,
And kissed me, Polly! truly, truly,
Was that in the play?

Gloucester Harbor

North from the beautiful islands,
North from the headland and highlands,
The long sea-wall,
The white ships flee from the swallow;
The bay-beams follow and follow,
Glitter and fall.

The brown ruddy children that fear not,
Lean over the quay, and they hear not
Warnings of lips;
For their hearts go a-sailing, a-sailing,
Out from the wharves and the wailing
After the ships.

Nothing to them is the golden
Curve of the sands, or the olden
Haunt of the town;
Little they reck of the peaceful
Chiming of bells, or the easeful
Sport on the down;

The orchards no longer are cherished;
The charm of the meadow has perished;
Dearer, aye me!
The solitude vast unbefriended,
The magical voice and the splendid
Fierce will of the sea.

Beyond them, by ridges and narrows
The silver prows speed like the arrows
Sudden and fair;
Like the hoofs of Al Borak the wondrous,
Lost in the blue and the thund'rous,
Depths of the air;

On to the central Atlantic,
Where passionate, hurrying, frantic,
Elements meet,
To the play and the calm and commotion
Of the treacherous, glorious ocean,
Cruel and sweet.

We do not know who "T. E. B." is, but we feel the waters of real Baptism flowed over the head from which proceeded the following lines on:

The Price of Blood

Th shadows lead the sun all-bleeding to the west,
The last drops of his lifehood to outpour;
And evening, Judas-like, remorse in her dark breast,
Flings down her silver stars on heaven's floor.

Black Misery in Dacco.

Rev. Ambrose Meyer, O. C. D., of Tangassery, Quilon, British India, has reached a very low ebb in his finances. Living among the poorest of the poor, he appeals not for himself, but for the starving Christians around him. He describes conditions in forcible words:

"Without money we can do absolutely nothing, not even convert a single pagan. I have sold this last year all my pieces of furniture one after another and all my vestments. Now my house is like a grave and my boxes empty. Even with this sacrifice I have no money for several crying needs in my parish.

"I am just now going from house to house taking the census of my parish. How to describe the black misery of a great many homes! It is beyond expression and belief and one would think it impossible to bear. Poor people! May God comfort them!"

"The best parishes in the United States today are those parishes which contribute most generously to missionary work. The best Catholic homes in the land today are those homes in which some sacrifices are made for the missionary conquest of heathen land."—Bishop Canevin, Pittsburgh.

Fr. S. Lesaint, O. F. M., of Canton, China, says: "The schools for boys and girls are a heavy charge on the mission, but what can we do without them? I dare to hope that good friends are going to help us form these little children so that they may become the founders of good Christian families."

QUESTION BOX

Readers — Catholic and non-Catholic—are invited to submit questions to this department when they are in doubt on some point of religious doctrine. Questions should be addressed to "Question Box," care of Intermountain Catholic, and should be stated as briefly as possible.

Tell me something of the four Evangelists. When did they write?

The evangelists were Matthew, Mark, Luke and John. Matthew, one of the twelve Apostles, was a publican before Christ called him. As a publican he had been known as Levi. He wrote about six years after Christ's ascension and was the first of the evangelists. He wrote in Hebrew or Syro-Chaldaic, spoken by the Jews of that time. The original has been lost. In the Apostle's own lifetime, St. Mark, according to St. Jerome, was the disciple and interpreter of St. Peter, chief of the Apostles. He wrote his Gospel about ten years after Christ's ascension, and Peter gave it his approval. Some authorities say that the original was in Latin, but most think it was in Greek. Like all the rest of the original Bible, the manuscript has been lost. Luke was a native of Antioch, capital of Syria, and was a physician. He was converted by St. Paul and became his disciple and traveling companion. He wrote in Greek, about twenty-four years after the ascension. St. John was the most beloved of Christ's Apostles. The Greeks call him the Divine. He was with Christ at the crucifixion, and his Gospel supplies many things that the others omitted. He wrote about sixty-three years after the ascension. His brethren in religion, having asked him to write, prayed and fasted, at his request, in preparation.

Were there ever more books in the Protestant Bible than in the Catholic?

The Catholic Church has told us what books are the Bible, i. e., what books have God for their Author. Without her divine guidance we would have no certainty on the question. The Catholic Church has preserved the Bible, she has put the Bible into our hands. From her Protestants have taken their Bible. Evidently they could not have more inspired books than actually existed. These have always been in the possession of the Catholic Church. It is impossible then for the Protestant Bible to have more books than the Catholic.

Can a Catholic man marry a Protestant woman who has been divorced, if the marriage had been before a Protestant minister; if before a justice of the peace?

So far as the Protestant is concerned a marriage is equally valid whether performed before a minister or a justice of the peace. Each has the same authority. The minister is not classed with a Catholic priest; nor does the law of the Church, forbidding any one who is baptized in the Catholic Church from being married except before a priest and two witnesses and withholding from them the sacrament of matrimony, apply to Protestants who have been baptized.

In the given case if the woman had been baptized, even in some Protestant church, she receives the sacrament of matrimony and such valid marriage may not be dissolved by any human power. Even though she has been divorced by the civil law for any cause whatsoever, the marriage in the eyes of God is binding so long as her husband lives. "He that shall marry her that is put away committeth adultery." If the woman and the man, whom she married, had never been baptized, even then the contract was binding until death. But in such cases if one becomes a Catholic an dthe other, because of this fact, refuses to live in peace, "a brother or sister is not under servitude in such cases." (I Cor. VII, 15.)

What is meant in history by the "Inquisition," and why do non-Catholics criticize the Catholic Church on its account?

The Inquisition in the Catholic Church is a tribunal for searching out and condemning offenses against the canon law, and having the offenders punished by the civil power. Since the time of Pope Sixtus V, at the close of the sixteenth century, the chief authority of the inquisition is in the hands of cardinals who form the congregation of the Holy Office. The Roman inquisition is noted for its mildness toward those who come under its rulings. In Spain the inquisition was established in 1481, in order to counteract disturbances caused by heresy and apostasy. It was a civil institution, although the examiners were ecclesiastics. It often was censured by the popes for its severity, and was finally abolished definitely in 1820. Anti-Catholic criticism is mainly directed against the Spanish inquisition on account of its spirit of excessive severity and intolerance, although the same spirit was manifested in Protestant countries and by Protestant leaders.

Did Moses die a natural death?

He died peacefully at the age of 120, after blessing the tribes of Israel. (Deut., chapters 33 and 34.)

Don't Be a Slacker.

A good deal is heard just at present about "slackers." The term applies to those able-bodied young men who show unwillingness to serve their country when the edict has gone forth that they are needed.

It might be stated that there are "slackers" in every community besides the soldiers who refuse to be soldiers. The Catholic church is calling loudly for zealous individuals to step forward and protect her interest in foreign lands, those same interests being vested in the hands of a few struggling missionaries. The poor, almost entirely, up to this time have sustained apostolic work out of their hard earnings. It is now time for the rich to relieve the strain and stress of the religion they profess, and not to do so is to place oneself in the "slacker" class.

Wenchow a Progressive Mission.

Wenchow continues to keep well to the front in the march toward Christianity. Each year, for the past sixteen years, about one hundred and fifty adults have been baptized in the city church alone. The district near the city grows correspondingly, and the Lazarists have all they can do to keep pace with the ever increasing flock of converted souls.

Fr. Cyprian Aroud states that he has thirty-six schools and one hundred and seventeen chapels under the care of native teachers and catechists. These vital works are crying loudly for more European religious, but such are not forthcoming, nor can they be expected to do so for some time to come.

A capable school teacher in Wenchow gets about $25 (American money) a year, and the good he performs is incalculable. With new centers continually coming into the church, Wenchow should at least be well supplied with native teachers.

MONTANA CATHOLIC NEWS

Recent Events in Catholic Circles of the Helena and Great Falls Dioceses.

College Sunday Is Observed in Butte

Butte, July 3.—Sunday, July 1, was observed as College Sunday in all the Catholic churches of Butte. On this day each priest preached a special sermon on education and the needs of education of the younger generation at this time.

It is felt that America may profit by the experiences of England, who has sent all the men of military age to the war and has paid little heed to the education of the younger generation. It is fitting that young men eligible for high school or college courses apply themselves to the continuance of their education that they may be the better fitted to serve their country and themselves at a later time.

Statistics show that since the outbreak of the war three years ago 60,000 doctors have given up their lives and at the present time there is an average of but one doctor in England for every 15,000 inhabitants. This would not be the case had there been a movement on foot to instill into the minds of the younger generation the need for education more at this time than at any other time.

Doctors, engineers, aviators, in fact, all intellectual training underlying success in modern progress in the various professions offer great opportunities at this time.

This matter was fully discussed in the Catholic churches on Sunday and the advantages of the education to be received at the Mount St. Charles college in Helena were presented by all the priests.

Bishop Carroll Speaks

Helena, July 5.—Bishop John P. Carroll of the Catholic diocese of Helena delivered the address at the Fourth of July celebration held at the Broadwater grounds in honor of the members of the Second Montana regiment, under the auspices of the Helena Commercial club. The Declaration of Independence was read by Mrs. H. L. Sherlock. The program took place in the afternoon.

Enroll Our Soldier Boys.

Would it not be a wise and prudent act on the part of our Catholic soldiers now that, at last, the dark clouds of war overhang our fair land and they know not the moment they may be called upon to give up their lives to save their country's honor, to make some special provision for the eternal welfare of their souls?

Why not enroll their names as ordinary, special or perpetual members in the Society for the Propagation of the Faith so that they will share in the merits of the prayers, sufferings and good works of the great missionary army of our Lord and Savior Jesus Christ? Fifteen thousand missionary priests who depend for their maintenance upon the society, are obliged to say one Mass annually for all its members, and we know for a fact that they offer up many additional holy sacrifices voluntarily out of pure gratitude for the assistance rendered them.

An ordinary membership may be secured by the payment of 60 cents a year; a special membership requires the annual payment of $6 and entitles one to enroll the names of nine others besides himself (these may be living or dead); a perpetual membership calls for an offering of $40, either in one payment or in instalments during the period of one year.

Child Stealing in Tonkin.

While petition after petition is sent out from the nuns in China asking us to help support the thousands of abandoned babies gathered in asylums, word comes from Tonkin strangely enough relating that the crime of child stealing is much in vogue there. Such extremes are surprising, but none the less true.

Fr. Cothonay writes that he has just received three girls from the police who had seized them from an old woman about to sell them in China. In short, the wholesale destruction of girl babies in the latter place has actually created a deficit in wives, and young men of fairly good circumstances pay as high as thirty or forty dollars for Tonkinese maidens. This has set unscrupulous persons to stealing young girls for the purpose of selling them, and the police and the priests are striving to stop the infafous traffic.

Eleanor Donnelly—The Singer of Pure Religion

Thomas M. Schwertner, S. T. L., in the June Catholic World.

There was just one thing about her going that we, who knew her intimately and well, are certain she would not have approved—and that was the honor which was paid her in the Cathedral of SS. Peter and Paul, Philadelphia, on Friday morning, May 4, when Archbishop Prendergast, in the presence of Bishop McDevit of Harrisburg and scores of priests and religious, gave the final absolution over her poor wasted body. Not that she would have spurned the prayers which the big-hearted Mother Church offers up for "those who have gone before," nor the tribute of loving remembrance and affectionate regard of countless friends, but she never sought honor in life nor in death. The rest was entirely after her own heart's desire. Death came to her on April 30, when the Church was celebrating the feast of St. Catherine of Siena, whose name she had taken upon entering the Third Order of St. Dominic.

All in all there has not been a lovelier career in American Catholic literature, one more prolific, helpful and inspiriting, than that of the Poet of the Pure Soul, as Eleanor Donnelly was often called. She has enriched our religious literature abundantly. It would be rash to place her amongst the so-called great writers of our language, but we may safely acclaim her a poet whose ideals in life and song are lofty enough to dazzle the eyes of a critically appreciative world. Her work won approval in her own lifetime, and it is certain that the years to come will not diminish her reputation. She wrought nobly and well with the great talents she had received, and men will long hold her name in benediction as a religious poet whose sound, sweet influence has gone far to counteract the false, strident mysticism of the day.

Contract Is Awarded for New Gymnasium

Helena, July 5.—A contract has been given for the erection of a large gymnasium as an addition to the Mount St. Charles college. The Prospector, the college's official publication, gives the following statement referring to the erection of a gymnasium:

"The bishop of Helena (Bishop John P. Carroll) recognizes the value of athletics and of a gymnasium in promoting the physical welfare of his students. As the nation now needs the best type of manhood, Bishop Carroll is opportunely providing the means for the students of Mount St. Charles college to attain the realization of the adage: 'A Sound Mind in a Sound Body.'"

Foresters Will Aid Members in Service

Anaconda, July 5.—Under a recent ruling from the head court of the Catholic Order of Foresters at Chicago, any member of the order in the United States or Canada who was a member prior to June 1, 1917, and who enlists in the federal service during the war, shall retain and hold his membership in the order with the same effect as if he had not entered into the military or naval service, provided he complies with the rules of the order in all other respects.

Mount Haggin court No. 629, of this city, has decided to go still further and has arranged to pay all other dues for members who have or will enlist, out of the local treasury. At the last meeting the local court also donated $100 to the Red Cross fund.

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THOUGHTS ON MARRIAGE

By THE REV. BERNARD X. O'REILLY.

From the beginning the Church knew and taught that marriage is a Sacrament and that the only way for Christians to be joined in lawful wedlock was through the reception of a Sacrament. In the Christian dispensation the natural marriage contract and the Sacrament are inseparable and indissoluble. By virtue of Christ's legislation the consent to marriage produces its peculiar Sacramental grace. Where the contract is properly entered into the Sacrament is effected. Concerning the real essence of the Sacrament and its minister there was not such unanimity of opinion.

The proposition that marriage is contracted by a mutual and expressed consent has been a fundamental proposition from the first. This would implicitly contain the doctrine that the contracting parties are themselves the ministers of the Sacrament. In apparent contradiction it was emphasized that the contract must be made with the blessing of the priest and the approbation of the Church, else it would bring a curse rather than a blessing. This would indicate that the priestly blessing conferred the grace and therefore the priest is the minister of the Sacrament. Melchior Canus, who died in 1560, was probably the first theologian who distinctly taught that the priest was the minister of the Sacrament of marriage. He admits that a valid marriage may take place without the blessing of the priest, but that it would not be a valid Sacrament. He appeals in support of his opinion to Saint Thomas Aquinas and some of the early Fathers.

Essence in Consent.

The opinion of Saint Thomas does not in the least sustain Canus, but rather flatly contradicts him. While the Angelic Doctor attributes too great an influence on the essence of marriage to the blessing of the priest in one passage of the Summa which Canus quotes, he makes it clear in a later work that he does not mean that the essence of marriage is to be found in the blessing of the priest, but rather in the mutual consent of the contracting parties. To quote the words of Saint Thomas: "Marriage, therefore, inasmuch as it consists in the union of man and woman, who propose to beget and rear children for the glory of God, is a Sacrament of the Church; therefore the contracting parties are blessed by the ministers of the Church. And as in the other Sacraments something spiritual is signified by an external ceremony, so here in this Sacrament the union of Christ and the Church is typified by the union of man and woman. And as the Sacraments effect what they signify, it is clear that the persons contracting marriage receive through this Sacrament the grace by which they participate in the union of Christ and the Church." From these words it is evident that Saint Thomas holds that the power which produces grace in the Sacrament of marriage is the union of man and woman, not the blessing of the priest.

The same is true of the Fathers whom Canus tries to bring to his support. He quotes from Peter de Palude. This Father plainly states that "it seems that one who contracts marriage in the state of sin does not sin, although the contract of marriage consists in the mutual consent which the parties mutually express; this consent confers the Sacrament, and not the priest by his blessing, he only confers a Sacramental." Further on the same Father says: "Its essence therefore can exist without the priest, not because it is a necessary Sacrament, but because its efficacy does not come from the minister of the Church." These passages are so clearly opposed to the opinion of Melchior Canus that it is difficult to understand why he should have quoted this Father in defense of his opinion.

Clandestine Marriages.

The expressions of practically all the Fathers and of Papal letters do not support the opinion of Canus. While many of these state that marriage without a priest is unholy, wicked and sacrilegious, they do not say that marriage contracted without the presence of a priest is invalid. The Council of Trent says precisely the same thing, namely, that "the holy Church of God has always detested and forbidden clandestine marriages." This statement does not deny that such marriages are necessarily invalid.

While the opinion of Canus had many defenders among theologians it is today rejected as false by all Catholic theologians. The opinion was used by subservient Catholics and court theologians to warrant the secular power in making laws concerning the validity of marriages and impediments. They were actuated by the logical consequences of such a doctrine that if the Sacrament consisted in the priestly blessing then contract and Sacrament should be separated. As contracts affect social and civil life they are subject to state authority. This would justify a state in passing on the validity of marriages as a matter of public welfare. In the middle of the last century it was attempted by some theologians to prove that the Sacrament of Marriage is only something added to the contract and therefore should be separated from it; that the Sacrament consists only in the blessing of the priest. This proposition was condemned by Pius IX. in the Apostolic letter of the 22d of August, 1851. All propositions or theories which would attempt to separate the Sacrament and the contract have been condemned in the Syllabus and must be rejected by all Catholics. The Catholic doctrine is plainly expressed in Encylclical of Leo XIII. He says: "It is certain that in Christian marriage the contract is inseparable from the Sacrament; and that, for this reason, the contract cannot be true and legitimate without being a Sacrament as well. For Christ our Lord added to marriage the dignity of a Sacrament, but marriage is the contract itself, whenever that contract is lawfully made. Hence it is clear that among Christians every true marriage is, in itself and by itself, a Sacrament; and that nothing can be farther from the truth than to say that the Sacrament is a certain added ornament, or external adjunct, which can be separated and torn away from the contract at the caprice of man."

The Catholic doctrine on the essence of marriage and its minister is quite clear. That the mutual consent of the contracting parties to take each other for man and wife is the essence of the Sacrament has been the constant teaching of the Church. Since the contracting parties make what is the essence of the Sacrament they are themselves its minister.

Literacy Test Evaded.

The literacy test for immigrants went into effect on May 1. The United States was then at war. The labor market was bare. From every farm in the nation there came, as for months there had come, appeals for men. Yet the Congress, overriding the President, raised a bar to exclude workers from land, thus crippling agriculture and upholding the hands of our enemies.

In three weeks the consequences of this act became apparent. Farm laborers from Mexico, men and women, strong, competent, willing to work, needed to sustain our arms and to fill the storehouses of our allies with food, were turned back at the border. They were wanted here; they wanted to come here, but the United States excluded them because they could not read!

The department of labor has found means to evade the law for the present. It has construed the paragraph conferring on it power to "issue rules and prescribe conditions, including exaction of such bonds as may be necessary, to control and regulate the admission and return of otherwise inadmissible aliens applying for temporary admission," as authority to suspend the literacy test, the contract labor clause and the head tax provision. Mexican farm laborers will be allowed to cross the boundary, pledged to engage in no other calling and obligated to return to their country.

This arrangement is not satisfactory. It will lend to misunderstandings and to bad feeling. Its sole virtue is that it permits us for a time to use labor we need despite the enactment of Congress. But from it Congress may learn a lesson, and if the lawmakers who flouted reason will heed experience they may be brought to repeal an iniquitous, undemocratic and un-American law that was put on the books over the vetoes of three Presidents.—New York Sun.

'China's Soil Ready for the Seed,' Says an Irish Apostle.

Here is an opinion on China as a mission country which is given very much from our own point of view. Father Joseph O'Leary, it is true, was born in Ireland, but he was a recent visitor to this country and he sees the work to be done, no doubt just as our own young men would see it. Of course he voices the old cry of more priests and more chapels. Father O'Leary writes from Kashing, Chekiang:

"We are very busy here just now. This is my second year in China and I am glad to say that I can do almost all the missionary work—hear confessions, teach catechism and preach. I like the people very much, and I have great hopes that China may be, in large part, converted before many years. Our Catholics in the midst of pagans are holding their faith firmly. It is a sure sign that the soil is good for the missionary sower. We have many small chapels far away, and we can visit them only once or twice a year, yet even in those distant little chapels the lamp of faith is burning brightly, and Christ's sweet name is known and loved. It is a pity that we have not more priests, as a good many catechumens are coming in. For those new Christians, priests are much needed, as they are weak in faith and must be helped and encouraged.

"In one village, especially, there are a number of catechumens and a catechist is instructing them. We have one difficulty, that there is no chapel there. When the day comes for their baptism we will have no place to offer our mass of thanks to Him Who is blessing our work. We will say the mass in the private house of some Christian. That is the best we can do. Some day we hope to have a nice, small chapel built in the village; meanwhile we must pray to the Little Babe of Bethlehem to help us to get for Him a home better than the cold stable that He shivered in on the first Christmas night."

"Last Thursday a sick call came at half-past 10. My poor bull has rheumatism. I could not hire a cart near. The way was long and painful. I was obliged to yoke my poor animal. He did his best and I managed to reach the place by 1 o'clock. By that time the patient had gone to meet her Maker. Sick calls are frequent now, and they will continue to be so until summer, and I have about forty villages to visit. The offerings I get here can hardly suffice to meet my ordinary living expenses. To tell the truth, I am sadly in need of another bull to draw my poor cart so that I can make calls that are of some value. I can buy the animal I require for $20, and how much good can then be accomplished for the sick and dying. I feel sure someone will send me this amount."

Anton Lang, the "Christus" of Oberammergau's "Passion Play," has finally been called to the colors, according to a dispatch to the Berlin Tageblatt from Augsburg, Bavaria. Herr Lang hitherto has seen no service, although it has been reported repeatedly that he had been killed in the war.

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APPEALS FOR SONS FROM MOTHERS

St. Louis, June 25.—Copies of the Congressional Record containing a recent sermon of the Rev. John A. McClorey, S. J., of St. Louis university, have been received here. The address was inserted in the Record on request of Congressman W. L. Igoe of Missouri. It contains a stirring appeal to mothers to give up their sons at this time to the nation's cause. Father McClorey told the women whom he addressed that they must have the courage to make this great sacrifice, since loss of honor is more terrible to bear than the loss of a son on the battlefield.

Hour of Testing.

The Jesuit priest said in part:

"Now is the hour of testing. A crisis is at hand in your lives. Peace has gone. War is here. Your souls must change with this change; for better or for worse. Middling virtue which can get by unchallenged in time of peace cannot survive in time of war. It must either expand into heroism or sink into baseness. The alternative presents itself to many of you now. It is an inspiring alternative, fraught with the grand possibility of patriotic self-sacrifice. It is a fear-compelling alternate, carrying with it the other possibility of failure to rise to the occasion. You have the choice. Will you be worthy of the women of the Revolution and civil war who gave their sons, husbands, brothers and lovers, weeping yet smiling through their tears, broken-hearted yet grand-hearted, grieving to lose a man, yet proud of gaining a soldier?

"The women of Europe are gazing at you. Will you measure up to their heroic proportions? Their patriotic sufferings have been a splendor to your eyes. Will you radiate back to them a like splendor? The answer to this question rests with you.

Fruits of Martyrdom.

"It has become a truism that the blood of martyrs must moisten the roots of faith before fruit can glow upon the tree of religion. Is not the same true of the blood of soldiers, of the roots of a nation and the fruit of a genuine national greatness? The blood at the root gives the glow to the fruit. Suffering and greatness have seldom, if ever, been mutually dissevered either in the individual or the state.

"For instance, will not our imperfect sense of nationality be made perfect by the trials of this war? Will not doubtful loyalty be made to blush, repent and transform itself radiantly?

"In religion, martyrdom is not a slaughter but a triumph. In the state, patriotism unto the shedding of blood is not a calamity but an apotheosis. The mother of the seven Maccabee martyrs urged them to encounter death for their palms. Will any of our mothers hold back their sons from glory?

Columbia Also Mother.

"Let tenderness yield to magnanimity. You are a mother. But so is Columbia, and she has rights to the [illegible] as well as you. She has been in labor with us all that we might see the light of liberty, and what pangs! Do we owe her no return? We have been living on the fat of her land; some of us proscribed from our own land beyond the sea. Shall we have received without being willing to give?

"Besides, a dead backer of his country is a greater comfort to his mother than a live slacker. The one is a glorious memory for her, the other an inglorious reality.

"And what is there in the average life of a man with its 'tomorrow and tomorrow and tomorrow, creeping at its petty pace from day to day, often full of sound and fury signifying nothing'—what is there that should make a mother prefer it for her son to the splendor of a youthful military death for country? On the one hand she sees only a career of labor, amusement, trouble, grief, perhaps, wrong-doing, ending in decrepit old age; on the other hand an heroic oblation upon which 'the gods themselves throw incense.'

A Just Cause.

"Were this a war of conquest you well might hesitate. But it is a war of honor and self-defense. We have a right to course the seas. To maintain that right we ought to be willing to die. A barrier has been raised to obstruct us. We shall break through it, or at least be broken in the attempt. Our honor requires this much of us. Our fellow countrymen have been sunk. They cry to us for reparation from the deep. More of them will run the same risk; they ask Columbia to clear a path. And are we so secure at home from foreign aggression? Germany is by no means a conquered nation. We may soon become one at her hands if we sleep on. She has held England, France and Russia for nearly three years. Let us not exaggerate the importance of the late allied successes. And the submarine! And the possible defection of Russia; at least her disorganized condition! And Germany's united persistency! We must take the initiative now or probably rue our negligence later. If England had waked up in time prospects would be better. Let us learn from her that safety lies in immediate action.

"We are paying a debt of gratitude to France, the land of Lafayette. We are fighting to restore heroic Belgium and Poland. We may hope that Ireland will profit by our arms. In a word, the lessening of human suffering, the restoration and conservation of smaller states, the course of popular governments, our own rights, honor and safety are the motives of our entrance into the war. For this we have the solemn statement of our President. His word lends weight to the personal views of the case which we may have entertained. He has issued a call to arms. His authority is from God. We are safe in obeying. We are in the wrong if we do not. The President is weighted with a terrific responsibility; let us lessen its pressure by our loyalty. He prefers loyalty even to success. Your church urges you. Your archbishops encourage you. Your own sense of honor urges you.

"Do not say: 'War is terrible!' Lost honor is worse. Do not say: 'How can we fight if we cannot eat?' For the President has promised to whip food robbers into line. These ghouls who follow in the wake of war to plunder the brave will feel the iron hand of government. Therefore, give your sons. Nineteen hundred years ago One died for you. When He marched to the battlefield of Calvary, His mother, though broken hearted, did not say: 'Stay with me!' Your son goes today, probably to die for country. Can you summon enough courage to say 'Go!'"

THE CATHOLIC WOMAN

A Department Devoted Exclusively to Her Interests.

Edited by Ethel Bixby.

'His Saving Blood

The story may be found in legend lore,
That long ago when Christ was crucified,
And hung in mortal pain upon His cross,
The barren ground in reddest blood was dyed.

And wheresoe'er a precious blood-drop fell,
There bloomed a rose with petals crimson red,
Till all that stony hill—so legend goes—
Was changed into a fragrant flower bed.

Today I know these precious blood-drops flow
Each morning at our Calvary—the Mass;
And, bent in prayer, my sinful heart entreats
The same glad miracle may come to pass.

That He who in the days of long ago
Caused blossoms from the arid ground to start,
May pour His saving blood upon my soul,
And wake the sleeping roses of my heart.

—Thomas E. Blake, in Ave Maria.

Saints of the Week.

St. Elizabeth, Queen of Portugal. (July 8.)

St. Elizabeth was the daughter of Peter III, king of Arragon, and granddaughter of James I, surnamed the Saint. Her mother was Constantia, daughter of Manfred, king of Sicily and grandchild of the emperor Frederick II. This saint was born in 1271, and was given the name Elizabeth in honor of her aunt, Elizabeth of Hungary. Her birth re-established the friendship between her father and grandfather, whose quarrel had divided the whole kingdom. King James took upon himself the care of her education and inspired her with an ardor of piety above her age.

Her father succeeded to the crown and was careful to place most virtuous persons about his daughter, whose example might be to her a constant spur to all virtue. The young princess was of a most sweet and mild disposition, and from her tender years had no relish for anything but what was conducive to piety and devotion. At 8 years of age she began to fast on vigils and to practice great self-denials. She could bear no other songs than the hymns and psalms, and from her childhood, every day said the whole office of the breviary. Her tenderness and compassion for the poor, even at this tender age, made her b styled their mother.

At the age of 12 she was given in marriage to Dionysius, king of Portugal. That prince had considered her birth, beauty, riches and sprightliness of genius more than her virtue, yet he allowed her entire liberty in the practice of her devotions and exceedingly admired her extraordinary piety. Like Esther, her heart never found delight in the glory, riches and grandeur with which she was surrounded. All her spare time she spent in pious reading, or in working for the altar or the poor, and she made her ladies of honor do likewise. She found no time to spend in vain sports, recreations or in idle discourse or entertainments. She fasted three days a week, all Advent, from the feast of St. John the Baptist to the Assumption; all Fridays, Saturdays and eves of all feasts of the Blessed Virgin and the apostles.

Charity was a distinguishing part of her character. She gave constant orders that all pilgrims and poor strangers be provided with shelter and necessities. She visited the sick and served them.

Though King Dionysious was a friend of justice, a bountiful and compassionate prince, he was in his youth a very worldly man and committed abominable sins. The good queen used all her endeavors to reclaim him, grieving most sensibly for the offense toward God and the scandal given to the people. She soon softened the heart of the king by her sweetness, cheerfulness and constant prayer and after his entire conversion, he was the idol of the people.

Saint Elizabeth had two children, Alphonsus and Constantia, who was married to Ferdinand IV, king of Castile. Alphonsus, when grown up, married the infanta of Castille and soon after, revolting against his father, put himself at the head of an army of malcontents. Court flatterers made the king believe that his wife favored her son and he, whom jealousy made credulous, banished her to the city of Alanquer. The queen received this disgrace with patience and peace of mind and made use of the opportunity which her retirement afforded to redouble her austerities and devotions. The king admired her goodness and meekness and humility and shortly after called her back to court, where she was shown greater love and respect. Saint Elizabeth was always active and industrious in composing all differences between neighbors, especially in averting war, with the train of all the most terrible evils which attend it. She reconciled her husband and son when their armies were marching against each other, and reduced all the subjects to duty and obedience. She made peace between Ferdinand IV, king of Castile, her son-in-law, and Alphonsus de la Cerda, his cousin, and also between James II, king of Arragon, her brother, and her son-in-law.

After having reigned forty-five years, Dionysius was taken ill. Saint Elizabeth hardly left him during a long and tedious illness and after he expired, she immediately went to her oratory, where she consecrated herself to the divine service and put on the habit of the third order of St. Francis.

A war broke out between her son and grandson, and she resolved to reconcile them. Her friends endeavored to dissuade her from making the journey on account of the heat. The very news of her coming disposed both parties to peace. She went to her son, who was on the frontier, but arrived ill of a violent fever, from which she shortly died. She was buried with royal pomp in the church of the monastery of the Poor Clares.

GREENS MAKE TASTY DISH.

Many Wild and Cultivated Plants May Be Used.

Spring greens supply a tasty dish for the table at this time of the year when so little appeals to the palate. Many plants may be used in the preparation of this dish. The extension division of the Utah Agricultural college has prepared the following list of cultivated and wild greens:

Edible Cultivated Greens.

Swiss chard	Asparagus
Kale	Spinach
Chinese cabbage	Beet tops
leaves	Cultivated dandelion
Upland cress	Dasheen sprouts
French endive	Native mustard
Cabbage sprouts	Russian mustard
Turnip tops	Collards
New Zealand spinach	Rape

Edible Wild Greens.

Pepper cress	Dandelion
Lamb's-quarter	Marsh marigold
Sour dock	Wild mustard
Smartweed sprouts	Milkweed (tender sprouts and young leaves.)
Pokeweed	
Purselane or "pusley"	

* * *

Praise Others

"We meet with good people," writes Father Elliott in The Spiritual Life, "who rarely see anything to praise except when looking at themselves; or maybe (and these are pious creatures) they are afraid to praise people lest they puff them up with vanity. How different was the Apostle of the Gentiles. His epistles are full of praise, and such terms as 'my dearest' and 'my best beloved,' 'my joy and crown,' are met with everywhere. He is extravagant with his praise, so some of us would think. Neither should we fail to give praise for fear of causing vanity. I had rather surfeit a poor man than starve him. The vainglory left after praise is like the shiny soap on one's face after washing—better than dirt anyway."

* * *

May's Choice

"Which rosary will you have, my dear?"
And grandma held up two.
"I like the long one, but I'll take
The little one of blue."

But grandma said: "You'd better not;
The blue beads aren't so strong."
"You keep the big one," May replied,
"My penance never's long."

—Ave Maria.

OUR BOYS AND GIRLS

A Corner of the Paper Especially for Them.

Edited by Aunt Patricia.

Letters to Aunt Patricia should be addressed to her in care of the Intermountain Catholic, Salt Lake City, Utah.

A Swallow's Nest

One day in spring, the story runs,
When birdlings build a nest,
A tiny swallow sought and found
A charming place to rest.

And where, my children, do you think
The birdie stopped that day?
"Upon a pretty tree or bush,"
I'm sure you all will say.

But no: she flew right in a door
That opened from a hall,
Where hung a crucifix antique
Upon the smoak-stained wall.

Within her beak she held a thread,
Her nest's foundation strand;
And lo! her little feathered form
Went right to Jesus' hand.

And in and out the swallow flew—
The inn's most welcome guest—
Till in our Saviour's outstretched hand
There lay a pretty nest.

Now what to her were chilly winds
That swept the Tyrol land!
'Twas always safe and warm to her
Within that sheltering hand.

Ah, we, my children, like the bird,
When weary may find rest—
Not, like the swallow, in His hand,
But close to Jesus' breast.

—L. H. in Ave Maria.

Dear Nieces and Nephews—Aunt Patricia has had a busy and strenuous week. But it was a happy week, for it brought me a visit from a brother I had not seen for many a long year, and with him came his little son, David. One evening, just as I was closing up shop, in walked big David with little David clinging for all his young life to his father's protecting hand. I really believe little David was afraid of his Aunt Patricia, but wasn't for long. We were the best of pals before the evening was over. Well, my brother and his lad came from far New York to pay a short visit to their relatives in the woolly west, and Peggy and I were so happy to see them we couldn't speak for minutes. Brother David had some important business to attend to in California, so Davy, as we call him, was left with us. I'm terribly proud of Davy, at least I have been every day of the last week except one, and I have to laugh every time I recall that one awful day. On Sunday Peggy and I had invited a guest for dinner, an old-time friend of Davy's mother, by the way. She is one of these important personages who can tell you all about how to raise a little boy, and how to punish him, although she never had one in her life to practice on.

Well, the fatal Sunday arrived. Peggy dressed Davy up in his very best for the occasion, and brushed the pretty red ringlets just so, that our friend could not find fault with the lad's toilet. We knew his manners were perfect, so had nothing to fear about that. A little while before the lady arrived we let Davy go out to play, with all kinds of warnings not to spoil his clothes. When Mrs. Black came we couldn't wait to show off Davy, so I sent Peggy out to bring him in just as he was. Much to my humiliation she obeyed my orders to the letter, and brought him in "just as he was."

Half the ringlets were gone, the pretty new suit was ruined with mud, and when, to cover my confusion I told him to shake hands with his mother's friend, he put out a little wet hand, which held a toad. Wasn't that awful? When we demanded what had happened to his curls, Peggy announced that she had found him playing barber with the children of the neighborhood. We tried to make things go smoothly during the afternoon, but we failed utterly. We received instructions how to punish Davy, but we haven't done one of the awful things yet, and we never will. I fear Mrs. Black has a very bad impression of Davy and his bringing up, and will go off to some mountain retreat and write a big book on "How to Raise Little Boys." I hope not.

Your devoted
AUNT PATRICIA.

* * *

Breen, Colo.,
June 28, 1917.

Dear Aunt Patricia:

I received your holy picture. I thank you for it. We have a little colt—his name is Jerry. His mother's name is Fannie. I have six little chickens. I have three sisters and one brother. I help mamma in the garden and will write soon. From your loving niece,
MARY DENNISON.

Breen, Colo.
June 28, 1917.

Dear Aunt Patricia:

I received your picture and thank you for it. We have a little colt, its name is Tom. I will have some little chickens. I will write soon. Goodbye, from
EILEEN DENNISON.

Dear Mary and Eileen:

Your very welcome and newsy letters came today. I was so glad to hear from you again and all about the new little colts and chickens. I think Tom and Jerry are splendid names for them, and I hope you will have lots of fun with them this summer. I suppose your father will keep them until they are great big horses, and then they will be taking you all over the country. I am glad to hear you help your mamma in the garden, for it is a fine chance for you little girls to learn about the nice things that are raised for us to eat. I have a garden, too, with everything imaginable in it. Now, please write again to

Your devoted
AUNT PATRICIA.

LESSONS OF THE ALPHABET.

The author of "Golden Sands" reminds us of a number of wise counsels suggested by the alphabet. Our lives would surely be happy, as well as useful and meritorious, if we were always careful to avoid:

That undisciplined spirit, which carries everything to.—X. S.

Looking upon the possessions of others with—N. V.

Exulting over a fallen.—N. M. E.

Shirking all the difficult duties, and fulfilling only those that are—E. Z.

A haughty, repellent manner, which may be alphabetically described as—I. C.

Thinking that acquaintances have no good qualities, because at first sight we don't—C. N. E.

If our young readers can not make out all these maxims we confess we can not—C. Y.

—Ave Maria.

* * *

Presidential Pointers

Grant was christened Hiram Uylsses; Cleveland, Stephen Grover, and Wilson, Thomas Woodrow, the first name being dropped in early college life. W. H. Harrison was the oldest man elected to the presidency, and Roosevelt the youngest, Grant being the next youngest by six months. Cleveland and Wilson were the only President's married in the White House, and Cleveland's second daughter the only President's child born therein. Monroe's daughter (Mrs. Gouverneur), Grant's daughter (Mrs. Sartoris), and Roosevelt's daughter (Mrs. Longworth), were the only children of Presidents married therein, till the recent weddings of Jessie and Eleanor Wilson. Wives of Tyler, Wilson and Benjamin Harrison died in the White House. W. H. Harrison was father of the largest family, six sons and four daughters. Eight Presidents, Washington, Jefferson, Madison, Monroe, W. H. Harrison, Tyler, Taylor and Wilson were Virginians by birth. Six Presidents, Grant, Hayes, B. Harrison, McKinley and Taft, were Ohioans by birth.—Irish World.

NEATNESS MADE HIM SENATOR.

A former member of the United States senate says in the American magazine:

"The habit of neatness had grown upon me. I know now that it had a great influence on my entire future career. I got so that I couldn't bear the sight of a fly speck. When not waiting on customers I busied myself polishing glasses or scrubbing the counter. I saw to it that everying about the place glistened with its spotless cleanliness. We had big glass domes which we used as covers for cakes. I kept these so bright and shining as to excite comment by traveling men. One of my duties was to prepare the ham sandwiches. I carefully cut away all the fat; and people got to liking my sandwiches better than those served at other stations.

Through this habit of neatness this man won the start in life that ultimately landed him in the United States Senate.

Young Ladies' Sodality.

Next Sunday will be communion day for the members of the Young Ladies' sodality. During the summer months there will be no meetings or recital of the office of the Immaculate Conception after Mass. All members are requested to attend the 8 o'clock Mass on the second Sunday of every month and receive Holy Communion as usual.

Although Wichita has had a Catholic congregation since before its incorporation as a city nearly fifty years ago, and a diocesan see for more than thirty years, it did not give the church a priest until last week, when Edward Courtney, 452 North Emporia avenue, was given Holy Orders at Atchison by the Bishop of Leavenwarth.

THE ETHICS OF WAR

By VERY REV. MGR. P. J. STOCKMAN.

War is a combat between the armies of two or more sovereign states or nations. It is offensive or aggressive if begun by any nation to vindicate its honor, to obtain redress, or to avert or compensate some serious injury; it is defensive if undertaken in self-defense against an unjust aggressor.

Civil authorities and all those who by their vote co-operate with them in an unlawful attack upon a neighboring or distant country, as well as those who instigate it by publications or speeches, are guilty of all the material injury and deaths caused by an unjust war. If ambition, revenge, or anything else but duty to their country and their God impelled those in authority to begin hostilities, they without distinction, whether emperors, kings, presidents or others in power, as well as their abettors, are all liable before God, and if such murderers go unpunished, the just God, who looks into the hearts of rulers, will require the blood of their victims at their hands.

It is obvious that a strictly defensive war is licit, for it is lawful to repel forcible aggression, unless the enemy has an indisputable right to take what belongs to him, or to exact a compensation for injury done, or to prevent further injury for the future. In all cases the aggressor must first demand compensation for injury already caused, or cessations of unfriendly acts, and justice must have been refused. If the aggressor fails in this a defensive war is always justifiable.

Responsibility Placed.

Besides, an aggressor must be morally certain that justice is on his side, whilst his opponent, to make his defensive justifiable, needs only a probability of acting lawfully, or one solid argument in his favor. If the nation on the defensive was probably not responsible for the injury complained of by the enemy, or the latter began hostilities before demanding reparation, the former may, without fear of wrongdoing, defend itself to the extent of its power. From this we necessarily conclude that, objectively considered, there cannot be moral certainty of justice on one side and a valid probability on the other, and as a consequence, if one of the contestants is in the right, the other is wrong. Nevertheless, taken subjectively, two nations at war may both feel justified, the one in attacking and the other in defending itself; but such a case must be extremely rare. To many the Spanish war appears as an exceptional and isolated example, and our theologians, even if they take the view that the United States waged a justifiable war against Spain, could not conscientiously hold, as morally certain, that the defense of the latter country was unlawful and condemnable. Both nations might have been wrong, but both could not, objectively, be right. Unhappily, the spark that blew up the Maine enflamed the minds of both combatants, already deeply roused, and prevented sound judgment from seeking a peaceful settlement through arbitration.

Offensive wars were condemned by the Manicheans as illicit under all circumstances. The Wickliffites taught that Christians are forbidden to wage war, and Luther must have held the same opinion, for he condemned the Crusaders, alleging that God had avenged by means of Turkish cruelties, the iniquities of the Christians. Others have condemned aggressive wars, holding that, as an individual person is not allowed to take by force what is evidently his due, neither can one nation force a settlement on another. In answer to this argument we say that the two cases are not parallel, for an individual can appeal to the tribunals of his country to demand that the guilty be punished and that compensation be made for unjust damages to life or property. To whom can a nation appeal? Until there is an international tribunal, established by the civilized nations of the world, to settle their disputes, there is no other redress, if reparation of insults and compensation for damages have been refused, or the enemy persists in unfriendly acts, than a recourse to arbitration or to arms. Whenever there is hope of compromising serious difficulties between nations, Christian princes and rulers, as well as upon inthey cannot otherwise agree, should have recourse to arbitration and choose some disinterested power as an umpire, and preferably the Sovereign Pontiff, the supreme arbiter in the Church and the divinely constituted interpreter of the natural law and the positive law of God, to which all human laws must conform. "Hear the Church" is a duty imposed upon all Christian princess and rulers, as well as upon individuals, at least in matters spiritual, and should we think differently when there is question of avenging insult or of demanding reparation for injustices? So long as the governments of the world ignore the supreme jurisdiction of the Church, they cannot agree upon an arbiter to settle their disputes, wars are inevitable, and aggressive war is in itself justifiable, but only on the following conditions: First, that the aggressor have supreme authority; secondly, that there be a just cause, i. e., that war be necessary to obtain satisfaction for insult or compensation for injuries or that otherwise the enemy will persist in unfriendly acts; thirdly, that the evil consequences of leaving unpunished the injury already done or reasonably feared be greater than the miseries which the aggressor foresees will befall himself and his people through the war; fourthly, that the aggressor have a right intention and be not impelled by hatred, vain-glory, a spirit of revenge, or sordid gain, etc.; fifthly, that the proper mode of warfare be observed, by strictly adhering to previous treaties and to international law; sixthly, the nefarious doctrine, highly proclaimed in some quarters as patriotic, that the extension of the limits of the realm, the glory of the commonwealth, commercialism, or the opening of new fields for industrial products, the fear of the growing ascendency and influence of a neighboring country or similar selfish ends are just causes for an aggressive war, is nothing more nor less than preaching the lawfulness of brigandage and piracy, according to the express terms of St. Augustine, or that might is right.

Errors Are Condemned.

Is the flagrant oppression of the people or the tyrannical government of a neighboring country a sufficient cause for intervention? The Syllabus of errors condemned by Pius IX has the following proscribed error, No. 42: "The so-called principle of non-intervention is to be proclaimed and acted upon." From this and from the allocution of September 28, 1860, of the same Pontiff, we infer that, as we are bound to succor our neighbor in great need, intervention is not only lawful, but sometimes obligatory, and a strong power may resort to war—when all other means have failed—to free the subjects of another nation from oppression and tyranny; but the rules of an aggressive war, explained above, must be strictly adhered to. If any one doubts the justice of the war his nation is waging, it is evident that he cannot respond to the call of his government for volunteers; but if he is in the service already or is forced into it by conscription, he may without scruple cast all the responsibility of the military enterprises upon his superiors. Nevertheless, if he is morally certain that his nation's entrance into the war is unjustifiable—although he is bound to obey his superior officers—he must refrain from doing more injury to his enemy than is consistent with his own safety.

Judicious application of the principles laid down in this article will enable any one to decide for himself—even if there be a number of belligerent nations—on which side justice is found. With regard to the present war, into which the republic of the United States has been forced by the persistent attacks of an enemy nation upon its honor, its commerce, and its freedom of the seas, as well as by the malicious destruction of the lives and property of its subjects, no one can disapprove the entrance of our nation into the internecine struggle, except those who, like the Manicheans, the pacifists, and a certain class of socialists, condemn all offensive wars.

As to Catholics, there can be no divergence of opinion, for the hierarchy of the Catholic church, with our eminent Cardinal Gibbons as spokesman, by offering to President Wilson a united and profoundly loyal body of Catholic citizens for all the purposes of the present aggressive war, has sufficiently proclaimed to the world the justice of our cause.

This authoritative decision of our Catholic prelates is of far-reaching consequences, for, in the first place, it obligates every Catholic citizen of this country to conscientiously obey the conscription law and forbids his shirking his well-defined duty; besides—and this is common to all Christians in good faith—all Catholic citizens of this glorious republic, who, eschewing envy, hatred, and revenge, expose their lives for the honor and welfare of their country, and are heroes in the true sense of the word, and if they die in the discharge of their duty, at the hands of the enemy, either on the battlefield or from wounds, they are true saints and martyrs to their country, their religion and their God. No one could desire a saintlier and happier death.

If the happiness of dying for one's country, in just cause, were better understood, with what holy enthusiasm would the young Christian soldier doff his civilian costume to don his military attire, eager to join his regimental colors and to march to the battle front, and with what justified pride would fathers and mothers impress a tender kiss of farewell on the tear-moistened cheeks of such noble and generous offspring. But more than all, should the soldier son have died a martyr's death, what consolation and joy for parents during their lives and in their last sickness, and when they also lay down the burden of life, with what eagerness will their departing spirit scan the depths of heaven in expectation of their crowned hero's embrace.

Park City.

Park City, July 6.—Friday being the first Friday, the usual Mass for the members of the Sacred Heart league was celebrated.

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Thursday evening Mrs. Frank McEwan entertained the members of the Evening Card club at her home. Prizes were awarded the lucky players and dainty refreshments were served following the game.

* * *

Peter Martin was a Salt Lake passenger Tuesday evening to remain over the Fourth with his mother, Mrs. Peter Martin.

* * *

Mrs. Carl Thompson entertained at dinner Sunday evening in compliment to Mrs. Frank A. Shields. Covers were laid for ten.

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Mrs. M. W. Conway of Los Angeles is visiting in the Park, the guest of her sister, Mrs. Marie Hethke.

* * *

Mrs. P. J. O'Neil and three children have spent the past week in Salt Lake, guests at the home of Mrs. T. J. Fanning.

* * *

Miss Lenore Witherow has gone to Portland to spend the summer months at the home of Mr. and Mrs. Sam Raddon.

* * *

Ira E. Sherman left the Park Tuesday evening for Midvale for a stay of two weeks and then will go to Kingman, Ariz., to join his father, who has charge of one of the big properties of that place.

YOUR HUSBAND'S OFFICE.

We hold these facts to be proved:

1. That no husband ever wants his wife to call on him at his office during business hours, except upon his invitation.

2. That no wife can possibly know how she upsets his routine, disorders the mental processes that go on during those hours, and subjects herself to the gossip of his office mates.

3. That there is on easy way to make a wife see this.

We proceed from these truisms to a few observations.

A lovely creature breezes into her husband's office, just because she happens to be passing. She says: "Now don't let me disturb you a minute—I know you are busy. Dearie, what good does that desk light do you at that angle? Don't you know you will ruin your eyes? What a mess your desk is in! Look at Mr. Officemate's, how neat it is. Well, just let me stick this little package in your lower drawer, and you bring it home with you when you come. Oo-oh Dearie, I just opened that drawer to slip this package in it and I couldn't help seeing that bill from Smith's—and you told me it was paid."—The Irish World.

What Is Your Child Learning?

Much of a child's earliest education, often the most valuable and most enduring part, is that which is unconsciously acquired at home, not by precept or teaching, but by imitation. From the earliest beginnings of learning the child is copying the sights and sounds about him.

Thus he learns to speak his first words and from this time until he begins his formal education in school, and indeed through his entire childhood, he is imitating the language, manners and emotions of the older people about him. His behavior and opinions are undoubtedly to some extent the direct result of this copying of his elders. He will repeat the tricks of speech and manner which they constantly employ.

If a child lives among people whose language is correct and agreeable, whose manners are pleasant, who show always a thoughtful consideration for others and whose behavior is gentle and kindly, he unconsciously acquires similar ways. The habit of courtesy comes not alone nor chiefly from direct instruction, but from imitation. If a child sees that his elders are habitually courteous in their association with each other, if kindliness and consideration for each other are the habits of the home, these qualities will inevitably stamp themselves upon the child. Good manners are an invaluable asset to every person, but good manners have their root and foundation in fine qualities of mind and heart, and only the constant daily exercise of them will help give the children that charm of manner which is such a delight in persons of every age. The opposite qualities are likewise imitated and help to produce another sort of child.

Clearly, therefore, parents have an enormous responsibility in molding and shaping a child into the kind of man he is to be, for these early lessons in conduct and manners are probably never quite eradicated. Men who as children were accustomed to hearing uncouth language still lapse in manhood into this fault, however well educated they may have become, and the same is true of physical mannerisms and even of the mental attitude. If a child grows up among people who are scolding, fault-finding, complaining or quarrelsome, he is almost sure to show a tendency to these qualities, however much he may learn to abhor them in later life.

A new departure in social welfare work is that undertaken by the Young Ladies' sodality of the Immaculate Conception church, Trenton, N. J. About a year ago the sodality leased a large house in the city as a house for working girls and as a recreation center for all members. This has proved so popular and successful that the sodality has leased for the summer months a fifteen-room house at Point Pleasant Beach where Catholic women of Trenton may enjoy a wholesome and inexpensive vacation.

SOCIAL SERVICE DEPARTMENT

Special Correspondence for The Intermountain Catholic Furnished Weekly by the Social Service Commission of the American Federation of Catholic Societies.

REV. PETER E. DIETZ, EDITOR.

THE HOLY SPIRIT AND WAR-TIME CHARITY.

The country has answered the call to war. Yesterday we organized peace societies, but today we are a nation of soldiers. It is futile now to analyze the sources and to trace the psychology of the change. The war is on and in its train will come all the miseries of war and perhaps some of its glory.

The supreme civil authorities of the nation have assumed the complete responsibility before God and the people. They will be held to strict accountability, both here and hereafter. For us, the common people, it is now proper to suspend judgment and to avoid fruitless discussion.

The call to arms appeals to a very ancient instinct of man. Many will be found declaiming eloquently on the heroic side of patriotic service, and they will find a ready response, but to us the "still voice" appeals for heroism of a higher order, none the less necessary among the many sacrifices of war—the call of war-time charity.

Danger of Argument.

American citizens without number are not in sympathy with the war. Allowing that the reasons are largely racial, yet they are intensely human, and deserving of the finest reverence. Millions of or citizens by history, tradition and family ties are rooted in central Europe, and it is too much to expect them to repress completely their sentiments, feelings and convictions.

But the expression of them will be a constant and prolific source of danger both personal and social. The mania for ferreting out spies and alien enemies will, through weakness, or fear, or love of country, prey upon very many unfortunate and inoffensive people. Suspicion, antagonism and ostracism will make social and domestic harmony exceedingly difficult and our partisan press may be trusted to fan the fires to white heat.

If our sympathies are against the war, they must be controlled; if for war, they must generate no race-antagonism. Occasions for the practice of self-restraint, patience, forbearance and kindness are at the door.

Here is a social problem of prime gravity for the American people. How can it be met? Not by an appeal to nature. It is too much for human nature. But the Grace of God is in the world, and it is sufficient. If we ask it of the Father, the Holy Spirit will renew the face of the earth; the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and piety and the spirit of the fear of the Lord.

Charity Needed.

It would seem well, therefore, to promote in a special way the spread of war-time charity, and to crystallize certain definite proposals that will effectuate the purpose, at least, in part. Those whose sympathies would lead them in the way of these endeavors, will please send their names to Rev. Peter E. Dietz, Academy of Christian Democracy, Sixth and Lock streets, Cincinnati, O. They will be expected to pledge themselves in honor of the Holy Spirit as follows: 1 To abstain from all public discussion of the war issues; (2) to yield to no instinct of race-antagonism even under provocation; (3) to spend a lonely hour once a week before the Blessed Sacrament imploring the seven gifts of the Holy Spirit upon the nation.

A vessel is kept on the altar of the Holy Ghost at the academy, containing symbols of the seven gifts, one of which will be drawn for each application in the order of arrival. A record is made of the procedure and a booklet containing special devotions to the Holy Spirit for the Sacramental Hour will be sent to each applicant. A small donation is expected to defray expenses and anything above actual cost will be devoted to the war-time charities of the White Cross Nurses, with whom this special devotion to the Holy Spirit originated.

THE BETROTHED

A Complete and Literal Translation From the Italian of the Great Catholic Novel.
BY ALESSANDRO MANZONI

(Continued From Last Week.)

HE rose somewhat more reanimated; went round the temple, came into the other road which he had not before seen, and which led to the opposite gate, and after going on a little way, saw on both sides the paling the friar had told him of, but full of breaks and gaps, exactly as he had said. He entered through one of these, and found himself in the quarter assigned to the women. Almost at the first step he took, he saw lying on the ground a little bell, such as the monatti wore upon their feet, quite perfect, with all its straps and buckles; and it immediately struck him that perhaps such an instrument might serve him as a passport in that place. He therefore picked it up, and, looking round to see if any one were watching him, buckled it on. He then set himself to his search, to that search, which, were it only for the multiplicity of the objects, would have been extremely wearisome, even had those objects been anything but what they were. He began to survey, or rather to contemplate, new scenes of suffering, in part so similar to those he had already witnessed, in part so dissimilar; for, under the same calamity, there was here a different kind of suffering, so to say, a different languor, a different complaining, a different endurance, a different kind of mutual pity and assistance; there was, too, in the spectator, another kind of compassion, so to say, and another feeling of horror. He had now gone I know not how far, without success and without accidents, when he heard behind him a 'Hey!'—a call, which seemed to be addressed to him. He turned round, and saw at a little distance a commissary, who, with uplifted hand, was beckoning to none other but him, and crying, "There, in those rooms, you're wanted: here we've only just finished clearing away."

* * *

RENZO immediately perceived whom he was taken for, and that the little bell was the cause of the mistake; he called himself a great fool for having thought only of the inconveniences which this token might enable him to avoid, and not of those which it might draw down upon him; and at the same instant devised a plan to free himself from the difficulty. He repeatedly nodded to him in a hurried manner, as if to say that he understood and would obey; and then got out of his sight by slipping aside between the cabins.

When he thought himself far enough off, he began to think about dismissing this cause of offense; and to perform the operation without being observed, he stationed himself in the narrow passage between two little huts, which had their backs turned to each other. Stooping down to unloose the buckles, and in this position resting his head against the straw wall of one of the cabins, a voice reached his ear from it. . . . Oh, heavens! is it possible? His whole soul was in that ear; he held his breath. . . . Yes, indeed! it is that voice! . . . "Fear of what?" said that gentle voice: "we have passed through much worse than a storm. He who has preserved us hitherto, will preserve us even now."

If Renzo uttered no cry, it was not for fear of being discovered, but because he had no breath to utter it. His knees failed beneath him, his sight became dim; but it was only for the first moment; at the second he was on his feet, more alert, more vigorous than ever; in three bounds he was round the cabin, stood at the doorway, saw her who had been speaking, saw her standing by a bedside, and bending over it. She turned on hearing a noise; looked, fancied she mistook the object, looked again more fixedly, and exclaimed: "Oh, blessed Lord!"

* * *

"LUCIA! I've found you! I've found you! It's really you! You're living!" exclaimed Renzo, advancing towards her, all in tremble.

"Oh, blessed Lord!" replied Lucia, trembling far more violently. "You? What is this? What way? Why? The plague!"

"I've had it. And you! . . ."

"Ah! and I, too. And about my mother? . . ."

"I haven't seen her, for she's at Pasturo; I believe, however, she's very well. But you . . . . how pale you still are! how weak you seem! You're recovered, however, aren't you?"

"The Lord has been pleased to leave me a little longer below. Ah, Renzo! why are you here?"

"Why?" said Renzo, drawing all the time nearer to her; "do you ask why? Why I should come here! Need I say why? Who is there I ought to think about? Am I no longer Renzo? Are you no longer Lucia?"

"Ah, what are you saying! What are you saying! Didn't my mother write to you? . . ."

"Ay; that indeed she did! Fine things to write to an unfortunate, afflicted, fugitive wretch—to a young fellow who has never offered you a single affront, at least!"

"But Renzo! Renzo! since you knew . . . why come? why?"

"Why come? Oh, Lucia! Why come, do you say? After so many promises! Are we no longer ourselves? Don't you any longer remember? What is wanting?"

"Oh, Lord!" exclaimed Lucia, piteously clasping her hands, and raising her eyes to heaven, "why hast Thous not granted me the mercy of taking me to Thyself . . ." Oh Renzo, whatever have you done? See; I was beginning to hope that.... in time....you would have forgotten me...."

"A fine hope, indeed! Fine things to tell me to my face!"

"Ah, what have you done? and in this place! among all this misery! among these sights! here, where they do nothing but die, you have!...."

"We must pray God for those who die, and hope that they will go to a good place; but it isn't surely fair, even for this reason, that they who live should live in despair...."

"But Renzo! Renzo! you don't think what you're saying. A promise to the Madonna!—a vow!"

"And I tell you they are promises that go for nothing."

"Oh Lord! What do you say? where have you been all this time? whom have you mixed with? how are you talking?"

"I'm talking like a good Christian; and I think better of the Madonna than you do; for I believe she doesn't wish for promises that injure one's fellow-creatures. If the Madonna had spoken, then, indeed! But what has happened? a mere fancy of your own. Don't you know what you ought to promise the Madonna? promise her that the first daughter we have, we'll call her Maria; for that I'm willing to promise too: these are things that do much more honor to the Madonna; these are devotions that have some use in them, and do no harm to any one."

"No, no; don't say so; you don't know what you are saying; you don't know what it is to make a vow; you've never been in such circumstances; you haven't tried. Leave me, leave me, for Heaven's sake!"

And she impetuously rushed from him, and returned towards the bed.

* * *

"LUCIA!" said he, without stirring, "just tell me this one thing: if there was not this reason....would you be the same to me as ever?"

"Heartless man!" replied Lucia, turning round, and with difficulty restraining her tears; "when you've made me say what's quite useless, what would do me harm, and what, perhaps, would be sinful, will you be content then? Go away—oh, do go! think no more of me; we were not intended for each other. We shall meet again above; now we cannot have much longer to stay in this world. Ah, go! try to let my mother know that I'm recovered; that here, too, God has always helped me; and that I've found a kind creature, this good lady, who's like a mother to me; tell her I hope she will be preserved from this disease, and that we shall see each other again, when and how God pleases. Go away, for Heaven's sake, and think no more about me....except when you say your prayers."

And, like one who has nothing more to say, and wished to hear nothing further—like one who would withdraw herself from danger, she again retreated closer to the bed where lay the lady she had mentioned.

"Listen, Lucia, listen," said Renzo, without, however, attempting to go any nearer.

"No, no; go away, for charity's sake!"

"Listen: Father Cristoforo...."

"What?"

'He's here."

* * *

"HERE! Where? How do you know?"

'I've spoken to him a little while ago: I've been with him for a short time: and a religious man like him, it seems to me...."

"He's here! to assist the poor sick, I dare say. But he? has he had the plague?"

"Ah, Lucia! I'm afraid, I'm sadly afraid...." And while Renzo was thus hesitating to pronounce the words which were so distressing to himself, and he felt must be equally so to Lucia, she had again left the bedside, and was once more drawing near him; "I'm afraid he has it now!"

"Oh, the poor holy man! But why do I say, Poor man? Poor me! How is he? is he in bed? is he attended?"

"He's up, going about, and attending upon others; but if you could see his looks, and how he totters One sees so many, that it's too easy [illegible] to be sure there's no mistake!"

"Oh, and he's here indeed."

"Yes, and only a little way off; very little further than from your house to mine [illegible] if you remember! [illegible]"

"Oh, most holy Virgin!"

"Well, very little further. You may think whether we didn't talk about you. He said things to me [illegible] And if you knew what he showed me! You shall hear; but now I want to tell you what he said to me first, he, with his own lips. He told me I did right to come and look for you, and that the Lord approves of a youth's acting so, and would help me to find you; which has really been the truth; but surely he's a saint. So, you see!"

"But if he said so, it was because he didn't know a word [illegible]"

"What would you have him know about things you've done out of your own head, without rule, and without the advice of any one? A good man, a man of judgment, as he is, would never think of things of this kind. But oh, what he showed me! [illegible]" And here he related his visit to the cabin; while Lucia, however her senses and her mind must have been accustomed, in that abode, to the strongest impressions, was completely overwhelmed with horror and compassion.

* * *

"AND there, too," pursued Renzo. "he spoke like a saint; he said that perhaps the Lord had designed to show mercy to that poor fellow [illegible] (now I really cannot give him any other name) [illegible] and waits to take him at the right moment; but wishes that we should pray for him together. [illegible] Together! did you hear?"

"Yes, yes, we will pray for him, each of us where the Lord shall place us; He will know how to unite our prayers."

"But if I tell you his very words![illegible]"

"But, Renzo, he doesn't know [illegible]"

"But don't you see that when it is a saint who speaks, it is the Lord that makes him speak? and that he wouldn't have spoken thus, if it shouldn't really be so [illegible] And this poor fellow's soul! I have indeed prayed, and will still pray, for him; I've prayed from my heart, just as if it had been for a brother of mine. But how do you wish the poor creature to be, in the other world, if this matter be not settled here below, if the evils he has done be not undone? For, if you'll return to reason, then all will be as at first; what has been, has been; he has had his punishment here [illegible]"

"No, Renzo, no; God would not have us do evil that He may show mercy; leave Him to do this; and for us, our duty is to pray to Him. If I had died that night, could not God, then, have forgiven him? And if I've not died, if I've been delivered [illegible]"

"And your mother, that poor Agnese, who has always wished me well, and who strove so to see us husband and wife, has she never told you that it was a perverted idea of yours? She, who has made you listen to reason, too, at other times; for, on certain subjects, she thinks more wisely than you [illegible]"

"My mother! do you think my mother would advise me to break a vow! But, Renzo you're not in your proper senses."

"Oh, will you have me say so? You women cannot understand these things. Father Cristoforo told me to go back and tell him whether I had found you. I'm going; we'll hear what he says; whatever he thinks [illegible]"

* * *

"YES, yes; go to that holy man; tell him that I pray for him, and ask him to do so for me, for I need it so much, so very much! But for Heaven's sake, for your own soul's sake, and mine, never come back here, to do me harm, to [illegible] tempt me. Father Cristoforo will know how to explain things to you, and bring you to your proper senses; he will make you set your heart at rest."

"My heart at rest! Oh, you may drive this idea out of your head. You've already had those abominable words written to me; and I know what I've suffered from them; and now you've the heart to say so to me. I tell you plainly and flatly that I'll never set my heart at rest. You want to forget me; but I don't want to forget you. And I assure you—do you hear?—that if you make me lose my senses, I shall never get them again. Away with my business, away with good rules. Will you condemn me to be a madman all my life, and like a madman I shall be . . . And that poor fellow! The Lord knows whether I've not forgiven him from my heart; but you . . . Will you make me think, for the rest of my life, that if he had not? . . . Lucia, you have bid me forget you, forget you! How can I? Whom do you think I have thought about for all this time? . . . And after so many things, after so many promises! What have I done to you since we parted? Do you treat me in this way because I've suffered, because I've had misfortunes, because the world has persecuted me, because I've spent so long a time from home, unhappy, and far from you, because the first moment I could I came to look for you?"

* * *

WHEN Lucia could sufficiently command herself to speak, she exclaimed again, joining her hands, and raising her eyes to heaven, bathed in tears: "O most holy Virgin, do thou help me! Thou knowest that, since that night, I have never passed such a moment, as this. Thou didst succour me then; oh, succour me also now!"

"Yes, Lucia, you do right to invoke the Madonna; but why will you believe that she, who is so kind, the mother of mercy, can have pleasure in making us suffer . . . me, at any rate . . . for a word that escaped you at a moment when you knew not what you were saying? Will you believe that she helped you then, to bring us into trouble afterwards? . . . If, after all, this is only an excuse—if the truth is, that I have become hateful to you . . . tell me so . . . speak plainly."

"For pity's sake, Renzo, for pity's sake, for the sake of your poor dead, have done, have done, don't kill me quite! . . . That would not be a good conclusion. Go to Father Cristoforo, commend me to him; and don't come back here, don't come back here."

"I go; but you may fancy whether I shall return or not! I'd come back if I was at the end of the world; that I would." And he disappeared.

Lucia went and sat down, or rather suffered herself to sink upon the ground, by the side of the bed, and resting her head against it, continued to weep bitterly. The lady, who until now had been attentively watching and listening, but had not spoken a word, asked what was the meaning of this apparition, this meeting, these tears. But perhaps the reader, in his turn, may ask who this person was; we will endeavor to satisfy him in a few words.

She was a wealthy tradeswoman of about 30 years of age. In the course of a few days she had witnessed the death of her husband in his own house, and every one of her children; and being herself attacked shortly afterwards with the common malady, and conveyed to the Lazzeretto, she had been accommodated in this little cabin, at the time that Lucia, after having unconsciously surmounted the virulence of the disease, and, equally unconsciously, changed her companions several times, was beginning to recover and regain her senses, which she had lost since the first commencement of her attack in Don Ferrante's house. The hut could only contain two patients; and an intimacy and affection had very soon sprung up between these associates in sickness, bereavement, and depression, alone as they were in the midst of so great a multitude, such as could scarcely have arisen from long intercourse under other circumstances. Lucia was soon in a condition to lend her services to her companion, who rapidly became worse. Now that she, too, had passed the crisis, they served as companions, encouragement, and guards to each other, had made a promise not to leave the Lazzeretto except together, and had, besides, concerted other measures to prevent their separation after having quited it.

* * *

THE merchant-woman who, having left her dwelling, warehouse, and coffers, all well furnished, under the care of one of her brothers, a commissioner of health, was about to become sole and mournful mistress of much more than she required to live comfortably, wished to keep Lucia with her, like a daughter or sister; and to this Lucia had acceded, with what gratitude to her benefactress and to Providence the reader may imagine; but only until she could hear some tidings of her mother, and learn, as she hoped, what was her will. With her usual reserve, however, she had never breathed a syllable about her intended marriage, nor of her other remarkable adventures. But now, in such agitation of feelings, she had at least as much need to give vent to them as the other a wish to listen to them. And, clasping the right hand of her friend in both hers, she immediately began to satisfy her inquiries, without further obstacles than those which her sobs presented to the melancholy recital.

* * *

RENZO, meanwhile, trudged off in great haste towards the quarters of the good friar. With a little care, and not without some steps thrown away, he at length succeeded in reaching them. He found the cabin; its occupant, however, was not there; but, rambling and peeping about in its vicinity, he discovered him in a tent, stooping towards the ground, or, indeed, almost lying upon his face, administering consolation to a dying person. He drew back and waited in silence. In a few moments he saw him close the poor creature's eyes, raise himself upon his knees, and after a short prayer, get up. He then went forward and advanced to meet him.

"Oh!" said the friar, on seeing him approach: "Well?"

"She's there. I've found her!"

"In what state?"

"Recovered, or at least out of her bed."

"The Lord be praised!"

"But . . . ." said Renzo, when he came near enough to be able to speak in an undertone, "there's another difficulty."

"What do you mean?"

"I mean that . . . You know already what a good creature this young girl is; but she's something rather positive in her opinions. After so many promises, after all you know of, now she actually tells me she can't marry me, because she says—how can I express it?—In that night of terror her brain became heated—that is to say, she made a vow to the Madonna. Things without any foundation, aren't they? Good enough for those who have knowledge, and grounds for doing them, but for us common people, that don't well know what we ought to do . . . aren't they things that won't hold good?"

"Is she very far from here?"

"Oh, no; a few yards beyond the church."

"Wait here for me a moment," said the friar, "and then we'll go together."

"Do you mean that you'll give her to understand . . ."

"I know nothing about it, my son; I must first hear what she has to say to me."

"I understand," said Renzo, and he was left, with his eyes fixed on the ground and his arms crossed on his breast, to ruminate in still unallayed suspense. The friar again went in search of Father Vittore, begged him once more to supply his place, went into his cabin, came forth with a basket on his arm, and returning to his expectant companion, said: "Let us go." He then went forward, leading the way to that same cabin which, a little while before, they had entered together. This time he left Renzo outside; he himself entered, and reappeared in a moment or two, saying: "Nothing! We must pray; we must pray. Now," added he, "you must be my guide."

* * *

AND they set off without further words. The weather had been for some time gradually becoming worse, and now plainly announced a not very distant storm. Frequent flashes of lightning broke in upon the increasing obscurity, and illuminated with momentary brilliancy the long, long roofs and arches of the portico, the cupola of the temple and the more humble roofs of the cabins, while the claps of thunder, bursting forth in sudden peals, rolled rumbling along from one quarter of the heavens to the other. The young man went forward intent upon his way, and his heart full of uneasy expectations, as he compelled himself to slacken his pace, to accommodate it to the strength of his follower; who, wearied by his labors, suffered under the pressure of the malady, and oppressed by the sultry heat, walked on with difficulty, occasionally raising his pale face to heaven as if to seek for freer respiration.

When they came in sight of the little cabin, Renzo stopped, turned round and said with a trembling voice, "There she is."

They entered...."See; they're there!" exclaimed the lady from her bed. Lucia turned, sprang up precipitately and advanced to meet the aged man, crying: "Oh, whom do I see? Oh, Father Cristoforo!"

"Well, Lucia! from how many troubles has the Lord delivered you! You must indeed rejoice that you have always trusted in Him."

"Oh yes, indeed! But you, Father? Poor me, how you are altered! How are you? tell me, how are you?"

"As God wills, and as, by His grace, I will also," replied the friar, with a placid look. And drawing her on one side, he added: "Listen: I can only stay here a few moments. Are you inclined to confide in me, as you have done hitherto?"

"Oh! are you not always my Father?"

"Then, my daughter, what is this vow that Renzo has been telling me about?"

"It's a vow that I made to the Madonna not to marry."

* * *

"BUT did you recollect at the time that you were already bound by another promise?"

"When it related to the Lord and the Madonna!" No; I didn't think about it."

"My daughter, the Lord approves of sacrifices and offerings when we make them of our own. It is the heart that He desires—the will; but you could not offer him the will of another, to whom you had already pledged yourself."

"Have I done wrong?"

"No, my poor child, don't think so; I believe, rather, that the holy Virgin will have accepted the intention of your afflicted heart, and have presented it to God for you. But tell me: have you never consulted with any one on this subject?"

"I didn't think it was a sin I ought to confess; and what little good one does, one has no need to tell."

"Have you no other motive that hinders you from fulfilling the promise you have made to Renzo?"

"As to this....for me....what motive?....I cannot say....nothing else," replied Lucia, with a hesitation so expressed that it announced anything but uncertainty of thought; and her cheeks, still pale from illness, suddenly glowed with the deepest crimson.

"Do you believe," resumed the old man, lowering his eyes, "that God has given to His church authority to remit and retain, according as it proves best, the debts and obligations that men may have contracted to Him?

"Yes, indeed I do."

(Continued Next Week.)

SUMMER SCHEDULE OF MASSES

For Motorists and Those on Vacations.

SALT LAKE CITY.
Complete schedule on page 8, column 7.

OGDEN.
St. Joseph's church, Very Rev. P. M. Cushnahan, V. G., pastor; Rev. John D. Lagan, assistant. Masses on Sunday at 6.30, 8 and 10.30 o'clock, except during July and August, when the last Mass is at 10 o'clock.

PARK CITY.
St. Mary's church, Rev. Thomas Galligan, pastor. Sunday Masses at 8 and 9.30 o'clock.

GARFIELD.
Good Shepherd parish, Rev. F. A. Murphy, pastor. Sunday Mass at 9.15 a. m., in nonsectarian church.

PLEASANT GREEN.
Good Shepherd parish, Rev. F. A. Murphy, pastor. Sunday Mass at 8 o'clock.

MURRAY AND MIDVALE.
Schedule of Masses will be found on page 8, column 7.

PROVO.
St. Peter's church, Rev. M. F. Killeen, pastor. Mass every Sunday at 10 o'clock.

EUREKA.
St. Patrick's church, Rev. John Ryan, pastor. Masses every Sunday at 8 and 10 o'clock.

TOOELE.
Rev. George De Stoop, pastor. Sunday Masses at 6.45 and 10 o'clock.

ELY, NEV.
Sacred Heart church, Rev. M. J. O'Reardon, pastor. Mass every Sunday at 11 o'clock, with an additional Mass at 8.30 o'clock on the first Sunday of the month. Mass at McGill at 8.45 o'clock on the second and fourth Sundays of the month. Mass at Ruth on the third Sunday at 7.15 o'clock.

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BELGIANS TO VISIT HERE JULY 17

Commission From Land of Cardinal Mercier Is Coming to Utah.

PRELATE IS ELOQUENT

Archbishop Ireland of St. Paul Moves the Noted Foreigners to Tears.

ON A SPECIAL TRAIN

Members of the Belgian commission to the United States, who are now touring the country, will be in Salt Lake on July 17, according to the schedule announced when the tour began. The party is traveling on a special train and will arrive from the Pacific coast about noon on July 17, leaving for Cheyenne and Denver that evening. Plans are now being made by F. V. Fitz Gerald, secretary to Governor Bamberger, for the entertainment of the distinguished visitors from the land of Cardinal Mercier. Catholics will be especially interested in the Belgians, since practically the entire country is Catholic.

The exact time the distinguished visitors will be in Salt Lake is still undetermined, and until it is definitely settled and Governor Bamberger returns to the city the schedule of entertainment will not be completed. However, it is probable the program will include a ride about the city and a luncheon, to which prominent citizens will be invited.

We Avenge Wrongs.

One of the most interesting features of the Belgian tour so far was the address to them delivered at the Fourth of July celebration in St. Paul by the Most Rev. John Ireland, D. D. Press reports state that the Belgians were moved to tears and were unable to respond to the stirring welcome tendered them by Archbishop Ireland, who declared that "if need be, the 100,000,000 people of the United States are ready to lay down their lives for the cause of humanity and the restoration of the rights of these devastated people."

General Leclercq broke down in undertaking a response to the church dignitary, and unable to express himself in words, seized him in an embrace and kissed him. The general was followed by the Baron Moncheur, chief of the mission; Major Osterreith and Count l'Ursel, all of whom were in tears and all of whom in turn embraced and kissed the archbishop.

For a time the meeting was halted while the Belgian dignitaries expressed their gratitude to the churchman.

"You may not fully understand what this means to us," said General Leclercq, when he had recovered himself, "but our people will know and will carry this message to them."

Victory Follows Flag.

"Our hearts go out to Belgium, to King Albert, to Cardinal Mercier and the noble work they have done," said the archbishop. "The decision rested with the king when the kaiser's forces demanded passage through the country, and, in spite of the awful odds, the Belgian army faced the invaders and held them until help came.

"I promise you that the Star-spangled Banner means victory, that the Star-spangled Banner has never known defeat and will not know it in this war.

"The boys who have gone across the water to fight the war that your nation has carried on for three years will see the flag dipped in blood, but will never return with it marred in defeat.

"Belgium is a nation that has held to its ideals. It is thrice welcome in America. Other missions from other countries have come and they have been welcome, but Belgium is especially welcome because America feels that it is indebted to them for what has been done for this country and for all humanity in that first stand against the enemy.

"Before the Star-spangled Banner will go down in defeat every one of the hundred million people in this country will go with it and also all of the nation's vast resources.

Have No Regrets.

"You have seen this terrible suffering in your country and have seen your own people deported into slavery in an enemy's land, but before the Star-spangled Banner is returned to this country you will see these things righted and your land returned to its own."

"Despite the terrible suffering of our people, not one Belgian soldier nor one Belgian man or woman has ever regretted the decision made by our king," said General Leclercq, when he responded to the speech of the archbishop.

The commission left Minneapolis Thursday shortly before noon and spent some time in Butte, Mont., Friday night, then proceeding westward, reaching Spokane early Saturday morning.

Common Need

The need that is common with most people is the need of a sufficient amount of money. The only certain way to secure this is to invest your surplus earnings in absolutely safe Securities.

You will always be supplied with a satisfactory reserve fund if you systematically invest your surplus in the 6 Per cent Secured Certificates which this Company offers for sale in denominations of $100 and upwards.

Write for booklet and full detailed information.

SALT LAKE SECURITY & TRUST COMPANY

Salt Lake City, Utah

Priests to Have Retreat in Eureka

Bp. McGovern of Cheyenne Coming to Preach to Clergy of the Diocese.

BEGINS ON MONDAY

Priests of the diocese of Salt Lake will gather in Eureka next week to attend their annual retreat. The Rt. Rev. Patrick A. McGovern, D. D., bishop of Cheyenne, will give the retreat and the Rt. Rev. Joseph S. Glass, C. M., D. D., will also be present. The Rev. John Ryan, pastor at Eureka, is making arrangements for the retreat.

The priests from all parishes of the diocese will go to Eureka immediately after their services next Sunday and the retreat will be opened Monday afternoon. It will be closed Friday morning, in order to give the clergy time to get back to their respective stations in time for the Sunday services.

This will be the first annual retreat to be held in the diocese of Salt Lake and Bishop Glass proposes in the future to have such a meeting every summer. The priests were delighted to hear that the eloquent and forceful Bishop of Cheyenne had agreed to give them their first retreat and much spiritual benefit is expected to be derived from his sermons and instructions to the priests.

During ten weeks, July 1 to September 7, the Catholic summer school of America will present a varied program of university lectures at Cliff Haven.

Monsignor Kelly Is Visitor in Salt Lake

Head of Catholic Church Extension Society Stops Here to See Bishop Glass.

OTHER PRIESTS HERE

The Rt. Rev. Francis Clement Kelley, D. D., president of the Catholic Church Extension Society of America, noted Catholic writer and editor, was the guest of the Rt. Rev. Joseph S. Glass, C. M., D. D., during the past week, leaving for California Wednesday. Msgr. Kelley will be returning from the coast in about two weeks and will stop off again on his return. He is accompanied on his western trip by the Rev. Dr. Joseph F. McGlinchey of Boston, who is diocesan director of the Propagation of the Faith in that city.

Not only for his great work in assisting missionary priests of the west and south, but also for his championship of the rights of the church in Mexico, has Msgr. Kelley become widely known in the United States. He is also the editor of Extension Magazine, one of the best and most popular Catholic monthlies in America. Msgr. Kelley contributed an illuminating article on the church in Mexico to the Christmas number of The Intermountain Catholic.

Several other clergymen stopped for brief visits in Salt Lake during the past week. The Rev. Peter J. O'Reilly, pastor of St. Patrick's church, Los Angeles, was among those to call upon Bishop Glass. The Rev. James French, C. S. C., of Notre Dame university, was also in Salt Lake, as was the Rev. James O'Reilly of Brooklyn, N. Y.

Ogden Department

Events of the Past Week Among the Catholics of St. Joseph's Parish and Their Friends.

The Rev. John Dunn, S. M., of All Hallows' college, Salt Lake, is at present spending a few days with Mgr. Cushnahan, V. S., at the parochial residence.

* * *

On last Saturday afternoon Father Lagan baptized Gema Annie, infant daughter, and Julio Louis, 3-year-old son of Mr. and Mrs. Julio Pretti of Ogden.

* * *

The ladies of the Altar society met in St. Joseph's parish hall last Tuesday evening. Mrs. Quillinan, president of the society, presided. Much important business was transacted and exceedingly favorable reports given of the progress of the society.

* * *

The boys of St. Joseph's parish have recently formed a branch of the Boy Scouts in Ogden. These young men are very interested in their new work and give great promise of doing grand things for God and country.

* * *

Father Bassett, O. P., who for the past week conducted the sisters' retreat at Sacred Heart academy, visited Mgr. Cushnahan and Father Lagan often during the week.

* * *

Among those present last week at the reception tendered Monsignor Cushnahan by the members of St. Joseph's parish were the Rt. Rev. Joseph S. Glass, C. M., D. D., the Rev. Father Smidt, Father J. M. Sullivan, S. M., Father John Dunn, S. M., Father Hartz, S. M., of All Hallows' college, Father Michael Sheehan of St. Patrick's, and Father W. J. Flynn of Our Lady of Lourdes, all of Salt Lake City, the Rev. Father Keyser of Boise, Ida., the Rev. Father French, C. S. C., of Notre Dame, Ind., Father John Ryan of Eureka, Father Barrett, O. P., of San Francisco, Father O'Grady of Las Vegas.

Among other friends from Salt Lake were Mr. and Mrs. James M. Lanigan, Mrs. A. H. S. Bird, Mr. and Mrs. A. G. Krauss, Mrs. Daniel Laramie, Mrs. M. E. Malone and daughters the Misses Doretta and Genevieve, Miss Kate Fitzgerald, Dr. John Galligan, Miss Hazel Rock, Dr. L. E. Hummer, T. E. Fitzgerald, Patrick Gibbons and A. J. Bruneau.

* * *

Mrs. James Kennedy and two children, Helen and Gerald, are visitors at the home of Mrs. Kennedy's mother, Mrs. Kate Farmer on Lincoln avenue.

* * *

Mr. and Mrs. George P. McCabe and four lovely daughters of Evanston, Ill., are spending the summer in Ogden canyon.

* * *

Miss Della Green of Eureka is a summer visitor at Sacred Heart academy.

* * *

Mrs. C. W. Veasy was hostess to the promoters of the League of the Sacred Heart last Wednesday afternoon at her home on Adams avenue. Seventeen ladies were present, and after the meeting, delicious refreshments were served.

* * *

Mrs. T. C. Hanly and daughter, Eileen, are visiting in Rawlins at the home of Mrs. Hanley's mother, Mrs. William Jordan.

* * *

The many friends of Miss Fannie Dermody will be glad to know that she is recovering from the severe attack of tonsilitus which has caused her family grave anxiety.

* * *

The ladies of St. Joseph's Sewing society will meet every Thursday afternoon during the summer to sew for the Red Cross.

* * *

Mrs. G. A. Barnes of Arcade, N. Y., is spending a few days in Okden with her sister Mrs. Don Maguire. Mrs. Barnes is on her way to Butte, Mont., where she will visit her son and on her return trip will again be a visitor at the Maguire home.

* * *

Mrs. Charles Murphy and Mrs. Mary Matson entertained the following ladies Tuesday with a trip to Brighton and the fish hatchery: Mrs. Mary Connor, Mrs. James Kennedy of Oakland, Cal., Mrs. Charles Clements, Mrs. Nolan and Mrs. G. A. Barnes of Arcade, N. Y.

* * *

Mrs. Mary Nolan will leave next week for an extended eastern visit.

* * *

Mrs. R. K. Adams spent the Fourth in Salt Lake at the home of her son, Robert L. Adams.

* * *

Mr. and Mrs. Harold Veasy returned during the week from their honeymoon trip through California. Their wedding, which was one of the prettiest of those solemnized during the month of June in St. Joseph's church, occurred on the morning of June 20 at 8 o'clock. The ceremony was performed by Monsignor Cushnahan, V. G. The altars were beautifully decorated with white roses and the bridal party entered the church to the soft strains of the Wagnerian wedding march rendered by Miss May Conroy. Mrs. Raymond Morrisey sang "O Promise Me" and Mrs. J. P. Dinneen, "There Is No Heart Like Thine," during the ceremony. The bride was lovely in a white broadcloth suit with a white picture hat, while her bridesmaid, Miss Annette Sherman, wore a pretty gown of blue and white chiffon with hat to match. George Veasy of Rigby, Ida., brother of the groom, acted as best man.

Following the ceremony which was witnessed by many friends of the happy young couple, a delicious wedding breakfast was served at the home of the bride on Adams avenue. Only the immediate families and a few intimate friends were present. The Carr home was beautifully decorated with carnations and gladioli in pink. Over the center of the table was suspended a large wedding bell formed of the flowers and tied with a fluffy bow of pink tulle.

Mrs. Veasy was formerly Miss Rosanna Carr, daughter of Mr. and Mrs. Charles J. Carr, and the groom the son of Mr. and Mrs. C. W. Veasy, is the popular prescription clerk at McBride's drug store.

* * *

Mrs. D. J. Sheehan and daughters Helen and Lillian left Monday to join Mr. Sheehan at the ranch at Promontory for the summer months. A host of friends of the Sheehan family regret that they will leave Ogden in the fall to make their home in Los Angeles.

* * *

Robert Watson of Pocatello, Ida., spent the Fourth in Ogden with friends.

* * *

Charles Dermody, son of Mr. and Mrs. W. J. Dermody, is at Mare Island and writes interesting accounts of navy life. Charlie was one of the youngest of the Ogden boys who entered the services of the country, a most enthusiastic member of the Holy Name society and a faithful altar boy for years.

* * *

Francis Conroy, son of Dr. and Mrs. E. M. Conroy, came from Chicago to enter the army from his home town and joined the national guard.

* * *

Will O'Brien, son of W. S. O'Brien of the Postal Telegraph company, gave up a lucrative and responsible position with the Nevada Ore & Smelting company to enter the army and is now awaiting call in Nevada.

* * *

A miscellaneous shower was given Tuesday afternoon by Mr. and Mrs. A. C. Yerrington on Twenty-first street, in compliment to their daughter Rebecca, who is to become the bride of Charles Mathens in the near future. A delicious luncheon was served and many beautiful and useful presents were given the bride-to-be. Those present were Mesdames Henry Olsen, Guy Yerrington, Vern Yerrington, J. J. O'Connor, J. H. Bliss of Evanston, Robert Yerrington and the Misses Winnifred Carr, Kathryn Conroy, Wingrove and Olsen.

* * *

Mrs. Alva West and son Jack have returned from a two weeks' visit in Black Pine, Ida., at the ranch of Mrs. West's brother, Joseph Clamk.

* * *

Mrs. D. A. Smythe has guests for the summer her nieces the Misses Florence and Kathleen Smythe of Laramie, Wyo.

This bank has, with the capacity to handle business of large proportions, a spirit of helpfulness for the small as well as the large depositor.



Walker Brothers Bankers

PRAYERS FOR PEACE ARE RECITED

Novena by Members of Catholic Woman's League Begun in the Cathedral.

ATTEND DAILY MASS

Reading Circle Holds Unusually Interesting Meeting to Hear Book Review.

BOARD IS IN SESSION

Since its organization the Catholic Woman's league has done great things in Salt Lake and now it steps forward once again, this time in work of world-wide sympathy and appeal. Realizing the grave situation that overhangs the country and that prayer only can avert the horrors of a war, the members of the league have banded together in a novena for peace.

Since Monday, July 2, the feast of the Visitation, they have gathered in a body to attend the 8 o'clock Mass at the Cathedral and join in the Litany of the Sacred Heart and the prayer for peace recommended by His Holiness Pope Benedict XV, which are recited after the Mass by the Rev. Dr. S. Anzalone. This novena will be followed by others, in which all members of the league are requested to join.

The Catholic Woman's league has started this great work and apeals to their sister leagues throughout the United States to help them to advert the peril confronting the nation.

Reading Circle Meets.

The most interesting meeting of the Reading circle since its organization was held with Mrs. W. H. Bitz at her home in S. Sixth East street Tuesday, June 26. Mrs. M. K. Parsons, a member of the Ladies' Literary club, gave an interesting, comprehensive and thoroughly enjoyable review of "Mr. Britling Sees It Through," the book of H. G. Wells that has stirred such comment.

About twenty members of the circle and several guests were present to hear this review, which has won attention in the literary circles of the city. Extracts, revealing the character of Mr. Britling, and the members of his household, their thoughts and sentiments of the great war enveloping them, and discriptions of the war in the trenches were read by Mrs. Parsons with a feeling which brought home to the hearers the situation that confronts the United States at the present day. This grave realization, expressed in the words of Mrs. Parsons, brought tears to the eyes and sighs to the hearts of the women, many of whom have sons, brothers or husbands preparing to take their part in the world's conflict.

Mrs Parsons first read this excellent review before the current events section of the Ladies' Literary club. The noteworthy skill with which it was handled added one more laurel to the literary attainment of Mrs. Parsons, and she and her review were besieged by all clubs. It is needless to say that her gracious response to the call from the Catholic Woman's league was highly appreciated. That there was a band of perfect sympathy between the reader and her audience was made evident by the hours that passed as minutes and the regret when it was brought to a close. The reading circle joined the ranks of other clubs in acclaiming the review by Mrs. Parsons a literary triumph and a comprehensive interpretation of the difficult book. An interesting discussion of Mr. Britling's God followed over the tea cups.

The members of the reading circle wish to extend their hearty tranks to Mrs. Parsons for the literary treat and to Mrs. Bintz for her hospitality.

The next meeting of the circle will be held with Mrs. B. D. Hamill, 67 A street, when an afternoon of current events will be held.

Board in Session.

The executive board of the Catholic league met Friday of last week at 11 o'clock in the parlors of the Cathedral residence. The meeting was presided over by Mrs. A. H. S. Bird and nine members were present.

Mrs. Bird extended to those present, the members of the various committees and the members of the board of last year, an invitation to attend an informal tea at her home in Center street, on July 6, when the committees will have an opportunity to become acquainted with each other.

Activity in California.

The following from "The Tidings" of June 22 will be read with much pleasure by the Catholic Woman's league of Salt Lake:

The annual luncheon of the Catholic Woman's club, which took place at the Hotel Alexandria last Saturday, was a most enjoyable affair, more than four hundred being seated at the tables. The decorations were in a patriotic motif of red, white and blue. The program committee, at whose head is Mrs. W. P. O'Meara, had charge of the literary features.

Among the invited guests were Mrs. H. A. Cable, president of the State Federation of Women's Clubs; Mrs. Chester C. Ashley, president of the Ebell club; Mrs. S. Lobinger, president of the Friday Morning club; Mrs. Edward Brainard, Mrs. Thomas P. McFarland, Mrs. Antoinette Folx, Mrs. Catherine Pierce Wheat, president of the Reciprocity club; Mrs. Harry Drauger, Lloy Galpin, the last three of whom were speakers.

The Catholic Woman's club will have a Requiem Mass offered for the repose of the soul of Mrs. Anna McFoley on Tuesday on Tuesday, June 26, in the cathedral chapel of Our Lady of Guadalupe. All members are earnestly requested to be present.

Meet for Sewing.

Every Monday and Thursday afternoon at 2.30 o'clock the members of the league meet in the Cathedral hall for Red Cross sewing. The library has been fitted up with sewing machines, cutting tables and other necessary articles for the work. All interested are requested to attend these meetings either day or both.

Quick response came to the patriotic sermon of Rev. Michael Gluba of St. Francis Polish church, Omaha, Neb., recently. When the sermon ended an impromptu recruiting station was opened by Captain Frith, who was present, and fifty young men of the congregation were enrolled for service in the army.

SOCIAL AND PERSONAL



MRS. IVAN J. JOHNSON,

Formerly Miss Mary Connors, who was married last Tuesday in the Cathedral rectory.

EVENTS OF WEEK IN SALT LAKE SOCIETY

A PRETTY home wedding of last Saturday was that of Miss Lillian N. Thomas and Albert J. Mooney, which took place at the home of Mr. and Mrs. Edwin C. Rowley in Douglas Park. The ceremony was performed at high noon by the Rev. W. J. Flynn in the presence of the relatives and a few intimate friends of the couple.

The rooms were decorated with a profusion of June roses arranged in artistic effect. The bride wore a tailored suit of midnight blue with a toque to match, and carried a bouquet of Cecil Brunner roses and lilies of the valley. Miss Marguerite Rowley was the bridesmaid and A. J. Newman acted as best man.

Following the wedding breakfast the young couple left for California. They will be at home in Salt Lake at 78 H street upon their return.

* * *

Mr. and Mrs. William Connors announce the marriage of their daughter, Miss Mary Connors, to Ivan J. Johnson, which took place Tuesday, July 3. The ceremony was performed by the Rev. Theodore Schultz at 5 o'clock in the parlors of the cathedral residence in the presence of the relatives and a few intimate friends. Following the ceremony Mr. and Mrs. Johnson went to the Hermitage in Ogden canyon for a short stay.

* * *

Mrs. Lewis W. Sowles was the hostess Monday at a beautifully appointed luncheon at her country home in the Cottonwoods, in honor of Mrs. Raymond S. Masson of Los Angeles. The table was decorated with crystal rose bowls filled with fragrant pink roses outlined with festoons of shell pink maline. The place cards were hand decorated with pink rosebuds and were laid for Mrs. Masson, Mrs. Charles Lavens Smith, Mrs. John V. Lyle, Mrs. Paul Keysor, Mrs. Edgar Newhouse, Mrs. Clarence Bamberger, Mrs. Ross Brown, Mrs. Harold P. Fabian and Miss Florence Halloran. During the early afternoon hours bridge was played on the lawn.

* * *

Among the pleasant dinner parties given on the Fourth at the Country club was the one presided over by Mr. and Mrs. W. Edward Fife in honor of Mrs. T. A. Cosgriff of Denver. Ten guests were invited to meet the visitor.

* * *

Mr. and Mrs. Lewis Cecil Robinson and the following party of friends motored to the Hot Pots Wednesday for a few days' stay: Mr. and Mrs. James C. Dick, Robert Dick, Alice Dick, Miss Mayme Roble, Noble Robinson, Peggy Robinson, Worden Robinson, Mr. and Mrs. Edward McGurrin, Mary Catherine McGurrin, Edward McGurrin, Jr., and Howard McGurrin.

* * *

Mrs. Enos A. Wall will entertain the members of the Crystal Bridge club next Tuesday at her home in E. South Temple street.

* * *

The members of the Octogon Bridge club will meet with Mrs. James Bernard McEnany next Thursday morning at her home in S. Twelfth East.

* * *

The sad news has been received in the city of the death in Los Angeles of the infant daughter of Mr. and Mrs. Joseph Coakley. Mrs. Coakley was formerly Miss Margaret Dillon of this city.

* * *

Another sad message reached Salt Lake friends this week when word came that Mrs. George W. Keal, for many years a resident of Salt Lake, passed away on June 22 at her home in Montclaire, N. J.

* * *

Mrs. Angus Gillis and little granddaughter of Colorado Springs are guests at the A. J. Gillis home in S. Sixth East street.

* * *

Mr. and Mrs. T. J. Foley have as their guests at their home in Fifth avenue for the summer the Miss Ella and Katherine Fitzgerald, sisters of Mrs. Foley, and Miss Ella Nugent of Eureka.

* * *

Mr. and Mrs. J. J. Daly and Mrs. Edward J. Roberts, their daughter of Los Angeles, arrived Monday for a stay of several weeks at the Daly home in E. South Temple street.

* * *

Dr. and Mrs. W. Scott Keyting are the happy parents of a little daughter, born Thursday morning at Holy Cross hospital.

* * *

Mrs. Martin A. Burke and Miss Anna Rotzler have gone to Ogden for a few days' visit with M. J. O'Connor and family.

* * *

Miss Margaret Carlin will leave about the middle of the month for Philadelphia and Washington, D. C., where she will visit relatives for the summer.

* * *

J. Edwin Meehan is visiting his parentas Mr. and Mrs. James Meehan at their home in the Boulevard apartments.

* * *

Mrs. Joseph Bircumshaw and four children of Park City are in the city visiting Mrs. E. O'Brien and Mrs. Hall McMartin.

* * *

Mrs. George Ebert has gone to Denver for several weeks' stay.

* * *

The many friends of Mrs. John Hearley will be pleased to learn that she has improved from her recent serious illness and will leave Holy Cross hospital within a few days.

* * *

Mrs. Thomas Kearns and Miss Helen Kearns left Thursday evening for Lake Tahoe, Cal.

* * *

Mr. and Mrs. Ruel G. Halloran and Miss Beth Baldwin left Tuesday for an auto trip through Yellowstone park.

* * *

Mrs. W. J. Dooly and children have returned to Salt Lake to live after an absence of several years in California.

* * *

Thomas Kearns, Jr., returned Wednesday from the Hagenbarth ranch in Idaho, and joined the national guards, of which he is a member, on their trip to Jordan Narrows Thursday morning.

* * *

Miss Marion Bird has returned from Sacred Heart academy at Menlo Park, and will spend the summer with her mother Mrs. A. H. S. Bird at her home in Center street.

* * *

The Misses Loretto and Genevieve Malone and Miss Myrtle Cogle, who form the Malone trio, left today for a ten weeks' engagement at the hotels throughout Yellowstone park.

* * *

Mrs. T. A. Cosgriff of Denver is the guest of Miss Gretta Cosgriff at teh Hotel Utah.

* * *

Miss Roumaine Little has gone to Seattle to visit her aunt Mrs. M. E. Crowton for the summer.

* * *

Mr. and Mrs. P. J. Krauss left last week for their home in McGill, Nev. They were accompanied by Miss Pauline Taylor, who will spend the summer with them.

Miladi's Toilet

Everything for your dressing table, traveling kit or automobile tour.

Toilet sets, manicure pieces or completely fitted suit cases and rolls.

We have the handy little things you need.

Our modest prices make buying easy.

BOYD PARK

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MAKERS OF JEWELRY

166 MAIN STREET SALT LAKE CITY

Altar Society Notes

The members of the Cathedral Altar society held their regular meeting last Monday afternoon at 3 o'clock in the sewing room of the cathedral residence. The meeting was presided over by the spiritual director, the Rev. Dr. S. Anzalone. In the absence of the secretary, Mrs. L. M. Crawford, the minutes of the preceding meeting were read by Miss Margaret Carlin. After the usual business of the day the meeting adjourned and the members went to cathedral hall to assist in the Red Cross sewing.

* * *

The ladies appointed to attend to the altars for next Sunday are Mrs. D. J. Laramie and Mrs. John B. Stephens.

Salt Lake Churches

CATHEDRAL.
Sunday Masses—6, 8, 9 and 11 a. m.
Weekday Masses—7 and 8 a. m.
Baptisms—3 p. m., Sundays. At other times by special arrangement.
Confessions—Saturdays and the evenings of feast days, 4 to 6 p. m. and resumed at 7.30 p. m.

ST. PATRICK'S.
Sunday Masses at 8 and 10 a. m.
Weekday Mass at 8 a. m.
Confessions—Saturday evenings from 7 to 8 p. m. and every morning before the hour of the Mass on weekdays.

OUR LADY OF LOURDES.
Sunday Masses at 8 and 10 a. m.
Weekday Mass at 8 a. m.

Cathedral of the Madeleine.

East South Temple and B streets. Cathedral residence, 331 E. South Temple street. The Right Reverend Joseph S. Glass, C. M., D. D., pastor; assistants, the Rev. Dr. S. Anzalone and the Rev. Theodore Schultz. Telephone, Wasatch 347.

St. Patrick's Church.

Fourth South between Ninth and Tenth West streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 10.30 o'clock. The Rev. Michael Sheehan, pastor. Residence, 931 W. Third South; telephone, Wasatch 7928.

Our Lady of Lourdes Church.

Eleventh East and Seventh South streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 9 a. m., except on the first Sunday of the month, when it will be held immediately after the 10 o'clock mass. The Rev. Wm. Flynn, pastor. Residence, 830 S. Eleventh East; telephone, Hyland 1346.

St. Ann's Chapel.

Twelfth South between Fourth and Fifth East streets. Mass and sermon on Sunday at 8.30 o'clock. The Rev. Timothy O'Brien, chaplain; residence, St. Ann's orphanage; telephone, Hyland 317.

MURRAY AND MIDVALE.

Masses will be celebrated in Murray on July 1, 15 and 29 in Fraternal hall at 9.30 o'clock.

Masses will be celebrated in Midvale on July 8 and 22 in W. O. W. hall at 10.15 o'clock.

The Rev. Timothy O'Brien, pastor. Residence, St. Ann's orphanage, Salt Lake. Telephone Hyland 3177.

Societies and Choirs.

Holy Name society the first Sunday of each month at 8 a. m.

* * *

Meeting of the St. Vincent de Paul society every Sunday morning at 10 o'clock in the parlors of the cathedral residence.

* * *

Catholic Woman's league meets the first Tuesday of every month at 2.30 at the Ladies' Literary club, 850 E. South Temple.

* * *

Social service department of the Catholic Woman's league meets the last Friday of every month at the office in the Charity Organization building at 128 E. First South street.

Office hours are from 10 a. m. to 12 m., and from 2 p. m. to 4 p. m.
Telephone Wasatch 2165.

* * *

Promoters of the League of the Sacred Heart meet the last Sunday of each month in the sewing room of the cathedral residence at 3.30 p. m.

* * *

Children of Mary sodality every second Sunday of the month at 3.30 a. m.

* * *

Altar society, first Monday of the month.

* * *

Holy Angels sodality, every third Sunday at 9 a. m.

* * *

Knights of Columbus, every Tuesday night at 8 o'clock, in clubrooms at Hotel Utah.

* * *

Altar Boys' society meets every Friday afternoon at 4.30 o'clock.

St. Patrick's Parish

Masses on Sunday at 8 and 10 o'clock. Benediction after 10 o'clock Mass.

* * *

Mrs. F. Kierce and Mrs. D. A. Sullivan are appointed to decorate the altars for Sunday.

* * *

Masses on week days will be at 7.30 instead of 8 o'clock during the summer months.

* * *

Last Tuesday morning Mass was offered for the Altar society.

* * *

The Altar society held its monthly meeting at the church last Sunday afternoon.

* * *

Mr. and Mrs. J. A. Jenkins and daughters, the Misses Lucile and Isabel, motored to American Falls, Ida., last Sunday, where they will visit with relatives for two weeks.

The Most Rev. Venance de Lisle-en-Rigault, head of the Capuchin order of monks, has arrived in New York City from Rome to confer with the provincials of branches of the society in the United States and Canada. This is his first official visit to this country in many years.

To

Bake Bread and Bake It Well

Use

Husler's

(The Flour of the Hour)

THE INTERMOUNTAIN CATHOLIC

COLORADO IDAHO UTAH NEVADA WYOMING MONTANA

Vol. 19, No. 35. Eighteenth Year. SALT LAKE CITY, UTAH, SATURDAY, JULY 14, 1917 Colorado Catholic, Thirty-third Year.

WAR PICTURE OF WILSON GIVEN

T. P. O'Connor, Famous Irish Leader, Tells His Impressions of President.

RECALLS LINCOLN

Reads Stern Determination in Character, But Also Finds Human Kindness.

OFFERS HIS THANKS

(Special Correspondence.)

Washington, D. C., July 11.—Word picture of President Wilson which faded into a vision likeness of Lincoln was sketched for the Evening Star of Washington on last Friday by the famous Irish journalist, T. P. O'Connor, M. P., who, although he has written many analytical articles about President Wilson and his war attitude, met him for the first time at the White House last Friday.

As delegates from the Irish party, the President received Mr. O'Connor and Richard Hazleton, M. P., who were presented by Senator James P. Phelan of California, who has been a close friend of Mr. O'Connor for many years, and who has taken a great interest in the Irish movement.

Like Photographs.

"I found the President just as I had expected him to look and to be," said Mr. O'Connor, "for his photographs are wonderfully lifelike. I felt as if I had known the President all my life, not merely because his photographs are so good, but because of the startling, I might almost say weird, resemblance of his face to that of the president of my old Irish college, Sir Thomas Moffett, long dead, I am sorry to say.

"I realized at once that I was in the presence of a great, clear, cold intelligence. The impression I got of the nature of the man was one of sweetness and love of his fellow man. Memories crowded upon me of the epochs and the men who had passed through the White House portals. I have been long a tireless student of the life and character of Lincoln; whatever the reason I found my subconscious self making analogies between the temper of the man before me in this tragic crisis and the other man in the other great tragic crisis of the civil war.

"I saw, or thought I saw, a resemblance between the mental and moral attitude of the two Presidents; that is to say, with stern determination to carry the thing through on the one side and on the other no hatred, no rancor and ultimate good will through ultimate good to the enemy as to the friend; in short, the words almost came to my lips, 'in charity to all and malice to none.'

"I was told by Senator Phelan that I had seen but one side of the President; that there was a fighting side, when the strong chin seemed to grow squarer and the quiet eyes to flash. But that did not surprise or disturb my impression. Those who love humanity best have to fight the hardest."

In his interview with the President, Mr. O'Connor gave an account of recent events in England and Ireland, with which, he said, the President seemed himself to be very familiar. Mr. O'Connor also conveyed to the President the warm thanks of John Redmond and the Irish party for the sympathy he had always shown to the Irish people, and for the great appeal in his messages for small nations and the principle of nationality.

New Church Opened by Sidney Catholics

Sidney, July 7.—Catholics of Sidney are now enjoying the use of their new church, the dedication taking place on June 24, under direction of the pastor, the Rev. J. Leahy. The structure is a handsome one, commanding a splendid view of the surrounding country.

The Rev. Dr. Donnelly, who has been conducting a mission here, delivered the dedication sermon. He congratulated the Catholics of Sidney on the completion of the church. He declared that the best decoration a church could have was many pious people, and he therefore urged Catholics of this city always to be faihtful in their attendance at religious services.

Under the leadership of Miss O'Brien an excellent program of music was rendered at the dedicatory services. Solos were inspiringly rendered by Miss McCormick.

America's Debt to Catholics

BY AGNES SCHMIDT

A Record of the Great Achievements of Catholics in Discovery, Exploration, Education, Charity, Commerce, Industry, Civilization, Progress and Patriotism.

It would be well for us to cultivate a little more assiduously than we do our appreciation of history, to delve more frequently into the venerable records of the distant past, and to cherish a laudable pride in the illustrious deeds of our remote ancestors. And this not merely to build up in our minds the dry collections of facts with which our early chronicles are replete, but to give us a power of unraveling the intricate complexity of events as they pass in long procession before us, to acquire sound principles for weighing contemporary actions, and to enable us to conjecture, in so far as human beings can, the probable future. There is no way of judging the future but by the past. Only a knowledge of the stirring events of previous centuries will do this. A thorough grasp of history will enable us to gauge the temper of the present; it will enlarge our minds; it will calm our passions; it will give poise and balance to the intellect; it will buttress our faith; it will stimulate our zeal; it will encourage our patriotism. A people that takes no pride in the noble achievements of its ancestors will itself never achieve anything worthy of remembrance by its own posterity.

Discovered America.

But for us Catholic Americans there is an added inducement to search with scrupulous care the dusty archives of the vanished past. Those records are largely Catholic. It was a Catholic who discovered America; it was a Catholic who gave his name to America; it was Catholics who established the first colonies in the new world; it was Catholics who organized and supported the first missions for the conversion of the Indians; it was Catholics who opened the first schools in the western hemisphere; it was Catholics who threw open the first colleges and institutions for higher education of both men and women; the very institutions of charity in America were founded by Catholics, erected by Catholic money and supported by the alms of the Catholic poor, even though their ministrations were at the disposal of those who were not Catholics. The very names of many of our early towns, cities, rivers, mountains, lakes, capes and bays clearly demonstrate how deeply the footprints of Catholics were impressed upon this continent.

To Columbus belongs the imperishable glory of having discovered America, but ancient records point to explorers at a much earlier period. And a striking similarity is observed in the great fundamental object of both these primary expeditions of discovery. It was for the purpose of propagating the Catholic faith that they were led to wander far from their own native shores. The very map used by Columbus when he set out on his first voyage had the vast unknown west named "St. Brandon's land." St. Brandon of Ireland, in the sixth century, fired by missionary zeal, a zeal that has been an imperishable characteristic of the Irish throughout their wonderful history, set sail westward in company with a number of monks and priests. They landed on the coast of North America at a point judged by many to be around the New England coast, or the Chesapeake. The ancient Icelandic manuscripts which still exist tell us that after the Irish had converted the natives, they founded a colony on the southern coast of North America and called it "Greater Ireland." To the Irish, then antedating the Italians, belongs the fame of discovering America, and that they discovered it is due to their staunch and unwavering faith, and their desire to preach the Gospel to all nations.

Nurse of America.

When America was but a new-born babe, uttering in the cradle its first feeble cries, it was the Catholic church that took it to her maternal bosom, and enfolded it with her tender embrace. Columbus, when he guessed the greatest secret of which the world has record, sought as the primary fruit of his voyages and labors, a new harvest of souls, a new pathway into unknown lands, far beyond the rolling seas. With this thought constantly in view, his first solicitude, whenever he disembarked, was to plant upon the shore the sacred emblem of the Cross, and the frail barks launched by the intrepid genius of Columbus carried into regions far beyond the uncharted ocean not only the principles of the Catholic faith, but the germs of mighty states as well.

Columbus himself had many of the noble and enduring qualities that enlist our admiration in the ancient Crusaders. He had all the piety and enthusiasm of Peter Hermit; he had all the energy and boldness of Richard the Lion Hearted; he was as patient and as tenacious as Godfrey of Bouillon; he was as thorough going as St. Louis, and he had all the sublime faith of St. Bernard of Clairvaux.

Financed Columbus.

It was only after Columbus had met with disappointment and discouragement on every hand; when his entire Apostolic project seemed hopeless and dark, that a Catholic priest took interest in him. But for that kindly intercession the current of the world's history might have been changed. It was a Dominican, Father Juan Perez, a friend of the reigning queen of Spain, Isabella the Catholic, who interceded for the impoverished and unknown Italian navigator.

But the queen herself was without funds. In her extremity she turned to the Catholic church authorities, and they, anxious to carry out the world-wide mission of the church, willingly undertook this latest missionary enterprise. It was the boldest venture of faith that the annals of history record. It was the funds of the Holy Brotherhood that purchased and fitted out the three small caravels of Columbus, and Luis de Santangel, the treasurer of the church revenues in the kingdom of Aragon, was the personage from whom the money was obtained.

Thus at the very outset, the indelible impression of the Catholic church is left upon the discovery of America; we have the unique distinction of having a Catholic navigator; a Catholic priest; a Catholic queen and Catholic money presiding over the discovery of a new world.

The very name of America perpetuates the achievement of still another Catholic. It was Americus Vespucci who gave to the world its first scientific knowledge of the discovery, and he touched these shores a full quarter of a century before Martin Luther, as the herald of a new revolt, had repudiated his solemn vows, and rose in rebellion against the Catholic church that had been the origin and the source and the conserver of European civilization, and the patron and the protector of all the arts that had civilized mankind.

Missionaries Led Way.

America had scarcely been discovered when the light of the Gospel shone upon the savage tribes with unexampled rapidity. The brown robe of the sons of St. Francis, the white wool of the children of St. Dominic, the black-robed Jesuit, were familiar sights throughout the length and breadth of the western hemisphere during the centuries following Columbus. It was for the purpose of preaching the Gospel that they came to the bleak and barren shores of this desolate wilderness, three thousand miles from all civilized intercourse, and they sealed their Apostolic labors in many instances with the testimony of their blood.

The earliest explorers planted the Cross, the symbol of Christianity, along the main routes of travel, and the footprints of the pioneer Catholic missionaries are still landmarks throughout the whole extent of the United States. "Not a cape was turned nor a river entered but a Jesuit led the way." The streams they crossed, and the places where they paused to preach the Gospel were named after saints and the mysteries of religion, and even today, in our wanderings east and west, and north and south, in this great country, it is like reciting the Litany of the Saints, so thorough has been the impress of these ancient Catholic pioneers upon the very soil that supports us. In upper California alone the numerous Spanish missions stretched in almost a straight line for 600 miles, from San Diego to San Rafael, and they are today unquestionably the most attractive and historic spots on the Pacific slope.

Catholic Boundaries.

When the thirteen original American colonies boldly threw off the yoke of their oppressor, England, and their representatives had signed the Declaration of Independence, and had set themselves up as a free people, courageously taking their place among the nations of the earth, the very boundaries of the territory they claimed were venerated Catholic names. And

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NEED CLOSER STUDY OF LATINS

Roger W. Babson, Noted Economist, Tells of Conditions in South America.

UNDER SUSPICION

People There Object to Proselyting by Missionaries Among the Catholics.

SHOULD USE CHURCH

"The social, commercial and financial development of the Americas await two things," says Roger W. Babson, in the first of a series of articles, written for the Evening Mail of New York, which treats of the past mistakes and the present opportunities of the American people in establishing trade and diplomatic relations with the great Latin-American communities south of the Rio Grande.

The two requisites mentioned by Mr. Babson are:

"(1) Mutual understanding."

"(2) World organization."

"On one of my trips to Latin-America," continues the writer, by way of illustrating the necessity of a better understanding among the people of the western hemisphere, "a very fine family from Illinois was aboard the ship. The family consisted of the father, mother and two daughters.

Girls Misunderstood.

"The daughters were refined and educated girls, for whom we all had the greatest respect. As these girls had been taught to be self-reliant, since their parents were not very strong, they would go about alone when we landed for a day or more at some South American port.

"Gradually it was noticed that none of the Latin-American passengers would associate with these two Illinois girls. None of us could imagine what the reason was until one morning I heard a Chilean refer to them, while talking to another Chilean, as 'bad women.' I immediately inquired the difficulty, and this man explained: 'No Spanish woman who was not immoral would go about the streets as those Illinois girls do. Moreover, look at their low necks and transparent waists. They must be bad women.'

"This feeling has gone so far that the term 'American girl,' as used in South and Central America, often means an immoral woman. Whether the unfortunate specimen is French, Italian, German or Japanese, if she is an immoral character, she is referred to as an 'American girl.' This is very unjust to our people, but it is easily accounted for. The Latin-American girls are so carefully chaperoned that families simply cannot understand the freedom which our women have.

"This is perhaps a trivial incident, but it illustrates why we should pay greater respect to the customs and feelings of the people of other nations. Furthermore, you can readily see how much incidents make us—who have such strict blue laws at home—appear as hypocrites to those who don't. Yet this is wholly a question of misunderstandings, which are now keeping us apart.

Congress a Blunder.

"I was in Panama during February, 1916, at the great "Congress on Christian Work in Latin-America," and let me say that I never met a finer and more earnest body of men and women. On the evening of February 16, I had a long conference with the president of Panama.

"During the conversation this religious congress was brought in. It was generally supposed by the delegates that President Porras was their violent enemy. But do you know that he was not? He clearly explained to me that it is very desirable to make Panama a great international convention city.

"Said he: 'Owing to Panama's convenience to all the countries of North, South and Central America, and in view of its temperate climate, the people of my country welcome to Panama conventions of all kinds. But,' he continued, 'if the good men and women of the United States want truly to help Latin-America they should not attempt to proselyte our people. Latin-America is a solid Catholic country, and must be helped through the Catholic church. Talk with our priests,

(Continued on Page 3.)

Free Employment Bureau

BEGINNING next Monday The Intermountain Catholic will maintain a free employment bureau for Catholics of the entire intermountain country, including Utah, Idaho, Nevada, Montana, Wyoming and Colorado. Efforts will be made through the columns of this paper to secure positions for both men and women in the lines for which they are qualified.

THERE WILL BE NO CHARGE FOR THE SERVICE.

Catholics who are seeking positions are invited to file their applications with the Employment Bureau of The Intermountain Catholic, 517 McIntyre Bldg., Salt Lake City, Utah.

Employers seeking help are invited to notify the Bureau of their needs, and every effort will be made to fill their wants immediately.

Employment committees of the Knights of Columbus, as well as other societies for men and women, are invited to make known to the bureau positions that are open, and applications which they have on hand from members.

The Intermountain Catholic is prompted to open such a bureau because of many calls which have been made upon this office by those seeking employees, as well as by those seeking employment. The service will be without charge or fee of any kind, either for employee or employer, our only interest being in bringing the two together.

In filing applications, applicants should give the usual information, such as age, residence, previous experience, line of work wanted and at least one or two references.

ADDRESS ALL COMMUNICATIONS TO
EMPLOYMENT BUREAU,
INTERMOUNTAIN CATHOLIC,
517 McIntyre Building,
Salt Lake City, Utah.

MEXICO

By Eber Cole Byam

TENTH INSTALLMENT.

THE printing press was brought to Mexico by the first viceroy, Antonio Mendoza, in 1535, and in 1544 he was printing books for the natives because, as he explained, "there were so many who could read and write." The books of the period were on serious subjects and the reading public was spared that flood of trashy fiction with which the modern world has been inundated. Many of the works were published in the native languages so that the natives could enjoy them by the simple process of learning the Spanish alphabet. Many of the publications were on religious subjects, as was customary at that time throughout the civilized world, but scientific works were not lacking, and, in fact, were just as available in Mexico as in England, France or Germany. During the sixteenth century a number of these were issued from the Mexican presses, and included works on surgery and medicine, one of the latter being written by an Augustinian monk, and ran through four editions. The names of over three hundred writers have been preserved in Mexico who were especially famous during the colonial period for works on geography, travel, discovery, mathematics, astronomy, physics, natural history and other scientific matter. Many Mexican writers sent their manuscripts to famous publishers in Spain, and numbers of educated Mexicans went to Europe to fill important chairs in the universities. All of these men received their knowledge from the teaching clergy.

Clergy Leave.

As the clergy were the principal agents in education it readily may be seen that any considerable reduction in their numbers would mean the shutting down of schools and colleges. Furthermore, these institutions depended for their continued existence upon the liberal contributions of the wealthy Spaniards living in Mexico. The revolution of 1810 let loose a flood of anarchy which caused a steady reduction in the numbers of the clergy, and the vicious spite of the revolutionists expelled the Spaniards in 1828, thus definitely shutting off the principal source of educational revenue. From that period Mexico began to degenerate, both morally and intellectually, until the revival under Diaz permitted a partial recovery, only to become again submerged under a flood of socialism. Justo Sierra, in his "Mexico—Its Social Evolution," says:

"The laws of December 12th and 14th of 1874 completed the confiscation of the endowment funds which had been created to support the educational institutions of the republic.

"The great private foundations which had accumulated during three centuries were thus swept away and no others were created to replace them.

"The wealthy Spaniards had been one of the greatest sources of these endowment funds, and, as the Spanish were expelled in 1828, that fount was definitely closed

"The attacks upon wealth, and particularly upon the clergy, completed the work of preventing any further donation for the support of the educational institutions and as the government itself was penniless the consequent result was obvious."

Diaz Prohibition.

Justo Sierra was secretary of public instruction under Diaz and strongly anticlerical. That Diaz was not altogether tolerant is evidenced by the passage in 1904 of the law prohibiting clergymen having anything whatever to do with any charitable enterprise. Yet Diaz permitted the religious orders to return and open schools in Mexico; and it was the presence and the popularity and the efficiency of the church schools in Mexico which so aroused the ire of the "Liberals" and led to the revolution.

The real purpose of the revolution is evidenced by the fact that the destruction of the church schools and the throttling of the church itself are the only promises fulfilled out of the many made by the Mexican revolutionaries.

The Mexican revolutionaries have ever deceitfully cried out that education has been denied them and yet they themselves have been the very ones to destroy what means of education there may have been. Educational institutions in Mexico, as in the United States, have depended to a large extent on donations and endowments of wealthy people, and the public schools in the United States have absorbed vast sums of money.

Education in Mexico, during colonial days, differed little from contemporaneous Europe. The same ideals prevailed, the same systems were followed and the same curriculum studied.

It is worthy of note that the first missionaries who came to Mexico in 1524 procured a decree compelling the Indians to attend school; yet the first compulsory educational law was not passed in England until 1876—350 years later.

Had it not been for the blighting effects of the war for independence, and the later wanton destruction of such educational system as existed, it is certain that Mexico would have been far advanced in its educational work and in favorable comparison with the United States, where the illiteracy among the negroes is still 30 per cent and among the Indians 45 per cent.

Schools Re-established.

This is proved by the remarkable recovery of educational effort by the church after the total destruction of its educational equipment by Juarez in 1859. By 1910 the church had re-established primary schools in most of the parishes, and possessed a large number of colleges with physical and chemical laboratories, the equal of any in the United States. These colleges possessed libraries of note and the

(Continued on Page 3.)

WOMEN AIDING IN CARE OF SOLDIERS

Societies in Washington to Assist Knights of Columbus in Plans.

OFFICES ARE OPENED

Col. Callahan and Father O'Hern on Hand to Direct Many Endeavors.

DUTIES ARE OUTLINED

(Special Correspondence.)

Washington, D. C., July 11.—The Catholic women of Washington have shown their interest in a practical way, in the spiritual and moral welfare of the young men soon to be drafted into the new national army, by organizing themselves into a war relief committee composed of all the Catholic women's organizations in the District of Columbia.

Those already affiliated are as follows: The Board of Trinity college, the Catholic Total Abstinence union, the Daughters of Isabella, the Auxiliary Board of Providence hospital, the Ladies' Auxiliary to the Ancient Order of Hibernians, the International Federation of Catholic alumnae, St. Stephen's sodality, Women's Catholic Benevolent legion, the Ladies' Auxiliary of the Knights of St. John, the Alumnae of Notre Dame, College of Maryland, Mt. St. Joseph's college alumnae, the Ladies of Charity of St. Aloysius' parish, the Catholic Women's Literary guild, the Catholic Home Placing bureau, Alumnae of Notre Dame academy, the Ladies of Charity of St. Patrick's parish, the Faculty Women of the Catholic University of America, the Women's Catholic Order of Foresters, the Ladies' Catholic Benevolent association, the Alumnae of the Visitation academy, Frederick; the Alumnae association of St. Joseph's academy, the Women's Sacred Heart of Mary, St. Patrick's Alumnae association, St. Patrick's Sunday School association, Georgetown University Hospital board, St. Cecelia's Academy Alumnae association, the Gaelic society, the Work for Poor Churches, and the Christ Child society. A number of others are expected to join the organization.

Purpose of Society.

The purpose of the society is to assist the Knights of Columbus in their great effort to furnish wholesome recreation for the young men during the period of their camp life. Their experience has demonstrated the fearful dangers surrounding these soldiers while they are deprived of home influence and surroundings, and it is with this purpose in view that this work has been undertaken.

Some of the needs of the soldiers which the organization plans to supply are:

All necessary articles for chaplains for Divine Service, including altar furniture, vestments, etc.

The religious articles for the soldiers themselves, such as prayer-books, rosaries, scapulars and crucifixes.

Wholesome reading matter, consisting of current religious publications, standard books, etc.

Stationery, stamps, pens, ink, etc.

Comfortable furniture for the recreation halls.

A moving picture machine for every camp.

For the amusement of the soldiers, pianos, victrolas and records in abundance.

Comfort kits containing all small, useful articles, to be made by the Catholic women of Washington. It has been decided to include in these the religious articles for the Catholic soldiers.

Open Headquarters.

For carrying out this work headquarters have been established at Carroll Hall, donated through the generosity of Monsignor C. E. Thomas, pastor of St. Patrick's church, and public meetings are held here every Monday evening for the purpose of advancing the work.

A system of registration has been adopted through which the names of all Catholic women of the District of Columbia interested in war relief work will be listed.

For facilitating the work of caring for the young men in the training camps, the Superior Council of the Knights of Columbus have voted to defray the expenses of an office in Washington which was opened last

(Continued on Page 2.)

Diocese of Denver

MARY A. KELLY, Correspondent.

The Intermountain and Colorado Catholic is placed on sale at the James Clarke church goods house, 1645 California St., Denver, Colo.

Fr. Donovan Is Appointed Chaplain

The sterling patriotism of the Rev. Michael W. Donovan, rector of St. Philomena's church, received recognition when Adjt. Gen. Frank D. Baldwin announced his appointment last Monday as first lieutenant and chaplain of the newly organized Second infantry of the Colorado national guard.

Immediately upon the breaking of our diplomatic relations with Germany, when it was apparent that war was inevitable, Father Donovan endeavored to raise a company among the Knights of Columbus. Several evenings each week he conducts drill exercises at Knights of Columbus hall and many of the young men of Denver who have in the last few months enlisted in the regular army, received their first lessons in military tactics from Father Donovan.

Father Donovan came to Denver in early manhood and studied at Sacred Heart college. He received his theological training in St. Mary's seminary, Baltimore, Maryland, and was ordained priest by the Rt. Rev. Bishop Natz in St. Elizabeth's church, Denver, in July, 1903. He was assistant priest at the Cathedral for some time and also had charge of parishes in Georgetown and Ouray. About six years ago St. Philomena's parish was organized with Father Donovan as first pastor. To his untiring work in the face of many obstacles the beautiful church of St. Philomena and still more beautiful parish house bear evidence. All the societies of the parish enjoy unusual prosperity and St. Philomena's choir is second to none in the city. Father Donovan has not yet signified his intention of accepting the military honor offered him.

Picnic Is Held by the Altar Society

The picnic given by the Altar and Rosary society of the Cathedral parish on Saturday, July 7, drew a large number to Elitch's gardens, despite the showers which fell at intervals during the day. The affair was called a "Liberty bond picnic" and it is the intention of the Rev. Father McMenamin to use the proceeds toward the purchase of bonds to be held by the Cathedral parish.

The picnic was given instead of the lawn fete on the rectory grounds, which is an annual event, and was held at Elitch's in order that a greater number might be accommodated. Some members of the Altar and Rosary society, assisted by the recent graduates of Cathedral school, sold tags to the picnickers and the proceeds will purchase Liberty loan bonds. One $50 bond was disposed of by lot, the lucky winner being Mrs. John J. Meany. A program of sports and races was given during the afternoon and in the evening dancing was enjoyed in the pavilion. Many visitors attended the performances in the theater.

Doings of Denverites

The Tabernacle society is now engaged in collecting articles necessary for the celebration of mass at Craig Colony and it is the hope of the president, Mrs. William H. Andrew, to soon have everything in readiness so that the Catholic patients of the colony may enjoy the privilege of hearing mass at least once a week. The Rev. Father Sweeney, chaplain of St. Anthony's hospital, is deeply interested in the colony and has signified his desire to read mass regularly for them as soon as the altar in the chapel tent is equipped.

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The Rev. David T. O'Dwyer has returned from an eastern visit.

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St. Vincent's Orphans' Aid society will give a picnic on the orphanage grounds Saturday afternoon and evening, August 4. The feature of the affair will be a chicken dinner served in the refectory of the home. Mrs. J. P. Donley, president of St. Vincent's, and the other officers of the society are encouraged over the sale of tickets and look for a successful day. A special meeting to complete arrangements was held Tuesday evening, July 10, at the home of Mrs. Donley, 1922 E. Fourteenth avenue.

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The Ancient Order of Hibernians held its annual picnic at Elitch's gardens on Wednesday, July 4. The proceeds will be used toward the $1,000,000 national fund for the relief of dependent families of members who enlist for war duty.

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The Cathedral Altar and Rosary society held an interesting meeting Friday afternoon, July 13, at the home of Mrs. Ella M. Wilkin, 1215 Corona street. An excellent musical program followed the business session. Mrs. Frederick P. Johnson, Mrs. Ralph Kerwin and Mrs. Isabelle Horan took part in the program.

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The Rev. P. U. Sasse, rector of St. Anthony's church, in Sterling, Colo., celebrated the twenty-fifth anniversary of his entrance into the priesthood on July 4.

Solemn high mass was sung, which was participated in by priests from all parts of the state. The Rev. William O'Ryan of Denver delivered the sermon. Members of the Knights of Columbus formed a guard of honor as escort to the reverend jubilarian to and from the church. Father Sasse was ordained in Cincinnati and came to Colorado fourteen years ago.

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Father Robert O'Loughran, who has been lecturing on the Irish question through the United States and Canada, arrived in Denver recently and while here will deliver a series of lectures in the interests of Irish welfare.

* * *

Mrs. Edward Houck of this city and William S. Arnold of Vincennes, Ind., were quietly married Thursday afternoon, July 5, in St. Leo's parochial residence, the Rev. William O'Ryan officiating. Only relatives of the contracting parties were present. After the ceremony Mr. and Mrs. Arnold left for a two months' motor trip and will then make their home in Vincennes, where Mr. Arnold is in business. Mrs. Arnold is a sister of Mrs. Mary Elitch Long.

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Mrs. John Thams chaperoned a party of young people who went to Glen park for the Fourth.

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Miss Helen Morse of Rochester, N. Y., arrived in Denver Wednesday for an extended visit with her aunt, Mrs. William A. Grainger.

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Mrs. Harry M. Genung of Kansas City and her little daughter Ursula are spending the summer in Denver with Mrs. Genung's father, Joseph Matty, and sister, Miss Josephine Matty. Mrs. Genung was formerly Miss Clara Matty of Denver, where she was a leader in the young social set.

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Mr. and Mrs. Joseph P. Dunn and duaghter, Miss Ella Dunn, have gone east for an extended visit.

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Miss Ida Garbella, a pupil of Sacred Heart High school, was injured last week when the steering gear of the automobile she was driving broke and the car overturned. She was taken to her home, 3436 Lafayette street, where her injuries will confine her to her bed for a few weeks.

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Miss Miriam Savage is visiting her cousin, Miss Aileen Van Laningham, in Kansas City.

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Miss Dorotita O'Donnell has gone to New York for a visit of several months.

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Mr. and Mrs. Harry Goodheart have returned from their honeymoon and are at home in the Broadmore apartments on Broadway. Mrs. Goodheart was formerly Miss Hazel Lawlor of the Cathedral parish. Her marriage took place last month in Los Angeles, where she had gone to visit her sister, Mrs. Lynn Reynolds.

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Mrs. Joseph P. Dunn, Jr. entertained at a Monte Carlo whist party Thursday afternoon, at which the guests of honor were Mrs. Lewis McGann of South Bend, Ind., and Mrs. Raymond Niles.

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Mrs. William Bona of San Francisco, formerly Miss Mary Connolly of Denver, is in the city visiting her sister, Mrs. Clarence Harrington.

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Mrs. Harry R. McGraw entertained at a tea Monday afternoon.

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Miss Lillian Cushing is visiting her aunt, Mrs. James Laughlin, in Kansas City, Mo.

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Miss Lucille Mannix is visiting relatives at Glenwood Springs.

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Miss Jeanette Dunn was hostess at a daintily appointed luncheon last week in Daniels & Fisher's tea room, in compliment to Miss Marie Williams, the house guest of Miss Minard Moffatt. Covers were laid for nine.

* * *

Frank J. McEniry, a Denver university student, has enlisted in the reserve corps of the quartermasters' section and has been made a sergeant. Mr. McEniry is the son of Mr. and Mrs. I. J. McEniry of Canon City and a cousin of M. D. McEniry of this city.

* * *

Herbert C. Hoover, national food administrator, has requested J. K. Mullen to become a member of the national food conservation board. Mr. Mullen has accepted and will leave this week to attend a conference in Washington.

* * *

Mrs. William A. Grainger and Mrs. A. A. Stanton entertained at luncheon at the Argonaut hotel on Tuesday, complimentary to Mrs. Hill of Lebanon, Penn., who is spending the summer with her sister, Mrs. P. R. Riordan and Mrs. T. J. Foley of Omaha, who is visiting her sister, Mrs. O. L. Petipier.

* * *

Mrs. William C. Manahan of St. Louis, accompanied by her three interesting children, arrived in the city last week for a visit with her mother, Mrs. Ella M. Wilkin.

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C. H. Bourgeois of Chicago is spending a short while with his wife and daughter, Miss Myrtle Bourgeois, who are summering in Colorado, dividing their time between Denver and Troutdale-in-the-Pines.

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Miss Marjorie Webster of Berkeley, Cal., who has been visiting her aunt, Mrs. Joseph Kendall, will leave during the week for her home. She will be accompanied by Miss Florence Dunn, who will be her guest for some weeks.

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Miss Marian Douds is visiting friends in Georgetown and Idaho Springs.

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Miss Ruth Nicholson was the honor guest at a luncheon given last Thursday by Mrs. John Ewing.

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Mrs. J. C. Dorness was hostess at a bridge party Friday afternoon.

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Mrs. John J. Meany and daughters, Misses Katherine and Mary Meany, returned from the East last week. Miss Katherine Meany was a student last year at St. Joseph's academy near Cincinnati and her mother and sister went East to attend the commencement there, later visiting relatives in Chicago.

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Miss Rowena Ryan has gone to New York to visit for several weeks.

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Mrs. John F. Campion spent the week-end at Miramonte.

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Miss Jeanne de Mari returned from New York Wednesday and will visit with her sister until fall when she will return to her musical studies in New York.

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Mr. and Mrs. W. F. Oakes and family have moved to 600 Franklin street.

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Miss Martina Monarch of Louisville, Kentucky, is visiting her relatives, Mr. and Mrs. S. I. Monarch.

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Mr. and Mrs. Charles R. Hurd have returned from New York, Washington and Atlantic City.

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Mr. and Mrs. W. J. Galligan, their daughter, Mrs. Hugh Miller of Spokane, Washington, and Mrs. Thomas J. McCue motored to Idaho Springs for the week-end.

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Mrs. Patrick Gibbons entertained at a bridge party last week.

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Mr. and Mrs. James R. Hedges spent the week-end at Idaho Springs.

* * *

Judge Caldwell Yeaman has returned from an eastern visit. He was accompanied by his niece, Miss Olga Quintell of New York, who will spend the summer in Denver.

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Members of the Knights of Columbus baseball team, who are in training at Mare Island, and who have been picked to represent the marines in contests with other clubs, are Edward Dunn, James Killoran, Robert Graf, Frank Grennell and Edward Miller.

* * *

News of the death of Charles Grant McKenna came as a great shock to his large circle of friends and business associates. Mr. McKenna was in apparently perfect health on Sunday, July 1, when he took his family on a motor trip to Evergreen. He was taken ill about noon and an ambulance was sent out from Denver to carry him to St. Joseph's hospital. An operation was performed on his stomach, but he passed away Monday evening without having regained consciousness. Mr. McKenna had been connected with the O'Fallon Supply company during the fourteen years of his residence in Denver. He was 58 years of age and was born in Pittsburgh, Pa. The funeral took place on Friday, July 6, under the auspices of the Knights of Columbus. High Requiem Mass was celebrated in the cathedral and the sermon was preached by the Rev. H. L. McMenamin. Burial was in Mount Olivet cemetery. Mr. McKenna is survived by his widow and seven children, Alice, Charles, James, Donald, Robert, Mary and Marjorie. He also leaves his mother, Mrs. Alice J. McKenna of Clay Center, Kan.; two brothers, Frank and John T. McKenna, and four sisters, Miss Anna McKenna and Miss Alice McKenna, all of Clay Center, Mrs. Edward McKenna of Naika, Kan., and Mrs. Robert R. Prest of Memphis, Tenn.

* * *

Mrs. Catherine McQuade, wife of Patrick McQuade, died at St. Joseph's hospital on Wednesday, July 3. Mrs. McQuade had been a resident of Denver for twenty-eight years. Besides her husband she is survived by a son, Patrick McQuade, Jr., and a brother, Patrick Garland of this city. Funeral services were held from St. Joseph's church on Thursday morning and interment was made in Mount Olivet cemetery.

* * *

The funeral services of Patrick Nary of 476 Galapago street were held from St. Joseph's church on Monday morning and the body was taken to St. Paul, Minn., for interment. Mr. Nary was the father of Mrs. Mary E. Rogers of this city.



FOREIGN MISSION NEWS

Furnished by The Propagation of the Faith Society, 343 Lexington Ave., New York.

Our missionaries know how to bear their trials with an heroic spirit. Fr. Joseph Birreux, C. S. Sp., has seen much hardship during the past two years in his mission at Karema, Belgian Congo, but he says of his poverty:

"The war has enabled us to approach more closely to the apostolic ideal of having neither tunic, nor staff, nor girdle. But we are glad to pay this feeble tribute to the great suffering that is desolating the world, and we are thankful that our mission has been preserved from absolute ruin."

Even Natives Recognize Our Bounty.

Rev. G. B. Degeorge, P. F. M., was the recipient of our bounty a short time ago and he did not fail to tell his Christians just how far the offering had come—from distant America to Yen Khuong, Annam. He says:

"My people were greatly surprised and moved when I spoke to them of the wonderful charity and love which unites the Catholics of the new world and the old. All brothers in religion, the rich aid the poor that the Faith may be kept alive.

"Here in Annam the tree of Faith continues to grow and if some of the branches are being cut away, owing to the great misery of the world, still the root is alive and one day it will send forth new branches that will bear rich fruit."

The Contrast.

Bishop Rayssac, P. F. M., writing from Swatow, says that Mgr. de Guebriant has just ordained a new priest from Swatow who will return to his native parish to labor for souls. This is a step in the right direction, but only a step, as native priests by scores are needed in China.

Another point that Mgr. Rayssac makes is the difference between the results obtained by Catholic and Protestant missionaries in this diserict. The Protestants have large and fine establishments and few Christians; the Catholics have few edifices worth mentioning, but can count proudly not less that 33,000 converts. It is true that the latter began to establish schools and hospitals worthy of their Faith.

Where Things Are Wrought by Prayer.

The Christians of Rev. Cyprien Aroud's mission in Wenchow possess great faith in prayer and never fail to have recourse to it in all emergencies. Is a person sick? Immediately a number of the faithful pray and fast that the afflicted one may recover. In the Christian center of Tso-deou, sixty persons imposed forty-two fasts on themselves in order to obtain a cure. This was granted with the result that more than 100 pagans became converted.

The Rev. Father adds:

"In short, prayer is our great weapon of war here; we pray for the sick, for those possessed and for those in affliction. The evil one does not forget to torment those who deny his rule, and they often writhe on the ground in misery or almost lose their reason, but prayer and holy water exorcise the demon. In fact, we could write a book on this subject, which would be intensly interesting and quite true."

Confirmation Without a Church.

The mission of St. Philip, at Mbamou, in the French Congo, boasted of a very good church, as churches in Africa go, and the natives were justly proud of it. Last February, a certain Sunday was named for confirmation, and Mgr. Agouard was to administer the sacramen to a large number of aspirants.

But a terrible disaster was in store for the poor Christians. A few nights before the date fixed, a cyclone swept over the district, and in the morning when the Christians went to look at their church it was no longer there. The wind had left scarcely a trace of it.

Meanwhile the people were gathering for the great ceremony. What to do with them was the question. It was soon decided to preach the sermons and give instructions in the forest. There all gathered 'neath the great trees and listened devoutly to the words of the missionary. A small building on the mission grounds left standing was used for the purpose of holding the Blessed Sacrament and saying Mass, but of course only a few could enter and the rest made their devotion outside.

At the improvised altar, with a concourse of nearly 2500 people gathered outside, the 435 baptized Christians received, one by one, the sacrament that made them regular children of the Church. The sight was most edifying, and the people were so eager to help the missionaries replace the church that, before they scattered for their homes, they went into the forest and began cutting down trees for another building. Fortunately, the forest is a good friend to the blacks, and they do not despair long as they can call upon it for food and shelter.

One of Sister Lawrence's Last Letters.

The sad death, in Manchuria, from smallpox, of Sister Mary Lawrence, F. M. M., makes of special interest one of the last letters she ever wrote which, as usual, referred to the poor little ones she was accustomed to seek and care for in the orphanage. She said in part:

"The other day, while out walking with some of our children, I came across what looked to be a heap of straw and nearby, a big dog pulling and tearing at it.

"We examined it more closely, and to my horror, I found the head of a poor little baby of about a year or more. The body had already been eaten! Had we arrived a little sooner, we might have saved it, for it had surely been thrown away while still living. It is one of the Chinese customs never to let anyone die in the house, if possible, for it is supposed to bring bad luck to all the inmates."

Marriage Laws in Tanganyika.

In Tanganyika, Africa, the wife becomes the property of her husband to such an extent, that at his death she and all her children pass into the possession of his heirs.

By right of custom, the wife is nothing but a piece of property—a slave, as under the old Roman laws. And just as the children of a slave belonged to his master, so the children of this married woman belong, in this country, to her husband and his heirs. If the parents of a widow or divorced woman wish to redeem her, they are forced to give back to the husband or his representatives not only all the presents received at the time of her marriage but likewise a sum for the ransom of all her children.

It would be difficult to imagine a more humiliating contract for the poor daughters of Eve. Given away in exchange for presents representing little more than the price of an ordinary beast of burden, they are hardly better treated. As for the parents, they profit, indeed, by the dowry received; but they have always the fear hanging over their heads of having to return this, if disturbances in her household lead the wife to come back for good to the maternal hearthstone. Stranger still, in case of death of their daughter, the parents must find the husband another wife in her place.

CALENDAR FOR JULY.

1 S. 5th after Pentecost.—Most Precious Blood.—St. Theobald.—E. I Pet. iii, 8-15; G. Matt. v. 20-24.
2 M. Visitation of B. V. M.
3 T. St. Heliodorus.
4 W. St. Bertha.
5 Th. St. Cyrilla.
6 F. First Friday.—St. Goar.
7 S. SS. Cyril and Methodius.—St. Pulcheria.
8 S. 6th after Pentecost. — St. Elizabeth of Portugal. E. Rom. vi, 3-11; G. Mark viii, 1-9.
9 M. St. Veronica.—St. Germanus.
10 T. Seven Holy Brothers and Comp.
11 W. St. Pius I.
12 Th. St. John Gualbert.
13 F. Anacletus.
14 S. St. Bonaventure.
15 S. 7th after Pentecost.—St. Henry.—Bl. Ignatius Azevedo and Comp., S. J.—E. Rom. vi, 19-23; G. Mat. vii, 15-21.
16 M. Our Lady of Mt. Carmel.
17 T. St. Alexius.
18 W. St. Camillus de Lellis.
19 Th. St. Vincent de Paul.
20 F. St. Jerome Emiliani.
21 S. St. Praxedes.—St. Victor.
22 S. 8th after Pentecost.—St. Mary Magdalene.—E. Rom. viii, 12-17; G. Luke xvi, 1-9.
23 M. St. Apollinaris.
24 T. Vigil—St. Christina.
25 W. St. James, Ap.—St. Christopher.
26 Th. St. Ann.
27 F. St. Patnaleon.
28 SS. Nazarious and Comp.
29 S. 9th after Pentecost. — St. Martha.—E. I Cor. x, 6-13; G. Luke xix, 41-47.
30 M. SS. Abdon and Sennen.
31 T. St. Ignatius Loyola, S. J.

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What National Council Has Achieved In 100 Days

Outlined for the Los Angeles Examiner

By Grosvenor B. Clarkson,

Secretary of the Council of National Defense and of the Advisory Commission.

Inventory of 27,000 large plants for military purposes, taken by Committee on Industrial Preparedness on Naval Consulting Board and turned over to Council of National Defense.

Six committees of leading railroad exccutives, one in each military department, appointed at instance of Daniel Willard, chairman of Advisory committee, to deal with transportation.

Committees of leading business men appointed through United States chamber of commerce to assist army quartermaster's department in purchase of supplies.

Munitions Standards board, made up of men having intimate knowledge of production of munitions for allies appointed to insure efficient and economical quantity production of munitions.

Committee of leading telephone and telegraph companies, headed by Theodore N. Vail, organized for most rapid and efficient wire communication.

Railroad strike settled.

Copper offered government at 16 2-3 cents and steel also at greatly reduced prices; also committees of leading men in brass and aluminum industries formed—all at instance of Bernard M. Baruch of the Advisory commission.

Medical section established to enlarge medical reserve corps and standardize hospital and medical supplies. General medical board formed of surgeons-general of army, navy and marine corps and leading physicians and surgeons.

Commercial economy board created to mobilize commercial interests for effective and economical distribution of commodities among civilian population. Members appointed thus far: A. W. Shaw, chairman, president A. W. Shaw company, Chicago; Edwin F. Gay, professor of economics at Harvard university and dean of Harvard Graduate School of Business Administration; Wallace D. Simmons, president Simmons Hardware company, St. Louis.

Organized labor pledged by labor committee of advisory commission headed by Samuel Gompers, to support government in war with Germany.

General munitions board created by Frank A. Scott, vice president and treasurer of Warner & Swasey company of Cleveland, and leading expert in quantity production of munitions.

Herbert C. Hoover appointed chairman of food board.

Motor transport committee organized to mobilize nation's motor vehicle resources for war. Alfred Reeves, general manager National Automobile chamber of commerce, chairman; Creoker F. Clarkson, Society of Automobile Engineers; A. G. Batchelder, general manager American Automobile association.

Conference instituted to co-ordinate activities of all the states for national defense.

WOMEN AIDING

(Continued From Page 1.)

Saturday in the Woodward building, with Rev. Lewis J. O'Hern, C. S. P., in charge, who will represent the Catholic Hierarchy in all that pertains to the spiritual care of the Catholic soldiers in the national army.

Adjoining this office is that of Colonel P. H. Callahan of Louisville, Ky., who was selected by the Knights of Columbus as chairman of the committee on war activities. This committee will disburse $1,000,000 or more in the camps in this country and along the battle line in behalf of atholic soldiers. Colonel Callahan plans to construct a building at every camp, primarily for the benefit of Catholic soldiers, but to which all soldiers will be welcome and in which will be placed everything for their convenience and comfort.

Catholics throughout the entire country have maintained much interest in the subject and the church authorities have given the scheme their unqualified indorsement.

Secretary Baker is determined to see that nothing which could add to the pleasure or protect the morals of the young soldiers is left undone. The Y. M. C. A. and the Knights of Columbus will take care of their moral and religious welfare and Uncle Sam himself, by means of camp work and the cantonment auditoriums, will take care of their spare time by day and by night.

To take charge of this office in Washington and direct the work of the Knights of Columbus, Colonel Callahan recently declined a position on the federal trade commission offered him by President Wilson, giving the reason that he wished to devote his time to training camp activities.

Clothing for the Growing Child.

Very much of the comfort of a child depends upon his having the right kind of clothing. This is especially true in summer. One hot day a mother came into an infant welfare station in a large city bringing a screaming baby who would not be pacified. The trained and sympathetic eye of the nurse in charge saw that the little feet were covered with knitted woolen socks. She asked the mother to take them off. Immediately the screams ceased and the baby stretched its naked feet in delight at being relieved of the intolerable irritation.

During the hot months children should wear just as little clothing as possible. Babies require only a diaper and one other garment, while runabout babies and children up to 5 will be amply clothed in waist and drawers, with one outer garment, preferably a cotton slip, apron, or rompers, or one of the many similar garments illustrated in the pattern books.

For the Hot Days.

The one-piece dress is a great boon to busy mothers, being easy to make and to wash and iron. If the kimona sleeve is used, the dress will be cooler, but in some garments the set-in sleeve is less clumsy and wears better. Rompers, loose at the knee and low-necked and short-sleeved, may be used for little girls and boys alike. Denim overalls are rather cumbersome for the hottest weather, but are adapted to cool days.

Starched, frilled and fussy garments are all alike unsuitable for young children, whose clothing should be such as will make them perfectly comfortable, and permit the freest play. No child should have to think of his garments during the play hours; he should of course be subject to reasonable restrictions upon willful or mischievous soiling or destruction of his clothing.

Cotton the Best Material.

Cotton is the best material for outside garments, since a child of this age should have no clothes that can not be washed. Mothers disagree as to the comparative merits of white clothing and colored. White garments may be boiled, and thus the amount of rubbing necessary to get them clean is very greatly lessened. On the other hand, white dresses are soiled almost as soon as the child begins to play out of doors. It must be remembered that while white or light colors show the soil sooner, there may be just as much actual dirt on the darker ones. It must also be remembered that light colors like blue, green, lavender or pink, are almost certain to fade unless they are washed with special care. Striped and checked ginghams fade less than plain materials, but often shrink badly in washing. Such materials should be shrunk before being made up. Seersucker and cotton crepe materials of many kinds have the great advantage of needing no ironing. These rough materials are not very cool and if used for summer wear should have short sleeves and round neck to avoid chafing of the skin of the arms and neck. Percale, galatea, madras and the better grades of gingham or dress linen are all good materials for children's clothes. For hot weather almost any of the thin materials may be used.

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The priests of the Congregation of the Holy Cross at Notre Dame university were most of them in the harvest field last week, cutting alfalfa. At the Diamond Jubilee celebration these same priests were the hosts of Cardinal Gibbons, Admiral Benson, archbishops and bishops, governors of states and prominent personages from all parts of the country. Notre Dame has a very large farm. An increased acreage has been sown and the members of the Holy Cross are patriotically giving their vacations to do their part in national preparedness.

Sioux City, Ia., has a Catholic cadet corps composed of the higher grade students of two of the city's parochial schools. A motor ambulance is part of the equipment. The activities of the organization include athletic meets, hikes and camping trips. Drills are held five mornings each week. Medals are bestowed on members of the corps "for conduct becoming a Catholic gentleman."

Probate Notice.

IN THE DISTRICT COURT OF THE Fifth judicial district, State of Utah, County of Juab. In the matter of the estate of J. E. Driscoll, deceased.

Notice is hereby given that, in pursuance of an order duly made by said court, in the matter of the estate of J. E. Driscoll, deceased, the undersigned, administratrix of said estate, will sell at private sale, to the highest bidder for cash, and subject to confirmation by said court, all the right, title, interest and estate of the said J. E. Driscoll, deceased, in and to the real property hereinafter described, and all the right, title and interest that the said estate has by operation of law or otherwise acquired in said real property, being described as follows:

Lots Nos. 51 and 52, black 3, Union Heights addition or subdivision, of Salt Lake City, Utah.

Said sale will be made on or after Monday, June 25, 1917, and written bids will be received by the administratrix, Mary H. Driscoll, at the office of the Eureka Banking company, at Eureka City, Juab county, Utah, for the separate parcels of real estate herein enumerated. Terms and conditions of sale, cash; ten per cent of the purchase money to be paid at the time of sale, balance on confirmation of sale.

Dated this 4th day of June, 1917.

MARY H. DRISCOLL,
Administratrix of the Estate of J. E. Driscoll, Deceased.
Edward Pike, Attorney for Administratrix.

Date of first publication, June 9, 1917.

NOTICE TO CREDITORS.

ESTATE OF MARY JENKINS, deceased. Creditors will present claims with vouchers to the undersigned at 403 Felt building, Salt Lake City, on or before the 1st day of December, A. D. 1917.

JOSEPH JOHNSON,
Administrator of the Estate of Mary Jenkins, Deceased.
N. J. Sheckell, Attorney for Administrator.

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Joyce Kilmer Lectures On Virtue of Courage

Famous Catholic Poet and Writer Gives Inspiring Commencement Oration on the Greatest Need of the Present Hour.

Joyce Kilmer, famous Catholic poet, addressed the graduating class of Campion college, Prairie du Chien, a few days ago. Mr. Kilmer's subject, "Courage," is one which he is entitled to discuss since he, though a richly rewarded and highly appreciated writer, is a private in a New York National Guard regiment and is awaiting the call, expected next month, that will put the militia in training camps to prepare for the trenches. In addressing the Campion graduates, Mr. Kilmer said:

"When I thought over what I should say to you tonight my mind went back to the evening, not so many years ago, when I myself, in my newly-acquired cap and gown, listened, or was supposed to listen, to an estimable gentleman who had been invited to address the graduating class. He was a distinguished personage, and undoubtedly he said many things which I might well have heeded and remembered. But of his speech I remember, I am ashamed to say, only two things. One is that he quoted Greek and the other is that he talked at least half an hour too long.

"So I do not flatter myself tonight with the belief that you will cherish in your memory any remarks that I may make. I am not going to quote Greek and I am going to try not to talk too long, so I don't know what you can remember me by. Perhaps it will be by my awkwardness and diffidence.

Students Answer Call.

"For I confess I do feel diffident tonight. On this a day momentous in your lives, in this a year momentous in the chronicles of time, I cannot speak to an audience of young men without bringing up the subject that is uppermost in all our minds—the war, and if I praise a virtue it must be the virtue of which these times have greatest need—the virtue of courage. And it seems an unnecessary, almost an impertinent thing, for me to come to this college and try to tell you anything about courage. For I know the patriotic tradition of these halls, I know how ready are the sons of Campion to risk their lives in defense of their nation. And I know how this generation of students has answered the country's call. I know that some of your number have gone already and that others are soon to go. Some of you I may never see again and others I may meet in the red and muddy trenches across the sea. And therefore I feel that you will not consider it entirely uncalled for if I talk to you, as I intend, about courage.

"I confess that I do feel talkative tonight, and the subject about which I want to talk is courage. Do not be afraid that I am going to exhort you to courage. I know that you need no such exhortation. But I want to talk to you about a certain virtue which you are especially privileged to enjoy and to exercise—the courage of enlightenment. And closely associated with that is another virtue—the tolerance which is a characteristic of courageous men.

"It is a fact not generally recognized that only an enlightened man and only a good man can be brave. There is really no such thing as blind courage. There can be desperate enthusiasm in battle, there can be an insane recklessness. But these are qualities that never won a battle and they are qualities not genuinely related to courage. The sort of courage which modern warfare demands is the courage of the man who understands the object of the war, the object of the campaign, the object of the special engagement in which he is taking part and of his special work in it. He obeys his orders, of course, whether or not he understands the reasons underlying them. But he understands, at any rate, the reasons underlying his obedience and he is sufficiently enlightened to realize the value of discipline, to be aware that it is the part of wisdom for him to subordinate his own judgment and his own volition to that of his commanding officer. The brave soldier, the successful soldier, is not an automaton but a man sufficiently enlightened, sufficiently educated, to have achieved self-mastery. The true courage is not blind courage, but seeing courage.

Only Good Brave.

I said that only the good man could be brave. There are exceptions to this, but they only prove the rule. It is stupid to speak of blind courage; it is stupider to say in praise of a man that he fights like the devil or, of an army that they fight like demons. As a brilliant essayist, the Rev. John B. Kelley, has recently reminded us, the first army that ever was defeated was an army of demons, and that army, those who fought like demons because they were demons, the rebel hosts, are now interned in hell. And heaven is full of the victorious veterans of the first and greatest of wars, of those who fought not like demons, but like what they are, the irresistible angels of God.

I spoke of the tolerance which is a characteristic of brave men—let me illustrate it by reference to American history. In all the chronicles of our land it is impossible to find a figure more renowned for radiant, unflagging, overwhelming courage than George Washington. He had, of course, many other noble and statesmanlike qualities, but it was his courage that enabled him, through terrible years, to face tremendous odds and establish our nation. And surely the most painful example of cowardice in our nation's life is that which condemned to an immortality of shame the traitor, Benedict Arnold. For cowardice was the real cause of his treason—he had not the courage to adhere to the cause which he knew in his heart to be right—he was afraid to remain on what he thought must be the losing side, and so, like another Judas, he tried to sell his master.

Intolerance of Cowards.

Now, I instance these two men because I wish to point out that tolerance was a characteristic of the brave man, Washington, and intolerance of the coward Arnold. History tells us much of the zeal for religious toleration which Washington showed during the years in which he molded the destinies of the young republic. His zeal for religious toleration showed especially in his treatment of his Catholic fellow citizens. The Catholics of Baltimore once petitioned him asking the removal of certain disabilities from which they suffered because of penal laws inherited from England. Washington promised them that the laws of which they complained should be at once repealed, and in his reply he gave golden words of well-earned praise to the Catholics who had played so large a part in freeing this land from British domination.

In dealing with Catholics Washington remembered several things—things that it would be well for every politician and every journalist to bear in mind today. He remembered, in the first place, that the principle of religious toleration was established on these shores by Roman Catholics. The Protestant Pilgrims, worthy men that they were, came to New England seeking religious freedom, but they sought it only for themselves. You know the old saying about the Pilgrims—first they fell on their knees and then they fell on the aborigines. But they fell on other people than the aborigines—they persecuted the Quakers and the Shakers and the other dissenters, among whom, of course, they rated as especially pernicious the Papists.

First Toleration Act.

"Well, some sixteen years after the Pilgrims landed at Plymouth Rock, a company of Catholics came to the coast of Maryland, led by George Calvert, Lord Baltimore. Almost the first thing these Catholic colonists did was to pass a law which provided that "no one shall be in any way coerced, hindered or harassed as to his religion or in the free exercise thereof.' Such a toleration act existed nowhere else on this continent at that time.

"Washington knew this: he knew that the principle of religious toleration established by the first amendment to the constitution of the United States, the amendment which provides that 'Congress shall have no power regarding the establishment of religion or prohibiting the free exercise thereof' was an echo of the Maryland toleration—that the principle of religious toleration was a direct heritage from the country's Catholic settlers.

"And Washington in his dealings with Catholics remembered other things. He remembered that as commander in chief of the revolutionary armies he had been surrounded by Catholics, had entrusted to them his own safety and the safety of the republic, and he remembered that not one of them had ever played him false, and he remembered that of all his officers only one had ever questioned his wisdom in putting Catholics in positions of great trust, only one of them had expressed a doubt of the loyalty of Catholics. And he remembered that the name of that officer was Benedict Arnold.

"Benedict Arnold was the only man to bring intolerance into the councils of the young republic. Benedict Arnold was the only one of Washington's officers to suspect and fear the Catholics. Benedict Arnold was ignorant in that he did not understand the Catholic faith, and therefore he feared it, and therefore he was intolerant. It was his cowardice that made him intolerant, and it was this same cowardice that made him a traitor.

"You, gentlemen of the graduating class, are to be congratulated in that you have completed a training peculiarly appropriate to this day of trial and danger. The nation demands, for its very life's sake, men of enlightenment and men of courage. And I know of no system of education more certain to develop these qualities, no system of education more certain to produce brave hearts and understanding minds, than the system in which you have for years been trained, the system devised by that greatest of educators, that brave and wise gentleman, the soldier-saint Ignatius Loyola.

"It is a soldier's training that you have received and it is as soldiers that you will go forth. Some of you will go, in accordance with the traditions of Catholic manhood, to bear arms against our nation's enemies. And, in a sense, all of you go forth to battle against our nation's foes, although you never carry a rifle. For the forces of materialism, spiritual indifference, intolerance, cynicism, are more formidable than any blast of shell and shrapnel, more terrible than an army with banners. And against these enemies you will be called upon to fight, as no young men before you have been called upon.

A Mighty Ally.

But you have a mighty ally. The war itself is on your side. By a strange paradox, the tragedy of the war seems to be producing the lovely miracle of a renaissance of faith. Such observers as General Castlenau and the Abbe Dimnet tell us that the ruined churches of France and Belgium are filled by crowds unheard of for many years before war scourged Europe. From England and from Germany come similar reports; in its hour of peril the world turns to the only true source of safety. The clear notes of the sanctus bell sound above the roar of the guns; through the smoke and dust of battle shines the sanctuary lamp and by new and bloody paths the world comes again upon the old road to paradise.

Years ago a Catholic young man prophesied all this. He prophesied this great war between the nations and he prophesied that it would result in a return to the feith on the part of nations that had strayed from it. Writing just after the Boer war, in a poem called "Lilium Regis," Francis Thompson said that England and all the nations of the world would one day be engaged in a great war, in which every land would suffer terribly. And in that war, he said, the Catholic church would come to her own again, would regain her old dominion over the civilized world. He called the Catholic church "Lilium Regis"—The Lily of the King—and said that after the battle she would bloom with irresistible splendor. Some of you have heard me read this poem before—let me read it to you again. You need remember none of my words to you tonight, but remember these words of Francis Thompson. Remember them as you go into battle, remember in the trenches and on the shell-scarred field that you are taking part in a war out of which shall come a glorious peace, a peace radiant with faith. Remember it in all the activities of your lives as citizens of the nation, and with the spiritual weapons which you have learned here to wield, fight the great battles of the faith.

O Lily of the King, low lies thy silver wing,
And long has been the hour of thy unqueening;
And thy scent of Paradise on the night wind spills its sighs,
Nor any take the odor of its meaning.
O Lily of the King, I speak a heavy thing,
Have patience most sorrowful of daughters;
Lo the hour is at hand for the troubling of the land,
And red shall be the breaking of the waters.

Sit fast upon thy stalk when the blast shall with thee talk,
With the mercies of the King for thine awning;
And the just understand that thine hour is at hand,
Thine hour at hand with power in the dawning.
When the nations lie in blood and their kings a broken brood,
Look up, O most sorrowful of daughters,
Lift up thy head and hark what sounds are on the dark,
For His feet are coming to thee on the waters.

O Lily of the King, I shall not see that thing,
I shall not see the hour of thy queening;
But my song shall see and wake like a flower that dawn-winds shake,
And sigh with joy the odor of its meaning.
O Lily of the King, remember then the thing
That this dead mouth sang, and thy daughters
As they dance before His way, sing there, on the Day,
What I sang when the Night was on the waters.

NEED CLOSER

(Continued From Page 1.)

confer with our bishops, go to Rome if necessary; but don't tell our people that our religion is no good. If the people of your great United States ever hope to draw together the Americas you must work with us and through us.'

Must Work With Church.

"I am not an expert on 'foreign missions' and perhaps should not comment on this suggestion. But certainly this seems a much more practical way to aid Christian work in Latin-America. If we want to do something along these lines let us call a conference—not of a few Protestant missionaries, but of the Catholic bishops and their delegates, who know and control 95 per cent of the people of South and Central America.

"Some day we will do this. When we do, our missionary societies will build hotels in these countries, operate hospitals and work for and with the Catholic church. Then the people of the United States will be respected in Latin-America, but never until. So long as we talk freedom and at the same time try to proselyte their people, they think we are mere hypocrites. But here again is a question if misunderstanding North American exclusiveness.

Other Misunderstandings.

While talking recently with a prominent Colombian gentleman, I asked him why the people of the United States are looked upon as hypocrites by so many of the people of South America and he at once replied:

"Because you stole the Panama Canal Zone from us and are now going to war to help France get back Alsace and Lorraine. We don't back up Germany and Austria in this wicked war, but if you make Germany and Austria return their conquered territories, we hope you will be considerate and return what you have secured in the same way. We were very much frightened when you stole Texas, Arizona, New Mexico and California from Mexico. This last act of yours, giving Colombia the double cross, convinced us and our neighbors that you are hypocritical, unfair and dangerous people. Hence, we want nothing to do with you. We don't feel easy with your people in our country. We are suspicious of you all."

Americans 'Too Exclusive.'

When I remonstrated with him, he finally replied: "Well, if your young people are down here to be of real service, why are they so exclusive? Why do they stay for only a year or two and then leave for home? Why do they keep by themselves and refuse to mix with our people? Certainly the actions of you North Americans down here look very suspicious." Here again this suspicion is due wholly to mutual misunderstanding.

Of course, to a slight extent there is some ground for such misunderstanding. Until recent years many of the North Americans who went to Nicaragua, Honduras and Guatemala were men who had committed crimes in the United States and had fled to Central America to escape punishment.

For instance: The manager of a certain railroad wrecked a good New England bank; the present head of a great coffee plantation stole a large sum of money from one of the southern states, while another one of our prominent American citizens in Central America was mixed up in the Louisiana lottery—and so it goes.

Ground for Suspicion.

When I told people my reason for being in Central America I doubt if they believed me. They doubtless thought that I had forged checks or had floated some fake rubber or mining company. Moreover, I don't blame them for being suspicious of me and every other citizen of the United States who goes down there. Certainly we cannot blame the Latin-Americans for disliking us. Nations are like merchandise in the fact that they are judged by the samples which are sent out. Certainly we have sent some pretty poor samples of the United States to Central and South America.

On the other hand, we are not sending such men now. The representatives of our great corporations in Latin America today are the finest specimen of manhood. I honor and respect them greatly. Moreover, if the people in these countries would only learn to know them this misunderstanding would disappear.

GOOD AND BAD CATHOLICS.

Here is what a convert has to say upon the subject of "Bad Catholics" and how much this is worth as an argument for keeping out of the Church:

"Converts who expect to find all Catholics holy, or even good Christians, are certain to be disillusioned. I have known many disedifying Catholics and had a part in some tragedies of lost vocations. But I can say that the absolute truth of all that the Catholic church (authoritatively) believes and teaches and the vast preponderance of sanctity among her members, is burned into my consciousness in characters of fire that can never be cradicated. After twelve years I more and more unconditionally accept all—even to the smallest matters—that the Church teaches. More than that, I can see no evil in the social order which is not directly traceable to the absence of Catholic truth."—Emma S. Chester in Catholic Convert.

Persons who learn to observe—to use their eyes—always find life more pleasant than the men or women who are insensible to what is going on in the world around them. Those who read and observe are always interesting as well as entertaining. Many of these good souls never got any further than the "little red schoolhouse," but they had sense enough to take a post-graduate course in the great world and we know what a high rate their investment is paying them. Observation serves another and very high purpose. It helps to distract one's mind—to make one forget one's self. Learn to observe—to see the beauty of the great world around you. Forget the dark, dreary days. Life—well, life is just what we make it and we can, if we will, make it very much worth while.

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MEXICO

(Continued From Page 1.)

schools, all told, had an attendance of over three hundred thousand scholars; and all this in the face of a hostile government.

A hundred years of "liberty" and "Democracy" have left the Mexican Indians deprived of their knowledge of how to read and write, because of a lack of teachers. But the piety and the deportment taught them by the early fathers have been so deeply planted in their natures that even a century of "liberal" revolution has failed to shake the masses in their faith in God, or in their politeness to their fellows. The poorest Indian in Mexico is usually a very Chesterfield of courtesy.

The Indians in Mexico have ever presented a problem on which ten generations of Spanish governors and churchmen labored hopefully to solve. The revenues were always pitifully inadequate and the burden of educating the Indians was thrown upon the clergy, whose numbers were ever too few for the work demanded of them. Some of the parishes included wdely scattered villages in exceedingly broken country where the priest had to travel as much as fifty miles over almost impassable trails to reach them. One of these priests had to ford one river forty times in a dstance of forty-five miles.

The Queen of Apostles exacts something from us this month. Our May devotions will be especially acceptable if we fill a mite box or send an offering in her name to the poor priests who are daily beseeching her for means to save a few more souls.

ESTABLISHED 1889.

THE INTERMOUNTAIN CATHOLIC

In vain will you build churches, give missions, found schools—all your works, all your efforts will be destroyed if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic Press.
—Pope Pius X.

Published in Salt Lake City, Utah, every Saturday by the Intermountain Catholic Publishing Company, 515-517 McIntyre building.

RT. REV. JOSEPH S. GLASS, C. M., D. D., President.
J. [illegible] MEEHAN, Manager.

Subscription rate, $2.00 the year in advance.
Advertising rates on application.
Entered at the Salt Lake postoffice as second class matter.

THE INTERMOUNTAIN CATHOLIC is the official organ of the diocese of Salt Lake and is the only Catholic journal in the intermountain country. It is widely circulated through the states of Utah, Nevada, Idaho, Montana, Wyoming and Colorado.

Reliable business firms are urged to consider the value of this paper as a medium for reaching thousands of Catholics throughout the entire Rocky Mountain region. Its Catholic readers are urged to patronize the advertisers who contribute to the support of their church paper.

Correspondence is solicited from the Reverend Clergy, from officers of Catholic societies and others who are interested in the welfare of the paper. All items of news will be gratefully received.

RESURRECTION OF POLAND.

TO the statement of war aims given by the Russian provisional government the British government has made a reply in which occurs this significant and interesting paragraph:

"They heartily rejoice therefore that free Russia has announced her intention of liberating Poland, not only Poland ruled by the old Russia autocracy, but equally that within the dominion of the Germanic empires. In this enterprise the British democracy wish Russia godspeed."

When the partition of Poland between Russia, Prussia and Austria was accomplished there was not a single word of protest from the powers of Europe. Torn by internal disturbances Poland, once among the most powerful kingdoms of Europe, was shorn of much of her territory in the partitions of 1772 and 1792. In 1795 the third partition occurred and Poland as an independent nation was extinguished. While Austria and Prussia shared in the spoils Russia obtained the lion's share. The silence of Europe while Poland was being extinguished was remarked by the contemporary historian Von Genz, who writes:

"The silence of France and England, the silence of all Europe, whilst such an alarming measure was contrived and carried into effect, is still more astonishing than the measure itself. The imbecility of the French cabinet, at the period when the evening shades began to gather round the life of Louis XV, explains, but does not justify, this silence. From England alone, and still less from the other powers, could any effectual opposition be expected whilst France was dumb; but that no public demonstration, no energetic remonstrance, no earnest protestation, no audible disapprobation should have followed—these manifest symptoms of general relaxation and decay of strength will not surely escape the observation of the future historian."

The silence of England has been explained by calling to mind that George VII reigned as an autocrat during the years of the partition of Poland. It might also be called to mind that the Polish partition did not disturb the interests of England, which was then extending her Indian empire, had the American revolution on hand and beheld with fear the menacing shadows of the French revolution. England also had, as she still has, a Poland at her own doors in Ireland.

The solicitude of Europe for the restoration of Poland is of sudden growth and may well excite the suspicion that it is not wholly inspired by the wish that justice be done a wronged nation. For his own purposes Napoleon created the autonomous Duchy of Warsaw out of most of the former Polish kingdom. In 1814 the allied nations, with England as the leader, confirmed the partition by restoring Poland to Russia with the czar as its nominal king. In 1830 the Poles rebelled against the tyranny of the czar. The rebellion was crushed, the nominal kingdom abolished and Poland made a Russian province. The serious rebellion of 1863 was put down with extreme cruelty. Neither England nor France at any of these times protested against the injustice done to Poland.

In the crimes against Poland, Russia has been the chief offender. Not alone in crushing Polish national sentiment, in the attempt to wipe out the Polish language by proscribing its teaching in all the schools, can be measured in full the tyranny of Russia. The Poles are equaled only by the Irish as fervent Catholics. It has been through their religion that the Poles have been most cruelly treated. While Russian laws were not as severe as the penal laws of England in a hundred ways, the Church has been persecuted in Poland. The Bishop who escaped exile to Siberia was fortunate, while hundreds of priests ended their lives in the mines, their only crime being loyalty to Church and country. Poles have been impressed into the army and sent to remote provinces where they had no opportunity to practice their religion. The Church was never free, but always treated as a dissenter from the official religion. Even since the war began Polish Bishops and priests have been sent to Siberia.

The record is silent of any official protest from England or France against the wrongs done to Poland and the Poles. War regenerated Europe may do tardy justice. A free and restored Poland will mean that the Church will again be free and Poland will rejoice in her ancient rights and liberties. This full measure of Polish restoration has not yet been mentioned by the allied nations.

SOWING THE WIND.

THE East Saint Louis race riots cannot be regarded as symptoms of purely local conditions. It is ironical that at a time when this country is at war professedly for the rights of humanity that the most sacred of human rights have been trampled under foot in a great American industrial district.

The disgrace of the most serious race conflict in the history of the United States rests not alone on the city of East Saint Louis and the state of Illinois, but is shared by every state and community of our common country. It is a simple matter to place the blame on local authorities who should have foreseen and prevented the riots. Authorities should always foresee and prevent lawlessness. The negro victims of the mob may not have been wholely blameless, yet they seem to have acted throughout entirely on the defensive. The rioters were guilty of acts of savagery so wanton and cruel that they can find no excuse on the plea of exasperation or sudden passion. The workers in the industrial plants who saw their jobs given to southern negroes may have felt that they had just cause for resentment. Many of these workers owned their own homes. The loss of their jobs would have forced them to leave East Saint Louis, since no other employment was left open for them. Yet these facts afford no explanation for a reversion to barbarism pure and simple.

The industries which imported hordes of cheap negro laborers from southern states to replace white labor were acting according to strict American business principles, the principles on which have been built the great mercantile and manufacturing concerns of which we are so inordinately proud. Business regards labor solely as a commodity to be purchased in the cheapest market, its product to be sold in the dearest. The people of East Saint Louis did not look favorably on the importation of negroes by the great industries which were controlled wholly by outside capital. Local business would suffer, real estate values would be depressed and bank balances would drop. Consideration was given to the next census. In all circles these matters were discussed and commented on, which helped to inflame the bitterness between the two races. The rioters felt, and it seems to have been a fact, that the sympathy of the community was with them. The negroes were undesirable to everyone but the corporations which were exploiting them. The riots were the natural outcome of recognized business principles and community viewpoints.

The exploiting of labor, black and white, regardless of its human qualities, is an old story in the development of American industry. It is confined to no particular section; neither is race prejudice. East Saint Louis is not the only community which measures human values in population statistics, business fluctuations and bank balances. Even after the riots the moral sense of East Saint Louis is not shocked at the crime committed against the laws of God and humanity. Civic organizations are much concerned with the effects on business and industrial developments.

There was a whirlwind of barbarism raised in East Saint Louis, but the wind had been sown with seeds of materialism, of purely material ideas of progress that considers human beings as commodities of the labor market and forgets that human life is more sacred than property values, a materialism that has erased the word sin from its vocabulary.

CLOAK OF CONSCIENCE.

THE conscription act recognizes conscientious scruples against active military service. It provides that those who conscientiously object to war shall be permitted to claim exemption from enrollment in the army. It properly provides that they must render any other service to the nation that may be required.

Conscience must not be made a cloak to cover cowardice or disloyalty. Honest scruples against war must be of such standing and weight that would have caused their possessors to manifest them in a formal way prior to the passage of the conscription act. There are some religious bodies in the United States that have long made opposition to war one of their cardinal tenets. They preach the doctrine of nonresistance and as a rule they practice it in their public and private relations. To the credit of the two leading denominations of this character, the Society of Friends and the Menonites, it may be said that both have openly refused to lend their membership to cloak the cowardice of applicants whose conversion dates from the declaration of a state of war with Germany. The same is not true of a new religion that has been recently organized in Chicago. The principal quality for membership seems to be either cowardice or disloyalty. It is hardly probable that the exemption board will be deceived by such a device. It reminds one of a religion once organized in the west. It chose an impressive name and its services were largely and regularly attended. An investigation revealed that its chief rite was a riotous "communion." Under the pretense of sacramental use wine was distributed and the legitimate form of religious worship was to become uproarously intoxicated. The officers of the law dissolved the religion and the "communicants" were sent to jail.

The law should and does respect the honest religious scruples of any class of citizens. It will not be deceived by those who are making conscience a cloak for crime.

RENDERING TO CAESAR.

THE anniversary of the martyrdom of the Blessed Thomas More, which occurs on Friday of this week, recalls one of the greatest of all English martyrs. He combined in his person a saint, a scholar, a profound jurist and a progressive and enlightened statesman. His life exemplifies the truth that the practice of religion does not unfit a man for worldly affairs.

Although he early contemplated being either a priest or a monk, after, as his friend Erasmus says, he applied "his whole mind to exercises of piety, looking to and pondering on the priesthood in vigils, fasts and prayers," he concluded that his vocation was the married state. In that state, having twice married, he was the model of a chaste and faithful husband. He threw himself into the work of the bar and scored immediate success. His fame as a lawyer went beyond the bounds of his own country, and Thomas More is still regarded one of England's greatest lawyers. His success as chancellor, to which office he succeeded Cardinal Wolsey, was unparalleled. His knowledge of equity, the most intricate branch of jurisprudence, was profound, and his decisions still remain precedents in equity courts.

The learned of the world recognized in Blessed Thomas More a shining light in the revival of learning. His writings, both in English and Latin, in which he conversed and wrote as fluently as in English, are classics. He was the friend and correspondent of the European leaders of learning of his day. His relations with King Henry VIII give the lie to the assertion that a loyal Catholic cannot be a loyal subject or citizen.

When Henry declared himself head of the church, Thomas More refused to take the oath repudiating the authority of the Pope, but still protested that he was a loyal subject of the king. His acute mind no less than his fervent faith enabled him to distinguish between rightful authority and usurpation. To Caesar he would render the things that are Caesar's, but to God he would give the things that are God's.

The tyrant Henry, heedless of the great services that More had rendered the state and the honor he had reflected on England, sacrificed him as a victim to royal lust and ambition. In his last days in prison and even on the block the martyr displayed the cheerfulness and jocularity that was characteristic of him. He was of a gladsome disposition given to witticisms and jokes. His martyrdom was the culmination of a saintly, pure life. He was a product of Catholic England. With all her material greatness, heretical England has never produced the equal, mentally or morally, of Blessed Thomas More.

GOOD ADVICE.

AT this critical juncture in the history of our country where every man is needed, we recommend the advice of Samuel Gompers, recently expressed to the American Federation of Labor.

"In all my years of experience in this movement I have not found one Socialist who has the slightest conception of the relation between workers and employers. I have yet to find one feature of the Socialist program essential to make it an integral part of the national federation."

Socialists would organize not a series of industries each by itself for adjustment of questions within its own trade, but all labor, skilled and unskilled, being asked to strike to assist ditch diggers or street workers, the unskilled men being called out to help the skilled men although they have no grievance. Some of them would use force, others the boycott, which, though bloodless, is unjust. Mr. Gompers prefers an honorable peace and would not have any trade enter into a strike controversy except on reasonable grounds.

Sooner or later employers in all the mechanical arts will have to choose between these two phases of labor organization. It is a safe prediction and also a rational one that they will choose the plan advised by Mr. Gompers.

OUR EXPERIENCE, TOO.

UNDER the caption, "The Asylum for Him," the Newville (Pa.) Star says: "The newspaper man is about the only great producer who is not sharing in the war-made prosperity. Everything he buys has gone up and he still sells his paper at the same old price and takes a chance at that." To prove this he offers the following:

"Please send me a few copies of the paper containing the obituary of my aunt. Also publish the enclosed clipping of the marriage of my niece who lives in Lewiston. And I wish you would mention in your local column, if it doesn't cost anything, that I have two bull calves for sale. As my subscription is out, please stop the paper, as times are too hard to waste money on newspapers."

The experience of the editor of the Newville Star is not altogether unlike that of every other editor. The public, as a rule, does not appear to have any idea that it costs anything to publish a newspaper.—Columbus Enquirer-Sun.

Among Catholic Poets

Maurice Francis Egan

The United States minister plenipotentiary to Denmark, the Hon. Maurice Francis Egan, is a Catholic novelist, essayist and poet. He was for some time professor of English literature at Notre Dame university, Indiana, and later he held the same position in the Catholic university, Washington, D. C., and in 1907 he was appointed minister to Denmark. His poetry is touched with the deep assurance of religion as a background no matter what his theme.

He Made Us Free

As flame streams upward, so my longing thought
Flies up with Thee,
Thou God and Saviour, who hast truly wrought
Life out of death, and to us, loving, brought
A fresh, new world, and in Thy sweet chains caught,
And made us free!

As hyacinths make way from out the dark,
My soul awakes,
At thought of Thee, like sap beneath the bark;
As little violets in field and park
Rise to the thrilling thrush and meadow lark,
New hope it takes.

As thou goest upward through the nameless space
We call the sky,
Like jonquil perfume softly falls Thy grace;
It seems to touch and brighten every place,
Fresh flowers crown our wan and weary race,
O Thou on high!

Hadst Thou not risen, there would be no joy
Upon earth's sod:
Life would be still with us a wound or toy,
A cloud without the sun—O Babe, O Boy,
O Man of Mother pure, with no alloy,
O risen God!

Thou, God and King, didst "mingle in the game,"
(Cease, all fears; cease!)
For love of us—not to give Virgil's fame
Or Croesus' wealth, not to make well the lame,
Or save the sinner from deserved shame,
But for sweet Peace!

For peace, for joy—not that the slave might lie
In luxury,
Not that all woe from us should always fly,
Or golden crops with Syrian roses vie
In every field; but in Thy peace to die
And rise—be free!

The Old Violin

Though tuneless, stringless, it lies there in dust,
Like some great thought on a forgotten page;
The soul of music cannot fade or rust—
The voice within it stronger grows with age;
Its strings and bow are only trifling things—
A master-touch—its sweet soul wakes and sings

A Legend of the Flowers

There were no roses till the first child died,
No violets, nor balmy-breathed heart's-ease,
No heliotrope, nor buds so dear to bees,
The honey-hearted suckle, no gold-eyed
And lowly dandelion, nor, stretching wide,
Clover and cowslip-cups, like rival seas,
Meeting and parting as the young spring breeze
Runs giddy races playing seek and hide:
For all flowers died when Eve left Paradise;
And all the world was flowerless awhile,
Until a little child was laid in earth:
Then from its lips rose-petals for its smile
And so all flowers from that child's death took birth.

In Memoriam

Thou hast a sting, O Death, a hateful sting,
(But Grave, thou canst not claim the victory,
Since He, our Lord, arose to Life through thee,)
Dark Shade, thy coming changes everything
That makes our little joys; thy bells that ring
Drown all sweet, earthly sounds; on land and sea
More sad or fearful music can not be
Or sight than the swift-sweeping of thy wing.
From us what happiness passed through the door
When she went out; in Spring the violet
Is not the same; the lighted street at eve
Before her home—no more, no more, no more
The welcome of her smile. My eyes are wet—
I know, O Lord, I know; but I must grieve.

Russian Church in Alaska Losing Many Members.

An interesting communication has just been received from Rt. Rev. J. R. Crimont, S. J., Vicar Apostolic of Alaska, which touches, incidentally, on the Russian question. Bishop Crimont has probably not yet learned of the wonderful change which has taken place in Russia's policy, or that her sons no longer stand in fear of despotism. He writes:

"I got a very consoling letter yesterday from one of our missionaries among the Esquimaux. He is located in a village of the Lower Yukon. After giving me a short report of his work for the past twelve months, he says: 'It may seem something very extraordinary, but I must record the fact of a young boy, recently converted, named Nikafalak, who asserted to have seen a refulgent Angel, at the church door, when he came on Christmas from the upper village. And he claims to have seen Jesus at Holy Communion. Of course, I did not attach any importance to it exteriorly; but I cannot deny that I was more than consoled to hear the news; quite a comfort indeed in my solitude.'

"There is a rumor that the Russian Church is giving up Northern Alaska. This priest wants me to seek information from the authorities of the Russian Church, so as to be enabled to shape his conduct in the matter of admitting natives into the Catholic Church. Many adults, who have until now belonged to the Russian Church, beg urgently to be received into the Catholic Church; but the Father is afraid there may be danger for a number of them of being won or forced back to the Russian Church later on, as these people have it in their blood to be cowed by Russian domination. They instinctively remember, as it were, that their ancestors were trained to yield to the knout argument.

The superior of the Belgian missionaries, in the Philippine islands, Very Rev. Joseph Schipman writes from Baguio:

"I am pleased to say that our mission is continuously making progress. We have to be very grateful to the good Lord and to the instruments under Him, who permit us, notwithstanding the distressful times, to keep up the good work among our poor Igorots. Mass intentions now mean a great deal to us."

THE MAGNIFICANT.

July 2.

My soul doth magnify the Lord;
And my spirit hath rejoiced in God my Saviour.
Because He hath regarded the humility of His handmaid, for behold from henceforth all generations shall call me blessed.
For He that is mighty hath done great things to me: and holy is His name.
And His mercy is from generation, to them that fear Him.
He hath shown might in His arm; He hath scattered the proud in the conceit of their heart.
He hath put down the mighty from their seat, and hath exalted the humble.
He hath filled the hungry with good things; and the rich He hath sent away empty.
He hath received Israel His servant; being mindful of His mercy.
As He spoke to our fathers, to Abraham, and to his seed forever.
—St. Luke, 1:46-55.

Dr. Pritchett of the Carnegie Foundation for the Advancement of Education, has offered Marquette university of Milwaukee an endowment of $333,000 provided the city and vicinity raise twice that sum. Prof. F. G. Peabody of Harvard university many months ago made a survey of the university's medical college for the foundation; and the offer is the result of his findings. Dr. Seaman, Rev. H. C. Noonan, S. J., president of the university, and other friends of the institution believe that the $666,000 can be raised.

SUMMER SCHEDULE OF MASSES

For Motorists and Those on Vacations.

SALT LAKE CITY.
Complete schedule on page 8, column 7.

OGDEN.
St. Joseph's church, Very Rev. P. M. Cushnahan, V. G., pastor; Rev. John D. Lagan, assistant. Masses on Sunday at 6.30, 8 and 10.30 o'clock, except during July and August, when the last Mass is at 10 o'clock.

PARK CITY.
St. Mary's church, Rev. Thomas Galligan, pastor. Sunday Masses at 8 and 9.30 o'clock.

GARFIELD.
Good Shepherd parish, Rev. F. A. Murphy, pastor. Sunday Mass at 9.15 a. m., in nonsectarian church.

PLEASANT GREEN.
Good Shepherd parish, Rev. F. A. Murphy, pastor. Sunday Mass at 8 o'clock.

MURRAY AND MIDVALE.
Schedule of Masses will be found on page 8, column 7.

PROVO.
St. Peter's church, Rev. M. F. Killeen, pastor. Mass every Sunday at 10 o'clock.

EUREKA.
St. Patrick's church, Rev. John Ryan, pastor. Masses every Sunday at 8 and 10 o'clock.

TOOELE.
Rev. George De Stoop, pastor. Sunday Masses at 6.45 and 10 o'clock.

ELY, NEV.
Sacred Heart church, Rev. M. J. O'Reardon, pastor. Mass every Sunday at 11 o'clock, with an additional Mass at 8.30 o'clock on the first Sunday of the month. Mass at McGill at 8.45 o'clock on the second and fourth Sundays of the month. Mass at Ruth on the third Sunday at 7.15 o'clock.

REPORT MADE TO THE BANK COMMISSIONER OF THE STATE OF Utah, of the condition of

SALT LAKE SECURITY & TRUST COMPANY

Located at Salt Lake City, in the county of Salt Lake, State of Utah, at the close of business on the 20th day of June, 1917.

RESOURCES.		LIABILITIES.	
Loans and discounts	$1,474,111.40	Capital stock paid in	$ 300,000.00
Overdrafts secured	4,479.56	Surplus fund	100,000.00
Overdrafts unsecured	4,483.28	Undivided profits, interest, exchange, etc.	9,334.03
Bonds, government	10,222.50	Reserve for interest, taxes, etc.	22,500.00
Stocks and other bonds	423,272.43	Real estate and mortgage certificates	964,870.33
Trust mortgage notes	19,704.80	Mortgages sold and guaranteed	943,450.00
Banking house	40,000.00	Individual deposits	173,325.01
Furniture and fixtures and safe deposit vaults	36,755.38	Current accounts	75,482.13
Title plant	25,000.00	Certified checks	960.24
Real Estate	236,758.61	Cashier's checks	1,572.27
Due from national banks	36,974.32	Savings deposits	189,395.07
Due from state banks and bankers	55,225.32	Time certificates of deposit	17,225.88
Checks and cash items	6,916.84	Postal savings deposit	9,999.66
Gold coin	537.50	Uncompleted loans	3,414.30
Silver coin	967.63	Sinking funds	20,287.03
Currency	11,022.00		
Expense account	9,284.24		
Interest and taxes paid	5,937.65		
Installment loans	365,477.83		
Coupon account	13,043.08		
Insurance due us	1,651.63		
Total	$2,781,826.00	Total	$2,781,826.00

State of Utah, County of Salt Lake.—A. C. Sullivan, being first duly sworn according to law, deposes and says that he is cashier of the above named bank; that the above and foregoing report contains a full, true and correct statement of the condition of the said bank at the close of business on the 20th day of June, 1917.

Subscribed and sworn to before me this 28th day of June, 1917.
(Seal.) W. L. CLARK, Notary Public.
My commission expires 17th day of February, 1919.

Correct—Attest:
E. D. WOODRUFF,
F. S. BASCOM,
A. B. IRVINE,
Directors.

State of Utah, Office of Bank Commissioner.—I, W. E. Evans, bank commissioner of the State of Utah, do hereby certify that the foregoing is a full, true and correct copy of the statement of the above named company, filed in my office this 28th day of June, 1917.

W. E. EVANS, Bank Commissioner.

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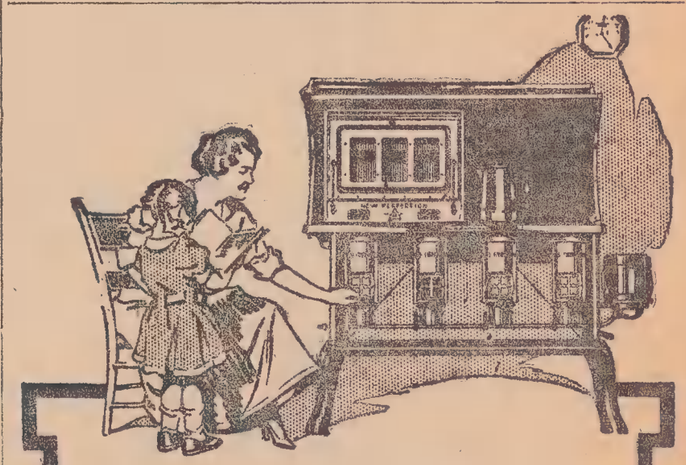
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We are careful to permit reliable concerns only to advertise in our columns. They deserve your first consideration when buying because

They Support the Catholic Press

Here is an alphabetical list of those advertising with us at the present time. Get acquainted.

FIRM.	BUSINESS.	ADDRESS.
Arrow Press	Printers, office supplies	66 W. 2d South.
Auerbach Co.	Department store	State and Broadway
Axelrad Furniture Co.	Furniture	42 W. Broadway.
Berlin Dairy	Dairy Products	704 S. State.
Bruneau-Hill Inv. Co.	Real Estate	343 S. Main.
Buckle, J. V. Company	Electrical Fixtures	112 W. Broadway
Callahan, D. A.	Books and Stationery	164 S. Main Street
Cohn, L. & A., Inc.	Department store	222-224 Main St.
Clarke Church Goods House	Church goods	Denver, Colo.
Crawford, The Auto Top Man	Auto Repairing	69-71 W. Fourth So
Cullen Hotel	Hotel	W. Second South.
Day and Night Clothes Shop.	Men's clothing	124 Main St.
Daynes-Beebe Music Co.	Music	61-65 Main.
Eastern & Western Lumber Co. of Utah	Lumber	2259 S. Fifth East.
Ebert, Geo. W. Co.	Wallpaper, Picture Framing	41 Main St.
Economy Co.	Cleaning and dyeing	171 W. South Temple
Elliott Drug Co.	Drugs, etc.	901 Ninth East.
Erskine, J. M. Plumbing Co.	Plumbing	859 W. 1st So.
Excelsior Baking Co.	Baked goods	914 E. Ninth South.
First Avenue Drug Co.	Drugs, etc.	876 First Ave.
Franklin's	Caterers	Main street.
Fulton Market	Fish and poultry	70 W. First South.
Gardner & Adams Co.	Men's Clothing	Kearns Bldg.
Globe Laundry	Laundry	36 E. 8th South.
Granite Furniture Co.	Furniture	Sugar House.
Harvey & Co.	Flour	46 S. Second West.
Higley-Dudley Co.	Plumbing	131 F Street.
Husler Mills	Flour	Salt Lake.
Knickerbocker, J. H., O. D.	Optometrist	616 Kearns Bldg.
Knott Grocery & Meat Co.	Groceries and meats	818 First Ave.
Lambourne, Earnest	Florist	73 S. Main.
Langton Lime & Cement Co.		346 S. 3d West.
Lewis	Watsch & Optical shop.	Suite 304 Continental Bank bldg
McKenzie, R.	Monuments	422 S. State.
Morris, Elias & Sons Co.	Monuments and Mantels	21 W. S. Temple.
Morrison-Merrill Co.	Lumber	1st N. and 3d W.
National Bank of Republic		2d South and Main.
Newbold's Mercantile Co.	Groceries and dry goods	1986 S. Eleventh E
O'Donnell & Co.	Undertakers	S. West Temple.
Oregon Short Line	Railroad system	News Bldg.
Park, Boyd	Jewelers	166 Main.
Perry, Chas. W. Electrical Co.	Electrical Supplies	64 E. First South
Regal Shoe Repairing Co.		51 W. 2d South.
Robinson Bros.	Shoes	220 Main street.
Royal Baking Co.	Bakery	232 S. Main St.
Royal Shoe Repairing Co.	Shoe Repairing	38 Main Street
Salt Lake Cleaning & Dyeing	Cleaning and dyeing	265 S. State St.
Salt Lake Furniture Co.	Furniture	133 E. Broadway.
Salt Lake Security & Trust Co.		32 S. Main.
Salt Lake Transportation Co.	Taxicabs	27 W. S. Temple.
Salt Lake Route	Railroad	10 E. 3d South.
Salt Lake Mattress & Mfg. Co.	Mattresses	535 W. 3d South.
Sanitary Market	Provisions	22 W. 1st South.
Schramm-Johnson Co.	Drugs, etc.	Five stores.
Standard Marble & Granite Co.	Monuments	117-119 W. Brdwy.
Taylor, Joseph William	Undertaker	21 S. West Temple.
Troy Laundry	Laundry	18 E. Broadway.
Utah Plumbing & Heating Co.	Plumbers	873 E. Ninth South
Vienna Bakery	Baked goods	732 E. 4th South.
Walker Brothers	Bankers	Main street.
West Side Pharmacy	Drugs, etc.	8th W. and 2d So.
White Sewing Machine Co.	Sewing machines	29 W. 1st South.
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THE CONTINENTAL OIL CO.
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AMERICA'S DEBT

(Continued From Page 1.)

what a brilliant galaxy it is! The River of the Holy Cross, the River of St. Mary, the River of St. Joseph, and the Rapids of Sault Ste. Marie. It is the Holy family indeed, Jesus, Mary and Joseph, clasping the infant American colonies in their parental embrace. Nor did it end there. Each fresh addition to the original colonial territory brought new proofs of Catholic discovery and exploration. It was St. Augustine and St. John in the south, St. Lawrence in the north, the city of Santa Fe in the southwest and San Francisco on the far western coast. It is for all the world like a medieval painting, so familiar in old world cathedrals and convent cloisters, St. Francis, amid a group of saints.

Dominican, Jesuit and Francisco missionaries had planted the Cross in Florida, Georgia, Carolina and along the banks of the Rappahannock long before it had ever entered into the mind of Sir Walter Raleigh to attempt his American expeditions. And more than one of these intrepid missionaries in his Apostolic journeys passed from the mouth of the St. Lawrence, along the Great Lakes, down the Mississippi, to the Gulf of Mexico, thus making a complete circuit of the eastern half of the United States. And they did this more than 150 years ago, when the whole territory was virgin forest, a vast solitude, an unexplored wilderness, peopled only by rude, uncouth savages.

Pioneer Historians.

More than all this, these devoted missionaries were not satisfied with merely exploring the country and converting the Indians. Educated men as they all were, they recorded in imperishable literature the details of their illustrious achievements for the admiration and study of future ages, and they thus transmitted to posterity a priceless legacy of historical information. Before the year 1700, these lonely missionaries had written in this manner no less than 1154 volumes on American history, and this unique collection is preserved today in the great library at Paris as a monument to the zeal and a testimony to the heroic deeds of our great ancestors in the faith.

But these grand old missionaries did more than preach and discover and explore and write. They also had an eye for the material well-being of their Indian converts. The vast mineral resources of this country were unknown until these learned pioneers, skilled in science, brought it to the attention of European capital. These missionaries were the first to call attention to the immense timber lands of the new world; and the teeming fertility of the soil first attracted attention through the publicity they gave it. The missionaries were the ones who brought the apple to this country; they were the first to bring the orange to the United States, and a great part of the wealth of the south and far west is due to the orange groves which are such a delight to the eye, a shimmer of gold on a field of green, in the harvest time, making all the air fragrant with their aroma. The sugar cane was brought to this country by these early missionaries and the blushing vine hills of California, and the grape belt of New York, are alike due to their untiring efforts to coax wealth back from the fertile bosom of mother earth. The first wheat crops in the new world were raised by them in the fields of Illinois. The first salt springs in the western hemisphere were found by them in New York; the first copper mine in the Lake Superior region was developed by them and they were the first to discover the illimitable oil fields of Pennsylvania, out of which the richest group of men in the world have derived their gigantic fortunes.

Missionaries the Pioneers.

The Catholic faith crossed the high seas with Columbus and America should be Catholic, not merely by right of discovery but by the further valid title of prior occupancy. Catholics not only saw the land first, but they were the first to take possession of it, and this continent is and of right should be hers by reason of her innumerable trials, her countless triumps, the torrents of blood that her martyrs have shed in redeeming it from savagery, and letting in the light of civilization, which has since then shone full upon its inhabitants.

And in thus winning the continent to Christ, the Catholic Church proved her title to be the one and only institution in the wide world that is universal, cosmopolitan and Catholic. From the very hour of its discovery America has had this note of Catholicity, for the Catholic Church did not depend upon the children of one country, or one nation, or one language, or one racial stock, to perform her gigantic task of winning a new hemisphere for Christ. Her domain is as broad as the bounds of the earth, and she summoned to her aid children of all nations to take part in the glorious mission then dawning upon her. Italians, Spanish, Portugese, French, English, Irish, Germans, all can lay claim to be Christbearers to this new land, and whatever else they sought, the fact remains that the prime object of their expeditions and the goal of their hardships was the salvation of immortal souls.

It was not ever thus with colonists on these hospitable shores. The Puritans of England had no such sublime supernatural object in their enterprise. Unable to dominate the religious thought of Great Britain, they passed over to America in the hope that they might here be able to exercise a tyranny which was denied them at home. On the other hand, the early Catholic missionaries have left from Maine to California and from the Great Lakes to the Gulf, from the far off frozen wilds of Canada to the lowest extremity of South America, imperishable evidences of their activity. They stand out on the horizon of our early history as magnificently as the peaks of the Rocky mountains rise above the other elevations in the surrounding country.

Achievements of Catholics.

Within fifty years after Columbus had first planted the Cross on the western hemisphere, Catholic missionaries had taken up the symbol of man's redemption and had carried it from the shores of the Chesepeake to the canyons of the Colorado. The first one to shed his life for his faith in the new world, the St. Stephen of America, is Father Padilla, a Franciscan, who entered the white-robed army in 1542. Catholic missionaries had preached the Gospel of Christ and had purpled the soil of every section of this vast American wilderness fifty years before the Pilgrims landed in the Mayflower. Myriads of red Indians had been baptized and registers of these conversions have been preserved, in countless missions of North America a full generation before the first English plantation was made at Jamestown. A half a century before a Quaker was seen in Philadelphia churches were erected and flourishing Catholic congregations of Indians were organized in the far away territory of New Mexico. The oldest city in the United States was called after the most illustrious doctor the Catholic Church has produced, St. Augustine, and in that quaint old southern city, which still retains its delicious Spanish flavoring, Mass has been said and the Sacraments have been administered and a permanent Catholic parish has been in existence, with scarcely an interruption, for more than 300 long years. The registers of the old Church are still in existence; they are the most ancient set of records of any kind at all in the whole western world, and they are far anterior to the records of any Dutch, Swedish or English settlement. The first description of Niagara Falls was written by a priest, Father Hennepin. From the old Fort Duquesne at Pittsburgh, where Mass was celebrated under the trees, even as it is pictured in the stained glass window in the Cathedral at Pittsburgh, Catholicity radiated down the Ohio and the Mississippi and to the settlements along the Gulf of Mexico.

Liberty to All.

In the state of Maryland, the cradle of religious toleration in the new world, religious liberty found its first abiding home, and for the first time in the annals of history perfect freedom of worship was granted by law to people of every creed. The humble village that enshrined this precious heritage of Christian toleration bore the sublime name of St. Mary's, when Lord Baltimore in 1649 passed his now famous act of toleration, and the day star of religious freedom shone out for the first time in the western hemisphere.

No Indian wars or wanton shedding of blood to heap up profits from trafficking in human life stained the early history of Maryland. It stood out on the horizon of an intolerant and bigoted age single, solitary and alone, the model for all time of that true freedom of spirit and largeness of view that springs from the deep and undefiled wells of Christian charity. It was from Maryland that the Catholic faith was carried into Pennsylvania and Delaware, and thence into New Jersey and New York.

The English gold seekers in their numerous wars with the Indians opposed an impenetrable barrier to the spread of civilization and progress. Filthy lucre, not immortal souls, was the object of their ambition. The finer things of life, the polished arts that soften and ennoble mankind, were not practiced by them. Hence learning and culture and Christian civilization had to make its way laboriously, in a circuitous path, and in a roundabout way, upward through Mexico, to the new colonies comprising the United States.

So well did these early missionaries do their work, so deeply did they plant the eternal principles of justice and love and charity and mercy, and the dignity of human life, so humanely did they deal with the Indian tribes, that today one-half of the entire South American continent is composed of Indians. Contrast this with the few thousand Indians now found within the limits of the United States, and compare their wretched condition and our mercenary methods of extermination, with the milder and more Christian methods employed by the missionaries sent out by our Catholic ancestors in the faith.

Francis Xavier of West.

Father Kuhn, the St. Francis Xavier of the west, gained his title from his extraordinary success in the great missions of the far west. He traveled 200,000 miles preaching the gospel to the Indian tribes, and so powerful was his influence over their minds and hearts that with his own hand he baptized 48,000 of them, children and adults. Today one of the most striking and artistic churches on the American continent stands on the site of his former mission. It is a building that would ornament any city in the world, and is a remarkable testimony to the faith of his converts to find such a beautiful example of Saracenic architecture in the vast wilderness.

First Publishers.

The "power of the press" is a familiar subject to us. The enormous influence wielded by the daily newspapers of the country entitles them to be fitly styled "The Fourth Estate." The use of printer's ink, the rapid and accurate diffusion of news, the binding together of distant peoples, the welding process of this intercommunication is so vital to our modern civilization, that our thoughts revert back to its origin in the new world. It was in Catholic Maryland, the birthplace of religious toleration, that the first printing press in any British colony was set up. It was erected by the Jesuits, the great pioneers in education, and on it Father White printed not only a Catechism in several Indian dialects, but a dictionary as well.

And then a strange thing happened. Many strange things are met with by students of history as they thumb over the dusty archives of the past. Those who fondly claim the Puritans as their ancestors, and proudly point to New England as the home of culture, should be reminded of the melancholy fact that it was New England Puritans who in their religious animosity and hatred of Catholics, raided the peaceful Maryland Catholic colonists, and utterly destroyed the only printing press in any English colony in the western world. Here is a pathetic contrast. Catholics with tremendous efforts carrying the light of learning to a benighted land, only to meet with contempt, and persecution from tyrannical Puritans, who destroy the very instruments of knowledge.

In the great golden west, that vast stretch of territory beyond the Mississippi, the first one who had the honor of publishing a newspaper was a priest, Father Martines. He set up his printing press in the distant solitude, at Fernandez. With a vision that to us at this date seems to have been prophetic, he hesitated at no sacrifice, and he actually dragged his little press from the City of Mexico, a distance of 1500 miles, through virgin forests and over roadless mountains and trackless deserts, threatened all the while by weariness and weakness, starvation and death. Has the cause of learning ever had a more striking example than this?

And remember, this was all done years before the electric telegraph was invented. Father Martinez opened his publishing house when the first railroad in the United States was just emerging beyond New York and Philadelphia. His newspaper was circulating when Pittsburgh and St. Louis and Chicago were mere villages, a speck on the American continent.

Father Matrinez was a pioneer, not only in issuing and editing the first newspapor beyond the Mississippi but he also has the distinction of establishing the first publishing house in that expansive territory. It was for the purpose of establishing a school for the Indian children of his mission that he found it necessary to have text books and scholar and saint that he was, it is characteristic of his genius that he published them himself. The only knowledge we have of the language used by the savage Indian tribes comes from the Catholic missionaries. It was Pareja who published a book on the language of the Florida tribes long before the Puritans landed at Plymouth. The first Indian dictionary was compiled by Father Rala. The best works, as well as the first works on the languages of the Rocky mountain tribes were published by the Jesuits.

Education and Charity.

The very first schools in the United States were Catholic schools. They were founded in St. Augustine in 1600, by the Spanish colonists. The first institution of learning for women in America was a Catholic academy, opened in Quebec in 1639. This pioneer in higher education for Catholic women is due to the energy and culture of the Ursuline Nuns.

The oldest university in America is a Catholic university. It was founded in 1551 in Lima, Peru, the city that has given our only American saint, Rose of Lima. Twenty years after its opening the university received from Pope Pius V its charter and authority to confer degrees, and its staff of professors were enlightening the natives of Peru for fifty years before the Pilgrims had landed in New England, and before Harvard was ever dreamed of. The parchment records of the library of the University of Peru were dusty and worn with use and its university had shed floods of light and its alumni had attained distinction in science, in literature, in theology, in medicine and in law, more than a century before the "little red school house" of the United States was erected. So wide was the diffusion of knowledge from the university in that quaint old South American capital that its young men were writing poetry and satirizing their neighbors in French and Spanish verses when the city of Chicago was nothing but a prairie swamp.

Not only did Lima have the first Public Library in the new world but the first printing press on the western continent was set up there and the first book published in the new world was issued from it. And what think you it was? The latest novel, one of the six best sellers, a book to make maidons blush and strong men despair of the virtues of its citizens? Not so, the beginnings of libraries and printing presses that take root in Catholic soil and in a Catholic atmosphere. The very first book published in the New World was a Catholic Catechism and it is still preserved in the national library at Lima, an object of surpassing interest to all who love learning.

Those who set up this first printing press in America and who were responsible for making the Catechism the first book to come from it had a clear knowledge of their high mission. They realized that the principles of the Catholic faith were the very prop and guarantee of the civilization they were founding and the assurance of its permanent existence. And today we have the proof. There is less divorce in the entire continent of South America today than there is in the city of Chicago. All the South American Republics combined have less divorce than one city in our middle west and yet we boast like Apaches of our progress and civilization.

First American Hospital.

The very first hospital in the new world was founded before 1524 in Mexico. It was called the Hospital de la Puresima Concepcion. The first settlement in New England was made by a Catholic; the first religious services there were by a Catholic. The first converts in New England was to the Catholic faith. The first religious services in Virginia, Florida, Alabama, Mississippi, Louisiana, New Mexico, Arizona, Kansas and Missouri, were conducted by Catholic priests. The first record we have of Mass being celebrated in the present limits of the United States is in 1526, in a chapel situated on a spot that seventy-five years later was destined to become the first permanent English settlement at Jamestown.

The First Railroad.

In 1827 Charles Carroll of Carrollton laid the cornerstone of the vast network of railways that today amount to over 275,000 miles and cement together in the bonds of unity our enormous stretch of territory and our teeming populations.

The laying of the Atlantic cable is due to the enterprising foresight and genius of Bishop Mullock of St. John's Newfoundland, who in the first half of the nineteenth century publicly urged the feasibility of uniting the Old World and the New by cable.

The father of American shorthand was a Catholic. He was George Washington's private secretary, Thomas Lloyd, was his name. He was the first official reporter of Congress, and he published the very first number of the Congressional Record. He learned shorthand from the Jesuits in Flanders, and Archbishop Carroll was one of his professors.

Catholic Ground.

The capitol of the United States, one of the greatest buildings in the world, and unquestionably the most majestic structure on the American continent, stands on the site of the farm of Daniel Carroll, eldest son of Charles Carroll of Carrollton. Previous to its sale it was called Cern Abbey Manor, thus named in memory of the ancient Benedictine monastery of Cern, Dorset, England.

New York became the metropolis of the new world largely through her waterways, and one of the most important of these was the Erie canal, which stretched from Buffalo to the Hudson river. The idea originated with Christopher Colles of Dublin, an engineer in the continental army, and was adopted by Governor Clinton fifty years later when he constructed the canal. Christopher Colles is the father of the Croton aqueduct system which supplies the city of New York with water.

The great northwest, the pride of our country, the vaunted granary of the world, with its illimitable reaches of fair ripening grain, are due to a Catholic priest. Had not Father Gibault enlisted the Catholic Indians on the side of the American colonies during the revolution the northern boundaries of this country would have been the Ohio river instead of the Great Lakes.

Holland, the inventor of the submarine, which is revolutionizing naval warfare, was a Catholic. The Holland submarine was the original successful undersea boat, and the great model upon which all other types have been developed.

The invention of the aeroplane was due to a Catholic, James Montgomery, and his aviator, Daniel Maloney. They both made the first long recorded flight in history in California, remaining in the air for a distance of eight miles. They were the first to unlock the secret of the ages, and it was the first time in history that the air had been conquered. Even though their flight resulted in their tragic and untimely death, yet this fact does not rob them of the luster of being pioneers and martyrs to science, and hastening the perfection of the great instrument that is revolutionizing modern warfare.

Catholics left on the shores of America not only the indelible impress of their virtues and civilization, but when that civilization was attacked, and tyranny stalked over the land, Catholics were the first to spring to the frontiers, and to demonstrate with their life's blood their devotion to their adopted land. Catholic blood has been mingled with the soil of every battlefield in our country's history; Catholic blood has bathed the decks of every ship that fought for our country's liberty. Catholic blood has purpled and consecrated the waves of every ocean that washes our shores. We will search in vain for any traitors and final deserters among the Catholics of revolutionary or other days. There were no Benedict Arnolds among our early ancestors in the faith in this glorious land. And not only did the Catholic colonies freely pledge their lives, their fortunes and their sacred honor in defense of their liberties, but they turned their eyes beyond the rolling seas to their Catholic brethren in far off France, in Poland, in Spain and in Ireland, for that financial and personal assistance without which no victory could have been won, and without which their gigantic struggle in freedom's holy cause would have resulted in an overwhelming defeat.

The first people in Europe to send us their sympathy was the Catholic Irish, and this very aid to the hard-pressed young American colonies, was afterwards alleged by the British government as high treason, and conclusive evidence against granting home rule to the stalwart children of St. Patrick. America should never forget Catholic Ireland, a people that staked their whole political future as a nation to give us aid in our darkest hour.

Catholic France sent an army of 10,000 men, and $300,000,000 in money. Catholic France sent us this huge sum because Father John Carroll, at the request of Washington, pleaded with France, urging the cause of the American colonists, and France sent us the aid without which we would never have achieved our independence.

But Catholic France, like Catholic Ireland, had to suffer for the stupendous aid this freely rendered. The enormous sacrifices she made to come to our financial aid so depleted her treasury, that the consequent increase of taxation was one of the contributory causes of the French revolution, which left France with a bleeding, broken heart, her population decimated, her finances ruined.

Nor did the enthusiasm of Catholics ever grow cold. In the terrible winter of 1780, when famine, fever and mutiny threatened to disrupt the army of Washington, it was a Catholic, Commodore John Barry, after having swept the seas of the British fleet, marched through the streets of Philadelphia seeking recruits, and soliciting subscriptions, and the very first and largest subscription he received was over $500,000 from the Friendly Sons of St. Patrick. Another Catholic, Thomas Fitzsimmons of Philadelphia, gave him $25,000.

Founded West Point.

And then there is Catholic Poland, like Belgium, the ewe lamb of the nations, so valiantly rushing to the assistance of others and all the while so crushed that she cannot help herself. It was a Catholic Pole, Kosciusko by name, that taught the science of artillery fighting to the raw American colonists. It was he that created the West Point Military academy, and that celebrated training school for the officers of the American navy, out of which have come the very flower of the military genius of the nation, is due to the far-seeing creative brain of a Catholic Pole.

It was another Catholic Pole, Count Pulaski, the greatest military officer of Europe, who became the Father of the American cavalry. He was the first commander of Washington's cavalry, and his glorious services to this country entitle him to be numbered among the heroes of America, and to be perpetuated in the memory of the people for whom he sacrificed his valued life.

The foundation of the American regular army in revolutionary days was composed of Catholic Canadians, and had it not been for an unfortunate outburst of anti-Catholic bigotry on the part of the Puritanical American colonists, Canada today might have been an integral part of the United States.

The father of the American navy was a Catholic, and history has justly styled Commodore John Barry the Washington of the sea. When Washington crossed the Delaware on that famous Christmas eve, it was John Barry who secured the boat, and piloted the Father of his County across the river to victory. He was the first to engage in a naval battle; the first to create boundless enthusiasm by bringing home a prize of war, the first to raise the star-spangled banner over the high seas, and to keep it floating there. Brittania did not rule the waves while John Barry was alive.

(Note.—Copies of this article in pamphlet form may be obtained from the Catholic Truth society, 136 N. Craig street, Pittsburgh, Pa.)

The Propagation of the Faith Society for 1916.

The report for the United States Branch of S. P. F. for the year of 1916 has just appeared. From it we learn that our Catholics contributed $515,485.19 to the cause of the missions. This total is about $15,000 larger than that of last year. There are about 600,000 members of the society in this country, and while this a goodly number, if each present member would secure the enrollment of one other person a large increase in receipts would be gained.

At the present time the society is practically making it possible for 15,000 missionaries to live. The war has reduced its income; simultaneously it has reduced the missionaries' allowance from $10 to $8 and even $6 a month. Without that $8, all our valiant priests in the foreign field would be left in utter destitution; with it, they can at least live, though clearly it is not sufficient to enable them to do a vast amount of constructive work, unless some of them happen to have friends or relatives who, besides sacrificing the men, provide money also for their support, a very unfair arrangement.

HOLINESS THE ROAD TO PEACE.

Since God loves us, He desires us to be happy in this life. Pain in itself is not desirable; it is only a good as a means to an end. Our dear Lord permits all sorts of afflictions to befall us and exhorts us to occasional self-denial, but only as stepping-stones to something higher and better. He pities us when we suffer. His heart goes out to us in sympathy. He knows pain and asks the removal of His chalice of grief. If it were not in accordance with the designs of infinite wisdom and love, He would not have us suffer one moment, for He loves all the children of men. Hence He desires us to be happy. Holiness is the road to peace and contentment. There is no peace like the peace of a good conscience. There is no happiness that can be compared to the happiness of a soul that knows itself to be dear to God.—Rev. Henry Brinkmeyer.

CONTESTANTS NOTICE!

This is Final and Extremely Important

As announced last week the big Co-operative Campaign positively closes at midnight, Saturday, July 14th.

All remittances, to count for credits, must either be in this office ***or in the mail*** by that hour.

We will not accept letters with remittances or credit coupons which are stamped in ***your home postoffice*** at a later time.

Beginning Friday Morning, July 13th all contest communications are being deposited in a ballot box in this office. This box will not be opened until Monday, July 16th.

Out-of-town contestants can therefore rest assured that no last minute information concerning the standing of the contestants will be given out in this office, so as to put them at an unfair disadvantage.

Complete compilations and careful checks on all remittances will be made after the campaign closes, and results will be announced at the earliest possible date, probably in the issue of July 28th.

Warning!

Do not think that because you were among the leaders early in the week you are sure to be when the ballot box is opened. Others may make final efforts that will surprise you.

Do Your Best Right Up To the Last Minute

If you are sure of some subscriptions that you cannot collect for until after the closing date, cover the amount the remittances would be with your own money and make your collections later.

REMEMBER, we cannot give credits unless cash accompanies the order.

Make Every Minute Count! Make Every Dollar Count!

The results of a final supreme effort may surprise you.

CAMPAIGN DEPARTMENT

The Intermountain Catholic

517 McIntyre Bldg. Salt Lake City, Utah

THE CATHOLIC WOMAN

A Department Devoted Exclusively to Her Interests.

Edited by Ethel Bixby.

Summer

When laughs the morning
In rosy skies,
And on swift pinions
Chill darkness flies;
When the soft breezes
In tree-tops high
Sing with glad murmur,
Summer is nigh.

When comes the noontide,
Radiant, divine,
And the sun's goblet
Pours golden wine,
Drowsy earth slumbers,
Save the bee's hum,
Naught breaks the silence.
Summer has come.

When Hesper trembles
In the far blue,
And twilight droppeth
Soft tears of dew,
Hark! in the gloaming,
Mellow and clear,
Sing hermit thrushes.
Summer is here!
—Sister M. Blanch in "Poems."

Saints of the Week.

St. Marcellina, July 17.

St. Marcellina was the daughter of St. Ambrose and Satyrus, and after the death of her father, who was the prefect of the Gauls, she removed to Rome with her pious mother and brothers. She was discreet beyond her years, and from her early years sought with her whole heart the only thing for which she was created and sent into the world. When in Rome she undertook the education of her two brothers, and inspired them, by words and example, with an ardent thirst for virtue. She taught that nobleness of blood cannot enhance merit, nor make men more illustrious unless they despise it, and that learning is an unpardonable crime and folly if by it man should desire to know everything that is in heaven and earth but himself. She enkindled in their hearts a desire to become truly virtuous. In her whole conduct all her view was only the glory of God. The better to pursue this great end she resolved to renounce the world. On Christmas in 352 she was received into a religious order by Pope Liberius in St. Peter's church, in the presence of a multitude of people.

Marcellina in her practice went beyond the most perfect lessons. She fasted every day till evening, and sometimes entire days. She never touched any fare but the coarsest and drank only water. She never laid herself down to rest until overcome by sleep, and the greatest part of both day and night she devoted to prayer, pious reading and tears of divine love and compunction. She was advised in the decline of her life to moderate her austerities, but always to redouble her prayers, reciting often the psalms, the Lord's prayer and the creed.

After the death of her mother, St. Marcellina remained in Rome, but not in a nunnery. She occupied a private house with several pious companions and spent her years here in holy exercises.

A Selection of Site and the House Exterior. Fourth in a Series of Lessons on Home Decoration.
By
CALVIN FLETCHER of U. A. C.
The Exterior.

The plan of the house will determine and control the character of the elevations. A symmetrical plan will call for a more formal or classical exterior. If one chooses a by-symmetrical plan of facade or elevation, such symmetry should be carried out even to the details of placing of doors and windows. Such a plan usually produces the effect of quiet dignity.

The colonial home is of this type as is also the Italian villa or the so-called Queen Ann style. Serviceability is often sacrificed or subordinated here for the sake of elegance. With the irregular plan of house it is better not to attempt symmetry. The effect of the whole house or of the facade should be an expression of unity whether symmetrical or balanced according to some other law. In the irregular plan what is lost in dignity may be made up in interesting variety and picturesqueness.

The angles of roofs should be in keeping with the amount of snowfall, and a gable roofed house should be scarcely flatter than a 45 degree pitch. Many difficulties arise from the inability of the flat roof to rid itself of its load of snow. It is seldom safe to use a roof less than 25 degrees in a region of rain and snow. In a gable roof the eaves should not be more than a story from the ground. In a high roof the eaves should be brought down as near as possible to the tops of the windows. If not the roof will resemble an ill-fitting hat.

The chimney should extend some distance above the ridge of a roof. It should not be made in a valley or a roof as ice and snow may fill in behind it and cause leakage. It is sometimes well to make them conspicuous in the use of strong vertical lines. If the facade is symmetrical not only doors and windows must be placed symmetrically, but chimneys as well. The exterior of a house should be made up of spaces that are balanced and orderly, but not monotonous. Grouped windows, bay windows, dormers, etc., may add much interest. The dormers must not be too large and conspicuous and there should not be too many of them. Windows should be harmonious in shape throughout and diamond, oval or any other fantastic shape, either in door or window, usually fails to harmonize with the structure. The windows of any house should all be of one type or character. Only ornaments that are appropriate in material and harmonious in design should be used. Posts, beams, panels, etc., may be good, but fret-sawed boards and spindles are too fragile for the exterior. All classic details as columns have fixed and subtle proportions which must be followed in order to give a pleasing effect. All decorations must follow the main structural lines to be fit and is well placed at points of use to emphasize that use. A half dozen different angles of roof which is all too common in the modern bungalow, is a discordant element in any design and the size of the roof should be proportional to the facade.

Large windows with single unbroken panes usually have the effect of blindness. They are better broken into reasonably rectangular panes of glass, the sash of which tends to carry the eye across the opening, thus giving the effect of harmony instead of contrast and blankness.

(To be Continued.)

Thin Overcrowded Plants

To insure a sturdy crop, be sure that you thin your overcrowded plants, advises Professor J. C. Hogenson, of the Utah Agricultural college.

"Seeds are usually sown more thickly than necessary," says Professor Hogenson, "and the extra plants resulting must be regarded as weeds. These extra plants of such crops as beets, onions, carrots and spinach may be used for 'greens' or salad, or they may be transplanted. All weeds, of course, should be promptly removed. A small hand tool, called a weeder, is useful for the purpose.

"Frequent and thorough cultivation is also most essential in successful gardening. Cultivation liberates plant food, preserves moisture and improves the sanitary condition of the soil. An effort should be made to keep a loose, dust-like mulch on the surface to prevent the evaporation of water. To maintain this mulch it will be necessary to cultivate soon after each rain or each watering. Do not cultivate while the soil is sticky.

"A good hoe and a steel rake are the necessary tools, the former for use when the soil is hard or when large weeds are present; the latter for preparing the ground and for maintaining the soil mulch. A wheel hoe is very useful and will save much time and cultivating.

"When watering it should be remembered that one heavy application is better than many sprinklings.

"Keep a close watch for insects and disease."

Write your name with love, mercy and kindness on the hearts of those about you and you will never be forgotten.

Motherhood

If the Catholic Church never did another thing save to exalt womanhood, that would be enough to crown her with esteem beyond all the kingdoms of earth.

The first recognition ever given woman was from and by the Church. Slavery was banned and woman ordained a free personality, and still further honored by the bonds of marriage.

With the Catholic Church matrimony is a sacrament, a bond sacred as life itself and lasting while life holds both parties on this earth.

No conferences are called in the Catholic Church to temporize or palliate the marriage bond; no man dare assail that contract. Aye, more, the Catholic Church has drawn around the marriage vow the blessing of God, and thereby all the more acceptable and Godlike is the union when, surrounding the husband and wife, circle the superior evidence of love and chastity—those little children of whom the Master said, "Suffer them to come unto Me, for of such is the kingdom of heaven."

Thus it is, thus it shall be, till the summons come and we join the illimitable union where motherhood is crowned by God's everlasting love.—Indiana Catholic.

* * *

If we are ever in doubt what to do, it is a good rule to ask ourselves what we shall wish on the morrow that we had done.

* * *

Living With Others

The price of living with others sweetly and harmoniously is always self-forgetfulness, self-effacement. But this cost is the very good of life. It is the only antidote for selfishness. It is the way of Christlikeness. People are means of grace to us in many ways, and not in the smallest measure through the self-denials which we are required to make in living with them. It is the self-discipline of friendship and home and human fellowship that makes men and women of us, that makes us at least like Christ. We may thank God, therefore, for what people do for us in life's contacts. Sometimes we say certain persons are hard to live with. Possibly they find us hard to live with, too. We do not know how many crotchets there are in our disposition and temper, nor how we try our friends by our foolish ways. Yet living with others is our only hope. If we lived alone we should harden into hopelessness.

PROFANITY.

Not a week ago a young girl who happens to be obliged to earn her livelihood was relating at home some incidents of the day. Among other things that had been observed by her in the office down town was that several of the girls employed there are rather given to what may be called profane language.

Men are very prone to the violation of the commandment which says: "Thou shalt not take the name of the Lord, thy God, in vain," but most of us, perhaps, are not accustomed to hear similar language falling from the lips of women, certainly not from the lips of young girls. Still, the young girl who was relating her experience said that she had been shocked, or disgusted, by hearing other girls of about her own age making use of such expressions as "Oh, God," and "God," very frequently and in a very flippant way. She said that some of the girls who thus profaned the name of God are Catholics, too.

The older members of the shocked girl's family told her what they thought of such girls. One said they were what might be called "rough" people; another thought they were given to vulgarity, but the downright old bachelor gave it as his opinion that they were violators of one of the principal commandments of God.

Do girls—Catholic girls—acquire such habits as that of taking the name of God in vain among their own people, or do they like to imitate their more or less "tough" companions and associates, found outside of their own homes, in shops and offices, at parties and social gatherings? Some of them, many of them, seem to adopt vulgar styles of dress and of behavior in public, as is easily known; also, in their modes of expressing their silly emotions, and from slang to near and genuine profanity is a transition made with ease.

Not to speak of sins committed by breaking commandments, is it not true that refinement is waning among the female portion of the population? If Catholic girls and women are lacking in womanly, not to say Christian conduct, well—what ought to be said?—Western World.

The man who loves home best, and loves it most unselfishly loves his country best.—J. G. Holland.

TO KEEP OUT MOTHS.

As the time is here when winter clothing is put away, some practical advice on how to prevent damage by moths will be found useful.

First shake each garment, then brush or beat it and hang it out of doors if possible. Spray the receptacle which is to hold the woollens with turpentine and line it well with newspapers. Fill the trunk or box with the garments, laying them smoothly and with newspapers between them. Put newspapers over the top. Should moths be seen during the warm months, raise the cover of the trunk or box, remove the top papers and spray the things lightly (if not perishable colors) with turpentine and put fresh newspapers on top. Moths abhor printer's ink.

Moths are said not to lay eggs where kerosene has been sprinkled.

This plan of prevention has been in use for years with success. The odor of kerosene and turpentine disappears very quickly.

THE PLAN OF THE HOUSE.

A suitable site having been selected, the plan of the house should be carefully worked out.

There have been in reality only two big classes of plans which the history of the past in house building has. One is exemplified in the classic, formal, or symmetrical plan; and the other is typified by the greater emphasis placed on utility as in the Gothic plans. We still have those two classes of house plans. The symmetrical plan is found in many of our socalled colonial homes. The irregular plan is represented by the bungalow and the various modifications of the Old English. Either type of plan may be used. The symmetrical type, however, is best adapted to the home which shall include the servant in the house and which shall provide for the regular entertainment of friends or visitors. The irregular plan is most likely to satisfy the needs of the homemaker of moderate means. Where the matron in the home shall be responsible for a major part of the work accomplished therein, it is very much more flexible than the formal house plan admitting of more careful adjustment in the matter of saving steps and in reducing the household labor.

The kitchen shall be placed in such a manner as not only to receive the morning sun, but so as to reduce the number of steps required in the preparation of food, in placing it upon the table and in removing the same after meals. The line of communication from the kitchen to the front door, as well as to the rear, should be as direct as possible. Waste space of all kinds should be eliminated. Doors should open so as not to reveal the contents of a room fully if it is but partly ajar. Windows are most easily managed if of the Elizabethan or casement type. The separate openings of such windows are verticale, but their proportions are very flexible and horizontal effects may be produced by placing them side by side as panels of one large window. A group window of this sort gives more light than the same number of panels would give if scattered about a room. All passages in the house must be at least three feet wide and doors and windows placed not only in convenient places, but so as to keep wall spaces simple to aid in the placing of furniture.

(TO BE CONTINUED.)

Among those to receive degrees from Fordham university was Sister Mary Pauline Kelligar, president and cofounder of St. Elizabeth college, Convent station, N. J., who received the degree of doctor of laws. Sister Mary Pauline, who has been at St. Elizabeth for forty years, is the first nun to receive the LL. D. degree in this country, and the first woman to receive such an honor from a Jesuit college in 300 years. The degree was publicly conferred by Rev. Joseph A. Mulry, S. J., president of Fordham.

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OUR BOYS AND GIRLS

A Corner of the Paper Especially for Them.

Edited by Aunt Patricia.

Letters to Aunt Patricia should be addressed to her in care of the Intermountain Catholic, Salt Lake City, Utah.

The Drummer Boy

You never know when war may come,
And that is why I keep a drum.
For if all sudden in the night
From east or west come battle fright,
And you were sound asleep in bed,
And very soon to join the dead,
You then would gladly wish my drum
Would warn you that the war had come.

So that is why on afternoons
I tell the neighborhood my tunes.
Sometimes behind a fortress bench,
Or where the hedges make a trench,
I beat the drum with all my might;
While people look with awful fright,
Just as they would if war had come,
And heard the warning of my drum.

They must be thankful, I am sure,
Because they now may feel secure,
And rest so safe and sound in bed,
Without wild dreams of fearful dread,
For now they hear me all the day,
As round the yard I march and play,
To let them know if war should come,
They'll all be sure to hear my drum.
—Michael Earls, S. J., in Ave Maria.

* * *

Dear Nieces and Nephews:

I want to tell you this week about a jolly little party I was invited to by some of my little nieces of the neighborhood. I thought the whole affair was too good to keep, so I want to pass it along, for it might give some of you an idea for a happy way of passing your vacations.

Little Gertrude lives in a big, old-fashioned house surrounded by grounds such as only an old-fashioned house can have—lovely lawns and big, shady trees. I learned that here every afternoon since vacation has started three of my little nieces, Margaret, Florence and Emma, gather to play house. One portion of the lawn near the drive they have divided off into rooms by placing stones in a row, every one of which they proudly told me they gathered themselves from a vacant yard nearby. There was a parlor, a library, a dining room and a kitchen, which would be the pride of any housekeeper. The little girls brought their dolls and all kinds of furniture to make the "house" comfortable for themselves, for their "children" and whatever guest might happen along. After a long visit in the pleasant rooms and a ramble over the grounds the young hostesses announced supper. Of all the good things those little ladies had! When I inquired where and how these dainties had been prepared they took me into the kitchen. There I found a cute little stove of rock the "big brothers" had made for the housewives. How good everything tasted!

I immediately thought of all my nieces and nephews and wished you could have such a place to spend your vacation as "Shadylane," for such was the name given the little house. I am sure many of you have just such a grounds about your father's home, where you could make a similar playhouse. If you have, write and tell me all about it and how you have it planned. Hoping to hear from you very soon, I am as ever,

Your devoted,
AUNT PATRICIA.

Do You Do These Things?

Make your mother your best friend, and treat her as politely as if she were a strange lady who did not spend her life in your service.

Give your confidence to your mother and your teachers.

Be generous and good-natured with your playmates.

Put away your playthings when you are through with them. Do not leave them scattered about for others to pick up or stumble over.

Do not take the easiest chair when there are older people in the room.

Do not grumble or refuse to render a service when requested.

Never tease.

Never lie.

Express your gratitude on leaving the house where you have been entertained. Seek the hostess and thank her for her kindness.

Have a great regard for holy things.

Never ridicule the religion of any one.—Extension Magazine.

A Friend of Animals

The celebrated Cardinal Newman was an outspoken friend of animals and of societies for their defense. His austere life, his kindness to the poor, his unworldliness, are witnessed to by the fact that when he died this prince of the Church left as the sum of his entire earthly goods only 68 pounds sterling.
—Our Dumb Animals.

* * *

Washington, the Boy

You have been told many things about George Washington. How he cut down the cherry tree; how he rode the colt; and other stories, too. But did you ever think of him as a little boy ilking the same things that boys today like?

He lived on a farm where there were both work and play. His home was not a fine one. It was built of wood and had four rooms and an attic. It stood on a high hill looking over a meadow to a river. Don't you know George had a good time on that river!

Let us draw a word picture of him. When you have read it, shut your eyes and see if you can see him.

He is 10 years old—just a little taller than most boys of 10. There he stands in front of the house, his hands in his pockets, his hat on the back of his head. His hair is light brown. It is pushed back from a broad forehead. His blue-gray eyes look happily on the world about him. He has on a coarse blue suit made from cloth which has been woven at his own home. He is tall and strong. The muscles stand out on his long arms. All the boys like him, for he can outwalk and outrun any of them. But best of all, his face shows that he is true and manly as well as tall and strong.

You may think, "O, yes, but he didn't have to go to school. He had a good time in the fields and woods all day." You did not guess right there. George went to school many years, but not to such a nice schoolhouse as you have. His first teacher was named Mr. Hobby. Under him he learned his letters and how to write. Then he went to other schools and learned more things. He studied hard in school, so he played that much better when school was out. His writing was good and his copybooks as neat as could be. If you ever go to the big city, Washington, you must go to the place where you can see many of the things Washington owned.

When George was 14 he had to stop school for his father was dead. The mother had five children to take care of, so George thought he would go to work and help. Get some one to tell you of the many brave deeds he did and what a great man he became.—Hallie Holeman.

Strength Was Needed

Robert and his mother were out driving one afternoon, when the horse suddenly became frightened and began to rear and kick and jump. While his mother was trying to hold it as it continued to get wilder and wilder, he said: "Mamma, don't you wish Samson was here?"

Story for Boys

The well-known paper, the Youth's Companion, tells this story, which should interest boys who are looking for positions:

"Two boys left home with just money enough to take them through college. They both did well at college, took their diplomas in time, and got from members of the faculty letters to a large shipbuilding firm with which they desired employment. When the first boy was given an audience with the head of the firm he presented his letters.

"'What can you do?' asked the president.

"'I should like some sort of a clerkship.'

"'Well, sir, I will take your name and address, and if we have anything of the kind I will write to you.'

"The other boy then presented himself and his papers.

"'What can you do?' the president asked him.

"'Anything that a green hand can do, sir,' was the reply.

"The president touched a bell that called a foreman, and the college graduate went to sorting scrap iron. A week passed, and the president, meeting the superintendent, asked, 'How is the new man getting on?'

"'Oh,' said the superintendent, 'he did his work so well that I put him over the gang.'

"In two years that young man was the head of a department and on the way to a salary larger probably than his friend will ever earn."

* * *

A Child's Prayer

Dear God, please help me all this day
To say the things I ought to say,
To hurt no one while I'm at play;
Protect my friends in every way,
And teach me better how to pray.
—Lucia Osborne Bell.

Joseph Wm. Taylor

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THE BETROTHED

A Complete and Literal Translation From the Italian of the Great Catholic Novel.
BY ALESSANDRO MANZONI

(Continued from last week.)

"Know, then, that we who are charged with the care of the souls in this place, have, for all those who apply to us, the most ample powers of the church; and consequently, that I can, when you request it, free you from the obligation, whatever it may be, that you may have contracted by this your vow."

* * *

"BUT is it not a sin to turn back, and to repent of a promise made to the Madonna? I made it at the time with my whole heart...." said Lucia, violently agitated by the assault of so unexpected a hope, for so I must call it, and by the uprising, on the other hand, of a terror, fortified by all the thoughts which had so long been the principal occupation of her mind.

"A sin, my daughter?" said the Father, "a sin to have recourse to the church, and to ask her minister to make use of the authority which he has received from her, and she has received from God? I have seen how you two have been led to unite yourselves; and, assuredly, if ever it would seem that two were joined together by God, you were—you are those two; nor do I now see that God may wish you to be put asunder. And I bless Him that He has given me, unworthy as I am, the power of speaking in His name, and returning to you your plighted word. And if you request me to declare you absolved from this vow, I shall not hesitate to do it; nay, I wish you may request me."

"Then!....then....I do request you," said Lucia, with a countenance no longer agitated except by modesty.

The friar beckoned to the youth, who was standing in the furthest corner, intently watching (since he could do nothing else) the dialogue in which he was so much interested; and, on his drawing near, pronounced, in an explicit voice, to Lucia, "By the authority I have received from the church, I declare you absolved from the vow of virginity, annulling what may have been unadvised in it, and freeing you from every obligation you may thereby have contracted."

* * *

LET the reader imagine how these words sounded in Renzo's ears. His eyes eagerly thanked him who had uttered them, and instantly sought those of Lucia, but in vain.

"Return in security and peace to your former desires," pursued the Capuchin, addressing Lucia; "beseech the Lord again for those graces you once besought to make you a holy wife; and rely upon it, that He will bestow them upon you more abundantly, after so many sorrows. And you," said he, turning to Renzo, "remember, my son, that if the church restores to you this companion, she does it not to procure you a temporal and early pleasure, which, even could it be complete and free from an intermixture of sorrow, must end in one great affliction at the moment of leaving you; but she does it to lead you both forward in that way of pleasantness which shall have no end. Love each other as companions in a journey, with the thought that you will have to part from one another, and with the hope of being reunited forever. Thank heaven that you have been led to this state, not through the midst of turbulent and transitory joys, but by sufferings and misery, to dispose you to tranquil and collected joy. If God grants you children, make it your object to bring them up for Him, to inspire them with love to Him, and to all men, and then you will train them rightly in everything else. Lucia! has he told you," and he pointed to Renzo, "whom he has seen here?"

"Oh, yes, father, he has!"

"You will pray for him! Don't be weary of doing so. And you will pray also for me! * * * My children! I wish you to have a remembrance of the poor friar." And he drew out of his basket a little box of some common kind of wood, but turned and polished with a certain Capuchin precision, and continued: "Within this is the remainder of that loaf * * * the first I asked for charity; that loaf, of which you must have heard speak! I leave it to you; take care of it; show it to your children! They will be born into a wretched world, into a miserable age, in the midst of proud and exasperating men; tell them always to forgive, always!—everything, everything! and to pray for the poor friar!"

So saying, he handed the box to Lucia, who received it with reverence, as if it had been a sacred relic. Then with a calmer voice, he added: "Now then, tell me; what have you to depend upon here in Milan? Where do you propose to lodge on leaving this? And who will conduct you to your mother, whom may God have preserved in health?"

"This good lady is like a mother to me; we shall leave this place together, and then she will provide for everything."

* * *

"GOD bless you," said the friar, approaching the bed.

"I, too, thank you," said the widow, "for the comfort you have given these poor creatures; though I had counted upon keeping this dear Lucia always with me. But I will keep her in the meanwhile; I will accompany her to her own country, and deliver her to her mother; and," she added, in a lower tone, "I should like to provide her wardrobe. I have too much wealth, and have not one left out of those who should have shared it with me."

"You may thus," said the friar, "make an acceptable offering to the Lord, and at the same time benefit your neighbor. I do not recommend this young girl to you, for I see already how she has become your daughter; it only remains to bless God, who knows how to show Himself a father even in chastisement, and who, by bringing you together, has given so plain a proof of His love to both of you. But come!" resumed he, turning to Renzo, and taking him by the hand, "we two have nothing more to do here; we have already been here too long. Let us go.

"Oh, Father," said Lucia, "Shall I see you again? I, who am of no service in this world, have recovered; and you! . . ."

"It is now a long time ago," replied the old man, in a mild and serious tone, "since I besought of the Lord a very great mercy, that I might end my days in the service of my fellow-creatures. If He now vouchsafes to grant it me, I would wish all those who have any love for me to assist me in praising Him. Come, give Renzo your messages to your mother."

"Tell her what you have seen," said Lucia to her betrothed; "that I have found another mother here, that we will come to her together as quickly as possible, and that I hope, earnestly hope, to find her well."

"If you want money," said Renzo, "I have about me all that you sent, and . . ."

"No, no," interrupted the widow; "I have only too much."

"Let us go," suggested the friar.

"Good-bye, till we meet again, Lucia! . . . and to you too, kind lady," said Renzo, unable to find words to express all that he felt in such a moment.

"Who knows whether the Lord, in His mercy, will allow us all to meet again!" exclaimed Lucia.

"May He be with you always, and bless you," said Friar Cristoforo to the two companions, and, accompanied by Renzo, he quitted the cabin.

* * *

THE evening was not far distant and the crisis of the storm seemed still more closely impending. The Capuchin again proposed to the houseless youth to take shelter for that night in his humble dwelling. "I cannot keep you company," added he; "but you will at least be under cover."

Renzo, however, was burning to be gone and cared not to remain any longer in such a place, where he would not be allowed to see Lucia again, nor even be able to have a little conversation with the good friar. As to the time and weather, we may safely say that night and day, sunshine and shower, zephyr and hurricane, were all the same to him at that moment. He therefore thanked his kind friend, but said that he would rather go as soon as possible in search of Agnese.

When they regained the road the friar pressed his hand and said, "If (as may God grant!) you find that good Agnese, salute her in my name, and beg her, and all those who are left, and remember Friar Cristoforo, to pray for him. God go with you and bless you forever!"

"Oh, dear Father! . . we shall meet again?—we shall meet again?"

"Above, I hope." And with these words he parted from Renzo, who, staying to watch him till he beheld him disappear, set off hastily towards the gate, casting his farewell looks of compassion on each side over the melancholy scene. There was an unusual bustle, carts rolling about, monatti running to and fro, people securing the curtains of the tents, and numbers of feeble creatures groping about among these, and in the porticoes, to shelter themselves from the impending storm.

* * *

SCARCELY had Renzo crossed the threshold of the Lazzeretto, and taken the way to the right, to find the narrow road by which, in the morning, he had come out under the walls, when a few large and scattered drops began to fall, which lighting upon, and rebounding from, the white and parched road, stirred up a cloud of very fine dust; these soon multiplied into rain; and before he reached the by-path, it poured down in torrents. Far from feeling any disquietude, Renzo luxuriated in it, and enjoyed himself in that refreshing coolness, that murmur, that general motion of the grass and leaves, shaking, dripping, revived, and glistening, as they were; he drew in several deep and long breaths; and in that relenting of nature, felt more freely and more vividly, as it were, that which had been wrought in his own destiny.

But, how far fuller and more unalloyed would have been this feeling, could he have divined what actually was beheld a few days afterwards, that that rain carried off—washed away, so to say—the contagion; that, from that day forward, the Lazzeretto, if it was not about to restore to the living all the living whom it contained, would engulf at least no others; that, within one week, doors and shops would be seen re-opened; quarantine would scarcely be spoken of any longer; and of the pestilence only a solitary token or two remain here and there; that trace which every pestilence had left behind it for some time.

* * *

OUR traveller, then, proceeded with great alacrity, without having formed any plans as to where, how, when or whether at all, he should stop for the night, and anxious only to get forward, to reach his own village quickly, to find somebody to talk to, somebody to whom he might relate his adventures, and, above all, to set off again immediately on his way to Pasturo, in search of Agnese. His mind was quite confused by the events of the day; but from beneath all the misery, the horrors, and the dangers he recalled, one little thought always rose to the surface—I've found her; she's recovered; she's mine!—And then he would give a spring which scattered a drizzling shower around, like a spaniel coming up out of the water; at other times he would content himself with rubbing his hands; and then, on he would go more cheerily than ever. With his eyes fixed upon the road, he gathered up, so to say, the thoughts he had left there in the morning, and the day before, as he came; and, with the greatest glee, those very same which he had then most sought to banish from his mind—the doubts, the difficulty of finding her, of finding her alive, amidst so many dead and dying! —And I have found her alive!—he concluded. He recurred to the most critical moments, the most terrible obscurities, of that day; he fancied himself with that knocker in his hand; will she be here or not? and a reply so little encouraging; and before he had time to digest it, that crowd of mad rascals upon him; and that Lazzeretto, that sea? There I wished to find her! And to have found her there! He recalled the moment when the procession of convalescents had done passing by; what a moment! what bitter sorrow at not finding her! and now it no longer mattered to him. And that quarter for the women! And there, behind that cabin, when he was least expecting it, to hear that voice, that very voice! And to see her! To see her standing! But what then? There was still that knot about the vow, and drawn tighter than ever. This too untied. And that madness against Don Rodrigo, that cursed canker which exasperated all his sorrows, and poisoned all his joys, even that rooted out. So that it would be difficult to imagine a state of greater satisfaction, had it not been for the uncertainty about Agnese, his grief for Father Cristoforo, and the remembrance that he was still in the midst of a pestilence.

He arrived at Sesto as evening was coming on, without any token of the rain being about to stop. But feeling more than ever disposed to go forward; considering, too, the many difficulties of finding a lodging, and saturated as he was with wet, he would not even think of an inn. The only necessity that made itself felt was a very cravnig appetite; for success, such as he had met with, would have enabled him to digest something more substantial than the Capuchin's little bowl of soup. He looked about to see if he could discover a baker's shop, quickly found one, and received two loaves with the tongs, and the other ceremonies we have described. One he put into his pocket, the other to his mouth; and on he went.

When he passed through Monza, the night had completely closed in: he managed, however, to leave the town in the direction that led to the right road. But except for this qualification, which, to say the truth, was a great compensation, it may be imagined what kind of a road it was, and how it was becoming worse and worse every moment. Sunk (as were all; and we must have said so elsewhere) between two banks, almost like the bed of a river, it might then have been called, if not a river, at least in reality a water-course; and in many places were holes and puddles from which it was difficult to recover one's shoes, and sometimes one's footing. But Renzo extricated himself as he could, without impatience, without bad language, and without regrets; consoling himself with the thought that every step, whatever it might cost him, brought him further on his way, that the rain would stop when God should see fit, that day would come in its own time, and that the journey he was meanwhile performing, would then be performed.

Indeed, I may say, he never even thought of this, except in the moments of greatest need. These were digressions: the grand employment of his mind was going over the history of the melancholy years that had passed, so many perplexities, so many adversities, so many moments in which he had been about to abandon even hope, and give up everything for lost; and then to oppose to these the images of so far different a future, the arrival of Lucia, and the wedding, and the setting up house, and the relating to each other past vicissitudes, and, in short, their whole life.

How he fared at forks of the road, for some indeed there were; whether his little experience, together with the glimmering twilight, enabled him always to find the right road, or whether he always turned into it by chance, I am not able to say; for he himself, who used to relate his history with great minuteness, rather tediously than otherwise (and everything leads us to believe that our anonymous author had heard it from him more than once), he himself declared, at this place, that he remembered no more of that night than if he had spent it in bed, dreaming. Certain it is, however, that towards its close, he found himself on the banks of the Adda.

It had never ceased raining a moment; but at a certain stage it had changed from a perfect deluge to more moderate rain, and then into a fine, silent, uniform drizzle: the lofty and rarefied clouds formed a continual, but light and transparent, evil; and the twilight dawn allowed Renzo to distinguish the surrounding country. Within this tract was his own village; and what he felt at the thought it is impossible to describe. I can only say that those mountains, that neighboring Resegone, the whole territory of Lecco, had become, as it were, his own property. He glanced, too, at himself, and discovered that he looked, to say the truth, somewhat of a contrast to what he felt, to what he even fancied he ought to look: his clothes shrunk up and clinging to his body: from the crown of his head to his girdle one dripping, saturated mass: from his girdle to the soles of his feet, mud and splashes: the places which were free from these might themselves have been called spots and splashes. And could he have seen his whole figure in a looking-glass, with the brim of his hat unstiffened and hanging down, and his hair straight and sticking to his face, he would have considered himself a still greater beauty. As to being tired, he may have been so; but, if he were, he knew nothing about it; and the freshness of the morning, added to that of the night and of his trifling bath, only inspired him with more energy, and a wish to get forward on his way more rapidly.

* * *

HE IS at Pescate; he pursues his course along the remaining part of the road that runs by the side of the Adda, giving a melancholy glance, however, at Pescarenico; he crosses the bridge; and, through fields and lanes, shortly arrives at his friend's hospitable dwelling. He, who, only just risen, was standing in the doorway to watch the weather, raised his eyes in amazement at that strange figure, so drenched, bespattered, and, we may say, dirty, yet at the same time, so lively and at ease: in his whole life he had never seen a man worse equipped, and more thoroughly contended.

"Aha!" said he: "here already? and in such weather! How have things gone—"

"She's there," said Renzo: "she's there, she's there."

"Well?"

"Recovered, which is better. I have to thank the Lord and the Madonna for it as long as I live. But oh! such grand things, such wonderful things! I'll tell you all afterwards."

"But what a plight you are in!"

"I'm a beauty, am I not?"

"To say the truth, you might employ the overplus above to wash off the overplus below. But wait a minute, and I'll make you a good fire."

"I won't refuse it, I assure you. Where do you think it caught me? just at the gate of the Lazzeretto. But never mind! let the weather do its own business, and I mine."

His friend then went out, and soon returned with two bundles of faggots: one he laid on the ground, the other on the hearth, and with a few embers remaining over from the evening, quickly kindled a fine blaze. Renzo, meanwhile, had taken off his hat, and giving it two or three shakes, threw it upon the ground; and, not quite so easily, had pulled off his doublet. He then drew from his breeches' pocket his poniard, the sheath of which was so wet that it seemed to have been laid in soak; this he put upon the table, saying, "This, too, is in a pretty plight; but there's rain! there's rain! thank God.....I've had some hair-breadth escapes!.....I'll tell you by and by." And he began rubbing his hands. "Now do me another kindness," added he: "that little bundle that I left upstairs, just fetch it for me, for before these clothes that I have on dry....."

Returning with the bundle, his friend said, "I should think you must have a pretty good appetite: I fancy you haven't wanted enough to drink by the way; but something to eat....."

"I bought two rolls yesterday towards evening: but, indeed, they haven't touched my lips.

"Leave it to me," said his friend; he then poured some water into a kettle, which he suspended upon the hook over the fire; and added, "I'm going to milk: when I come back the water will be ready, and we'll make a good polenta. You, meanwhile, can dress yourself at your leisure.

When left alone, Renzo, not without some difficulty, took off the rest of his clothes, which were almost as if glued to his skin; he then dried himself, and dressed himself anew from head to foot. His friend returned, and set himself to make the polenta, Renzo, meanwhile, sitting by in expectation.

"Now I feel that I'm tired," said he. "But it's a fine long stretch! That's nothing, however. I've so much to tell you it will take the whole day. Oh, what a state Milan's in! What one's obliged to see! what one's obliged to touch! Enough to make one loathe oneself. I dare say I wanted nothing less than the little washing I've had. And what those gentry down there would have done to me! You shall hear. But if you could see the Lazzeretto! It's enough to make one lose oneself in miseries. Well, well; I'll tell you all . . . And she's there, and you'll see her here, and she'll be my wife, and you must be a witness, and, plague or no plague, we'll be merry, at least for a few hours."

In short, he verified what he had told his friend, that it would take all the day to relate everything; for, as it never ceased drizzling, the latter spent the whole of it under cover, partly seated by the side of his friend, partly busied over one of his wine vats and a little cask, and in other occupations preparatory to the vintage and the dressing of the grapes, in which Renzo failed not to lend a hand; for, as he used to say, he was one of those who are sooner tired of doing nothing than of working. He could not, however, resist taking a little run up to Agnese's cottage to see once more a certain window, and there, too, to rub his hands with glee. He went and returned unobserved, and retired to rest in good time. In good time, too, he rose next morning; and finding that the rain had ceased, if settled fine weather had not yet returned, he set off quickly on his way to Pasturo.

It was still early when he arrived there; for he was no less willing and in a hurry to bring matters to an end, than the reader probably is. He inquired for Agnese, and heard that she was safe and well; a small cottage standing by itself was pointed out to him as the place where she was staying. He went thither, and called her by name from the street. On hearing such a call, she rushed to the window; and while she stood, with open mouth, on the point of uttering I know not what sound or exclamation, Renzo prevented her by saying, "Lucia's recovered; I saw her the day before yesterday; she sends you her love, and will be here soon. And besides these, I've so many, many things to tell you."

Between the surprise of the apparition, the joy of these tidings, and the burning desire to know more about it, Agnese began one moment an exclamation, the next a question, without finishing any; then, forgetting the precautions she had long been accustomed to take, she said, "I'll come and open the door for you."

"Wait; the plague!" said Renzo; "you've not had it, I believe?"

"No, not I; have you?"

"Yes, I have; you must therefore be prudent. I come from Milan; and you shall hear that I've been up to the eyes in the midst of the contagion. To be sure, I've changed from head to foot; but it's an abominable thing that clings to one sometimes like witchcraft. And since the Lord has preserved you hitherto, you must take care of yourself till this infection is over; for you are our mother; and I want to live together happily for a long while, in compensation for the great sufferings we have undergone, I at least."

"But . . . " began Agnese.

"Eh!" interrupted Renzo, "there's no but that will hold. I know what you mean; but you shall hear, you shall hear that there are no longer any buts in the way. Let us go into some open space, where we can talk at our ease, without danger, and you shall hear."

* * *

AGNESE pointed out to him a garden behind the house; if he would go in, and seat himself on one of the two benches which he would find opposite each other, she would come down directly and go and sit on the other. Thus it was arranged; and I am sure that if the reader, informed as he is of preceding events, could have placed himself there as a third party, to witness with his own eyes that animated conversation, to hear with his own ears those descriptions, questions, explanations, ejaculations, condolences and congratulations; about Don Rodrigo and Father Cristoforo, and everything else, and those descriptions of the future, so clear and certain so those of the past—I am sure, I say, he would have enjoyed it exceedingly, and would have been the last to come away But to have this conversation upon paper, in mute words written with ink, and without meeting with a single new incident, I fancy he would not care much for it, and would rather that we should leave him to conjecture it. Their conclusion was that they would go to keep house all together, in the territory of Bergamo, where Renzo had already gained a good footing. As to the time, they could decide nothing, because it depended upon the plague and other circumstances, but no sooner should the danger be over than Agnese would return home to wait there for Lucia, or Lucia would wait there for her; and in the meantime Renzo would often take another trip to Pasturo, to see his mother, and to keep her acquainted with whatever might happen.

Before taking his leave he offered money to her also, saying, "I have them all here, you see, those scudi you sent. I, too, made a vow not to touch them until the mystery was cleared up. Now, however, if you want any of them bring me a little bowl of vinegar and water and I'll throw in the fifty scudi, good and glittering as you sent them."

"No, no," said Agnese; 'I've more than I need still by me; keep yours untouched, and they'll do nicely to set up house with."

Renzo took his departure, with the additional consolation of having found one so dear to him safe and well. He remained the rest of that day, and for the night, at his friend's house, and on the morrow was again on his way, but in another direction, towards his adopted country.

Here he found Bortolo, still in good health, and in less apprehension of losing it; for in those few days things had there also rapidly taken a favorable turn. New cases of illness had become rare, and the malady was no longer what it had been; there were no longer those fatal blotches, nor violent symptoms; but slight fevers, for the most part intermittent, with, at the worst, a discolored spot, which was cured like an ordinary tumor. The face of the country seemed already changed; the survivors began to come forth, to reckon up their numbers, and mutually to exchange condolences and congratulations. There was already a talk of resuming business again; such masters as survived already began to look out for and bespeak workmen, and principally in those branches of art where the number had been scarce even before the contagion, as was that of silk weaving. Renzo, without any display of levity, promised his cousin (with the proviso, however, that he obtained all due consent) to resume his employment when he could come in company to settle himself in the country. In the meanwhile he gave orders for the most necessary preparations; he provided a more spacious dwelling, a task become only too easy to execute at a small cost, and furnished it with all necessary articles, this time breaking into his little treasure, but without making any very great hole in it, for of everything there was a superabundance at a very moderate price.

In the course of a few days he returned to his native village, which he found still more signally changed for the better. He went over immediately to Pasturo; there he found Agnese in good spirits again, and ready to return home as soon as might be, so that he accompanied her thither at once; nor will we attempt to describe what were the feelings and words on again beholding those scenes together. Agnese found everything as she had left it; so that she was forced to declare that, considering it was a poor widow and her daughter, the angels had kept guard over it.

"And that other time," added she, "when it might have been thought that the Lord was looking elsewhere, and thought not of us, since He suffered all our little property to be carried away, yet, after all, He showed us the contrary; for He sent me from another quarter that grand store of money which enabled me to restore everything. I say everything, but I am wrong; because Lucia's wedding clothes, which were stolen among the rest, good and complete as they were at first, were still wanting; and behold, now they come to us in another direction. Who would have told me, when I was working so busily to prepare those others, You think you are working for Lucia; nay, my good woman! you are working for you know not whom. Heaven knows what sort of being will wear this veil, and all those clothes; those for Lucia—the real wedding dress which is to serve for her will be provided by a kind soul whom you know not, nor even that there is such a person."

Agnese's first care was to prepare for this kind soul the most comfortable accommodations her poor little cottage could afford; then she went to procure some silk to wind, and thus, employed with her reel, beguiled the wearisome hours of delay.

Renzo, on his part, suffered not these days, long enough in themselves, to pass away in idleness; fortunately he understood two trades, and of these two chose that of a laborer. He partly helped his kind host, who considered it particularly fortunate, at such a time, to have a workman frequently at his command, and a workman, too, of his abilities; and partly cultivated and restored to order Agnese's little garden, which had completely run wild during her absence. As to his own property, he never thought about it at all, because, he said, it was too entangled a periwig, and wanted more than a pair of hands to set it to rights again. He did not even set foot into it; still less into his house; it would have pained him too much to see its desolation; and he had already resolved to dispose of everything, at whatever price, and to spend in his new country all that he could make by the sale.

If the survivors of the plague were to one another resusciated, as it were, he to his fellow countrymen, was, so to say, doubly so; every one welcomed and congratulated him, every one wanted to hear from him his history. The reader will perhaps say, how went on the affair of his outlawry? It went on very well; he scarcely thought anything more about it, supposing that they who could have enforced it would no longer think about it themselves; nor was he mistaken. This arose not merely from the pestilence, which had thwarted so many undertakings, but, as may have been seen in more than one place in this story, it was a common occurrence in those days, that special as well as general orders against persons (unless there were some private and powerful animosity to keep them alive and render them availing), often continued without taking effect, if they had not done so on their first promulgation; like musket balls, which, if they strike no blow, lie quietly upon the ground without giving molestation to any one. A necessary consequence of the extreme facility with which these orders were flung about, both right and left. Man's activity is limited; and whatever excess there was in the making of regulations, must have produced so much greater a deficiency in the execution of them. What goes into the sleeves cannot go into the skirt.

* * *

IF any one wants to know how Renzo got on with Don Abbondio, during this interval of expectation, I need only say that they kept at a respectful distance from each other; the latter for fear of hearing a whisper about the wedding; and at the very thought of such a thing, his imagination conjured up Don Rodrigo with his bravoes on the one side, and the Cardinal with his arguments on the other; and the former, because he had resolved not to mention it to him till the very last moment, being unwilling to run the risk of making him restive beforehand, of stirring up—who could tell?—some difficulty, and of entangling things by useless chit-chat. All his chit-chat was with Agnese. "Do you think she'll come soon?" one would ask. "I hope so," would the other reply; and frequently the one who had given the answer would, not long afterwards, make the same inquiry. With these and similar cheats they endeavored to beguile the time, which seemed to them longer and longer in proportion as more passed away.

We will make the reader, however, pass over all this period in one moment, by briefly stating that, a few days after Renzo's visit to the Lazzeretto, Lucia left it with the kind widow; that, a general quarantine having been enjoined, they kept it together in the house of the latter, that part of the time was spent in preparing Lucia's wardrobe, at which, after sundry ceremonious objections, she was obliged to work herself; and that the quarantine having expired, the widow left her warehouse and dwelling under the custody of her brother, the commissioner, and prepared to set off on her journey with Lucia. We could, too, speedily add—they set off, arrived, and all the rest; but with all our willingness to accommodate ourselves to this haste of the readers, there are three things appertaining to this period of time, which we are not willing to pass over in silence; and with two, at least, we believe the reader himself will say that we should have been to blame in so doing.

The first is, that when Lucia returned to relate her adventures to the good widow more in particular, and with greater order than she could do in her agitation of mind when she first confided them to her, and when she more expressly mentioned the Signora who had given her shelter in the monastery at Monza, she learnt from her friends things which, by giving her the key of many mysteries, filled her mind with melancholy and fearful astonishment. She learnt from the widow that the unhappy lady, having fallen under suspicion of most atrocious conduct, had been conveyed, by order of the cardinal, to a monastery at Milan; that there, after long indulgence in rage and struggles, she had repented, and confessed her faults, and that her present life was one of such voluntary inflictions, that no one, except by depriving her of that life entirely, could have invented a severer punishment for her. Should anyone wish to be more particularly acquainted with this melancholy history, he will find it in the work and at the place which we have elsewhere quoted in relation to this same person.

The other fact is, that Lucia, after making inquries about Father Cristoforo of all the Capuchins she could meet with in the Lazzeretto, heard there, with more sorrow than surprise, that he had died of the pestilence.

* * *

LASTLY, before leaving Milan, she wished also to ascertain something about her former patrons, and to perform, as she said, an act of duty, if any yet remained. The widow accompanied her to the house, where they learned that both one and the other had been carried off with the multitude. When we have said of Donna Prassede that she was dead, we have said all; but Don Ferrante, considering that he was a man of erudition, is deemed by our anonymous author worthy of more extended mention; and we, at our own risk, will transcribe, as nearly as possible, what he has left on record about him.

He says, then, that, on the very first whisper of pestilence, Don Ferrante was one of the most resolute, and ever afterwards one of the most persevering, in denying it, not indeed with loud clamours, like the people, but with arguments, of which, at least, no one could complain that they wanted concatenation.

(To be continued.)

Every moment of worry weakens the soul for its combat. Worry is an infirmity. It is spiritual nearsightedness—a fumbling way of looking at little things and of magnifying their value.

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Knights of Columbus to Hold Outing Wednesday

Field Day, Picnic, Prize Dancing and Many Other Attractive Features Will Mark State Meeting at Lagoon Resort.

Catholics of the state are extended a cordial invitation by the Knights of Columbus of Utah to gather with them at Lagoon resort, half way between Ogden and Salt Lake, on next Wednesday afternoon and evening to enjoy the annual state outing. The celebration bids fair to be the best and most successful ever held by the order

Committees representing Salt Lake and Ogden councils have been holding weekly meetings at Lagoon, mapping out the day's program and making arrangements for the comfort, convenience and enjoyment of those who attend Reports from Ogden indicate that there will be a record attendance from that city, and Salt Lak knights look for the biggest crowd they have ever had from Salt Lake

There will be plenty to do, for both old and young, from early afternoon until late evening. Special cars over the Bamberger road will leave both Salt Lake and Ogden beginning at 1.30 o'clock, and frequently thereafter. The management of the road has assured the committees that adequate transportation facilities will be provided at all hours, both for those going to and those coming from the resort. The promise has been made that the lack of cars, which sometimes marred the pleasure of such outings in the past will not obtain this year. There will be plenty of room for all, they declare.

Field Program.

The field day program, in charge of the Rev. Theodore Schultz of the cathedral, will be started at 2.30 o'clock. The first events will be especially for boys and girls, so family parties are advised to take the early afternoon trains to the resort in order to be present in time so the children may compete for the prizes offered.

The first event scheduled is running races. These will be held for boys and for girls, each class racing separately. There will be races for boys and girls under 12 years of age, and other races for boys and girls from 12 to 16 years of age.

This will be followed by a bottle filling contest for boys, which is expected to excite no end of merriment both for participants and spectators. Those who have never tried filling bottles against time hardly realize the difficulties that may be encountered.

For the special benefit of Boy Scouts, contests in high jumps, broad jumps and relay races will be provided by the Salt Lake scoutmaster, the Rev. Father Schultz. There will also be a 100-yqard race for Boy Scouts.

Baseball Championship.

At 3.30 o'clock the big event in the day's athletic program is scheduled to start. It is, of course, the championship contest between the teams representing Salt Lake and Ogden for the baseball supremacy among knights of the state. Salt Lake has now won the cup twice and Ogden has duplicated the feat, the latter council being the present holder of the trophy. The rules under which it is played for provide that it goes to the council which first wins it three times. Therefore, the winner this year will have the handsome silver cup for permanent property. This is certain to make the competition exceedingly keen. Salt Lake's diamond stars have been practicing under the direction of Father Schultz, and declare they are sure to bring the cup home with them. It is reliably reported from Ogden that the same opinion prevails in the Weber county camp, only in the opposite direction.

At the present pace of the weather man, the afternoon promises to be a warm one, and the committee has therefore provided that between 5 o'clock and 7 o'clock the time be devoted to swimming in the big fresh water pool. This feature is always among the most attractive to visitors at Lagoon, and it is expected that this year will be no exception to the rule.

Dancing in Evening.

The appetites that will exist after this strenuous afternoon can well be imagined, and therefore when the schedule calls for basket luncnes between 7 and 8 o'clock it is certain that all present will "fall to" with enthusiasm. It is expected, too, that many people from both cities who are unable to get to the resort during the afternoon because of business and other duties will join the picnickers in time for the big lunch.

From 8 until 11.30 o'clock there will be dancing in the big pavilion, with a special prize waltz for old folks scheduled for 9 o'clock. Thus the "old-timers" who think little of the new-fangled dance steps will have their opportunity of showing how it used to be done. The usual attractions of the resort will also be open during the afternoon and evening for those not interested in dancing.

The first train will leave Salt Lake at 2 o'clock, the second at 3 o'clock, and half-hourly for the remainder of the day. The first trains from both cities will be known as the children's specials, and parents ahe urged to bring the little ones along on these trains, in order that they may enjoy the special treats in store for them.

First Services Held

Lewiston, July 7.—The Rev. Father Mueller has returned here from Valentine, where he conducted the first Catholic services ever held in that rapidly growin gtown. The little congregation is increasing, and Father Mueller reports a splendid Catholic spirit among the faithful there.

Common Need

The need that is common with most people is the need of a sufficient amount of money. The only certain way to secure this is to invest your surplus earnings in absolutely safe Securities.

You will always be supplied with a satisfactory reserve fund if you systematically invest your surplus in the 6 Per cent Secured Certificates which this Company offers for sale in denominations of $100 and upwards.

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Salt Lake City, Utah

Captain Donovan Is Assigned to Fort

Professor of Engineering at Santa Clara University Ordered to Salt Lake.

FRIEND OF CHAPLAIN

Army orders issued during the past week announced that Capt. Joseph L. Donovan, U. S. A., retired, had been ordered into active service and was to report to Col. Arthur Williams, commandant of the war prison barracks at Fort Douglas in this city. The arrival of Captain Donoven is expected daily.

Captain Donovan has been at Santa Clara university, in California, where he has been engaged as a professor in the college of engineering. He has been on the retired list of the United States army for several years past, although he had previously seen active service for a long period, and ranks high among the captains of the army, now that he has returned to active work.

Maj. H. H. Fitzgerald, chaplain of the war prison barracks, was delighted when he heard that Captain Donovan had been assigned. The two army officers have been friends for many years, having seen active service together. Captain Donovan is also known to Salt Lake young men who have attended the Jesuit university. He is a West Point graduate.

BROTHER OF PASTOR IN PROVO MARRIED

Provo, July 11.—Word has been received by the Rev. E. F. Killeen, pastor of St. Peter's church, of the marriage of his brother, Mathew J. Killeen, in Woodford, County Galway, Ireland, on June 17, to Miss Rita Roche. The bride is the youngest daughter of the late John Roche, M. P., an Irish independent of prominence, while Mr. Killeen is the son of the late James Killeen, Derrywillian House, Gynagh. The newly married couple spent their honeymoon at the "Little Lourdes" Holy Well, North Wales, where a sister of the bridegroom is a Sister of Charity.

Park City.

Park City, July 11.—The Rev. Thomas Galligan has spent the week in Eureka attending the retreat given for the priests of the diocese.

* * *

Dr. J. J. Galligan spent Sunday in the Park visiting his mother, Mrs. Rose Galligan, and his uncle, Father Galligan.

* * *

Mr. and Mrs. J. J. Harrington and baby visited relatives and friends in the Park the latter part of the week, returning to their home in Salt Lake Sunday afternoon.

* * *

Miss Evelyn Leahy is visiting in the Park at the home of her uncle, Matt Leahy.

* * *

Miss Henryetta Shields is spending some time in the Park with her parents, Mr. and Mrs. Henry Shields.

* * *

Mrs. Frank A. Stone entertained the members of the Five Hundred Card club Friday afternoon at her home on King road. Seven tables of players were present and prizes were awarded the lucky players. The ladies present were as follows: Mrs. J. F. Welsh, Mrs. Gertrude Hagar, Mrs. Frank McEwan, Mrs. C. J. Parker, Mrs. G. E. Wentworth, Mrs. G. B. Sheen, Mrs. W. D. Sutton, Mrs. M. Muffet, Mrs. M. D. Hurlbut, Mrs. J. L. Frazee, Mrs. O. A. Forslund, Mrs. Walter Evans, Mrs. Sam Dunn, Mrs. J. W. Buck, Mrs. R. H. Billings, Mrs. E. J. Beggs, Mrs. L. C. Snow, Mrs. Harry Humes, Mrs. L. C. Tyler, Mrs. E. P. Lecompte, Miss Gertrude McLaughlin, Miss Helen Greenwood and Miss Hannah Lecompte.

* * *

Mrs. P. F. Breen and Mrs. Gertrude Fraser and children left for Salt Lake Wednesday afternoon, where they will make their home.

* * *

Mrs. Isabella Gaithewait entertained a number of friends Tuesday evening in compliment to her mother, Mrs. P. F. Breen, and her sister, Mrs. Fraser, who left during the week for Salt Lake to make their home.

* * *

Mr. and Mrs. T. L. Walden arrived in the Park Tuesday after a pleasant wedding trip to California. The couple were married in Reno on June 30 and have a host of friends in the Park, who extend congratulations and well wishes for a happy married life.

St. Patrick's Parish

Masses on Sunday at 8 and 10 o'clock. Benediction after 10 o'clock Mass.

* * *

Mrs. F. Morgan and Miss Katherine Roizler are appointed to decorate the altars for Sunday.

* * *

The marriage of Miss Doyle and Mr. Welch took place last Sunday after 10 o'clock Mass. During the ceremony Miss Veronica Jenkins played Nevin's "Venetian Love Song."

COMMITTEES FOR LEAGUE NAMED

Mrs. A. H. S. Bird Announces All Appointments for the Coming Year.

TEA IS MUCH ENJOYED

Red Cross Committee Needs Help of Many Women on War Supplies.

CALL MRS. QUIGLEY

Mrs. Arthur H. S. Bird, president of the Catholic Woman's league, has appointed the following committees to take charge of the various departments for the coming year:

Membership committee—Mrs. P. J. O'Carroll, chairman; Mrs. J. J. Harvey, Mrs. Fred Davidson, Mrs. O. J. Huking, Mrs. E. V. McKeever, Mrs. W. P. Bressingham, Mrs. P. J. Moran, Mrs. T. O'Connor, Mrs. B. Niemeier and J. K. O'Leary.

Press committee—Mrs. J. E. Cawley, chairman; Mrs. J. M. Lanigan, Miss Gertrude Geoghegan.

Program Committee.

Program committee—Mrs. J. C. Daly, chairman; Mrs. M. E. Callahan, Mrs. S. W. Keyting, Mrs. F. L. Peterson, Mrs. M. B. Boothby and Mrs. Fred Leonard.

Hospital committee—Mrs. R. Lyman, chairman; Mrs. R. Leadbetter, Mrs. J. J. Blake, Mrs. D. A. Dorn, Mrs. James Meehan, Mrs. H. J. Acheson, Mrs. A. J. Gillis, Mrs. T. W. Retting and Mrs. J. G. Guerin.

Entertainment committee—Mrs. J. B. McEnany, chairman; Mrs. J. T. White, Mrs. James O'Connor, Mrs. T. W. Hodgson, Mrs. J. A. Slaughter, Mrs. Otto Fisher, Mrs. N. A. Robertson, Mrs. Louise Titcomb.

Catholic Truth committee—Miss Mary Gavin, chairman; Mrs. A. J. Bruneau, Mrs. Isabella Murphy, Mrs. J. F. Schraven.

Library committee—Mrs. F. P. Gallagher, chairman; Mrs. G. H. Baglin.

Hospitality committee—Mrs. S. E. Whiteley, chairman; Mrs. W. F. Oden, Mrs. T. Marnane, Mrs. Fred Breining, Mrs. V. J. Youngberg, Mrs. John Brooks, Mrs. D. M. Sweeney, Mrs. J. J. Cavanaugh, Mrs. R. Farnsworth, Mrs. K. McCooly.

Parochial school committee—Mrs. D. J. Laramie, chairman; Mrs. F. H. Aeger, Mrs. B. C. Jacobs, Mrs. C. E. Green, Miss Anna Rotzler, Mrs. P. H. Goggin, Mrs. T. R. Byrne, Mrs. M. A. Burke, Mrs. J. J. Kinney, Mrs. M. T. Kearns, Mrs. R. W. Van Derck.

Social service committee—Mrs. C. W Butler, chairman; Mrs. M. J. McGill, Mrs. Fred Day, Mrs. A. Gibbons, Mrs. T. C. Crawford, Miss Agnes McEntee, Mrs. A. G. Krauss, Mrs. Agnes Carter.

President Entertains.

Mrs. Arthur H. S. Bird entertained at a beautifully appointed tea between the hours of 4 and 6 o'clock at the McCornick home on Center street in honor of the officers and directors of the Catholic Woman's league, the members of last year's executive board, and the various committees who will have charge of the work for the coming year. The tea table was delightfully dainty with its decoration of garden flowers. Presiding in the dining room during the afternoon were Mrs. J. E. Cosgriff, Mrs. T. A. Cosgriff of Denver and Mrs. A. Fred Wey.

The reading circle section enjoyed the hospitality of Mrs. B. D. Hamill in the Hillcrest apartments Tuesday. A very interesting afternoon was spent in discussing current events. The reading circle members look forward to taking up the work in September with renewed enthusiasm and the members of the league fortunate enough to have joined this section have many pleasant memories of profitable and social hours passed together.

While the various departments of the league have discontinued their meetings during the summer months, the urgent need of Red Cross supplies and garments prompted the forming of a unit for immediate work. The unit is under the able leadership of Mrs. C. A. Quigley. The women have responded very efficiently, but the work has been done by comparatively few. Every woman of the United States knows the necessity of Red Cross work. Are you aiding in this tremendous task of supplying the needs of the soldiers? The league has 400 members. Why not every woman appoint herself a committee of one to devote at least one hour a week to assisting in this work. The classes for sewing meet Monday and Thursday in the Cathedral hall at 8 o'clock.

A number of young ladies work together Monday afternoons at the Red Cross headquarters on the surgical supplies.

The forming of a bandage class to work at Holy Cross hospital is being contemplated. Anyone interested, kindly call Mrs. A. H. S. Bird at her home, 205 Center street; phone Wasatch 1572.

WASHING PARASOLS EASY.

With hand-embroidered silk and linen parasols, in delicate colors or all white, here to stay—showing only minor variations in detail from year to year—suggestions for their renovation at home, when soiled, are often to be seen.

The instruction usually given is for scrubbing the parasol while open, with a soft brush such as many use for facial cleasing, and with one of the pure soap preparations that are warranted not to alter any color that clear warm water leaves unchanged. Finally the "operator" is directed to rinse the parasol in a tub (presumably a bathtub) of clear water; then to dry it, open, in the shade.

The above procedure can be made to answer by those who have neither a backyard of any extent nor a garden hose. But for those who are fortunate enough to command the two luxuries mentioned, the thorough cleasing of the linen or silken sunshade can be accomplished much more easily and efficiently. The method entails no handling of the article while wet, and so eliminates the risk of consequent streaking of the fabric, either from insufficient rinsing while shut or on account of that necessary opening and closing. Open the parasol and lash it firmly, upright, to a low post or to a long, strong peg driven securely into the ground. Wet with lukewarm water, all over, and scrub with the above mentioned soft hairbrush dipped into a good soap solution. Pay most careful attention to the almost inevitable streak down the middle of each section, where the fold comes when it is shut. This done, turn a strong, steady spray on it from the hose, both inside it and outside, until every atom of soap and soil vanishes from the fabric, without chance of doubt. Then let the parasol dry, just as it stands.

Should a garden hose be unattainable, many pails of clear water, poured over the parasol with vigor, can be made to serve instead.—Catholic Citizen.

This bank has, with the capacity to handle business of large proportions, a spirit of helpfulness for the small as well as the large depositor.



Walker Brothers Bankers

Altar Society Is Reorganized by Pastor

Mrs. W. F. Oden Elected President of New Organization in Parish.

TO MEET MONTHLY

The ladies of the parish gathered at the call of the pastor, the Rev. W. J. Flynn, on Sunday to reorganize the Altar society. Inspired with relization that such a society is a most influential one in parish affairs, the women gladly responded and at once formed plans for the future.

The first step in the reorganization was the election of officers, which resulted as follows: Mrs. W. F. Oden, president; Mrs. J. F. McEnany, vice president, and Mrs. C. U. Bonner, secretary-treasurer.

It was decided that the meetings of the society will be held every month at the residence of Father Flynn, and that the dues will be 25 cents a month. Following the usual business of the day a social hour will be held after every meeting, when tea will be served, thus giving the members the opportunity of becoming better acquainted. These social hours will be in charge of an entertainment committee, which will be appointed at an early meeting.

Every member will be called upon to do her share in the decoration and caring of the altars. Each week two or three ladies will be appointed in alphabetical order to do this work, and it is hoped that all will be conscientious in fulfilling their duty.

An urgent appeal is extended to all the ladies of the parish to join this society and help in the good work.

The ladies who will attend to the altars for Sunday are: Mrs. Oden, Mrs. McEnany and Mrs. Bonner.

Action of Irish People Scares England

Government Is Worried Because Sinn Fein Party Wins in East Clare Election.

BLOW TO NATIONALISTS

London, July 12.—The election of Edward de Valera as member of parliament for East Clare, the third Sinn Feiner to be returned to parliament of late, is treated as an event of great political consequence by the morning papers. The tendency of the Unionist press, reflecting their advices from Belfast and Dublin, is to emphasize what it always contended—the folly of the government in liberating Sinn Fein prisoners and refraining from dealing with revolutionary talk and acts as such would be dealt with in England. The papers regarded the situation as gravely threatening for they see nothing in the Sinn Fein movement but rebellion.

The Liberal press also is alarmed, but rather for the position of the official Nationalist party and for the prospect for the establishment of constitutional home rule. One opinion seems common among all parties, namely, that the prospects of the convention in Ireland to consider home rule is seriously impaired, if not entirely doomed. Another view is that the election is an irreparable disaster for the Irish Nationalist party which, many Irish people complain, held the country for years in the dead hand of rigid machine policy.

The Sinn Fein movement is regarded in the same quarter as an expression of discontent and vehement resentment of a long course of administrative folly, indicating rather a lack of confidence with present parliamentary methods than a revolutionary tendency and in this respect, resembling a state of mind which often leads Prussian electors, who themselves are not at all Socialists, to support Socialist candidates at the polls.

The Telegraph's parliamentary reporter says all the Irish sections of the house of commons regard the result as virtually a death blow to the Nationalist party—the end of constitutional agitation and the beginning of republicanism. It is declared that no Nationalist seat outside of Dublin is now safe. The local correspondent at Ennis quotes Prof. de Valera as saying he does not intend to take his seat in the house of commons.

The Chronicle says the Sinn Feiners receive enormous sums of money from the United States, much of it doubtless from German sources, which enables them to conduct extensive propaganda.

SOCIAL AND PERSONAL

EVENTS OF WEEK IN SALT LAKE SOCIETY

THE McCornick home in Center street was the scene of an enjoyable affair Friday of last week, when Mrs. A. H. S. Bird, president of the Catholic Woman's league, entertained the officers, the board of directors, both new and of last year, and the new members of the committees at a tea.

The rooms were decorated with garden flowers arranged in artistic effect, and the tea table was pretty with its centerpiece of Shasta daisies and iris in a crystal bowl. Taking turns in presiding at the iced coffee and punch urns were Mrs. Andrew G. Krauss, Mrs. A. Fred Wey, Mrs. T. A. Cosgriff of Denver, Mrs. J. E. Cosgriff, Mrs. Fred Breining, Mrs. J. F. McEnany and Miss Ethel Bixby. Miss Marian Bird and Miss Joan Bird, the young daughters of the hostess, assisted in the dining room throughout the afternoon.

During the hours from 4 to 6 o'clock about eighty guests called to enjoy the afternoon and the acquaintance of the members of the league.

* * *

Mrs. E. A. Wall entertained the members of the Crystal Bridge club and a few other guests Tuesday afternoon at the handsome Wall home on E. South Temple street. A wealth of garden flowers decorated the rooms and the tables, from which luncheon was served preceding the card games.

The members of the club are Mrs. J. C. Lynch, Mrs. Ezra Thompson, Mrs. M. B. Stanley, Mrs. C. A. Quigley, Mrs. Henry Welsh, Mrs. B. O. Mecklenburg, Mrs. Bismarck Snyder, Mrs. W. I. Snyder, Mrs. James Langton, Mrs. J. F. Dunn, Mrs. Elizabeth O'Brien, Mrs. James Ivers, Mrs. A. K. Tiernan, Mrs. F. J. Westcott, Mrs. Robert Peale, Miss Kate Halloran. Mrs. J. C. Hanchett and Mrs. J. J. Burke substituted for members who were unable to be present.

* * *

Mrs. E. J. O'Brien will entertain the members of the Crystal Bridge club next Wednesday at her country home in the Cottonwoods. This will be the final meeting of the season.

* * *

Mrs. Charles A. Quigley and two sons Clarence and Frederick leave Sunday for Long Beach, Cal., to spend the remainder of the summer.

* * *

Mrs. J. J. Daly, who is visiting here from Los Angeles, will be one of the complimented guests this (Saturday) afternoon at a matinee party to witness "Flora Bella," followed by a tea at the Hotel Utah, presided over by Mrs. Isador Mayer and Mrs. Pauline Sands.

* * *

Miss Anna McCornick, Mrs. Clem Schramm and Mrs. C. E. Groesbeck left by automobile last Sunday for Twin Falls, Ida., where they will be the guests of Henry McCornick for several days.

* * *

Mr. and Mrs. M. J. Dailey and daughter Miss Anna Dailey, who have made their home in Pocatello for the last two years, arrived in the city last week in their automobile and are at the Newhouse hotel for a stay of several weeks.

* * *

Miss Edna Dunn, Miss Mary Wall and Miss Alice Kimball have gone for a ten days' trip through Little Zion canyon.

* * *

Miss Martha Boubultz has returned from a visit of several weeks with Mr. and Mrs. Eldridge at their ranch near Pocatello, Ida.

* * *

Mr. and Mrs. L. Harbeke left during the week in their automobile for a four weeks' trip through southern Utah.

* * *

Mr. and Mrs. A. J. Bruneau have returned from a short stay at Mare Island.

* * *

Mrs. Otto Fisher, little son Otto, and Miss Dolly Trewela left Thursday for California.

* * *

The many friends of Mrs. N. A. Dunyon will be grieved to learn that she is seriously ill at Holy Cross hospital.

* * *

Mr. and Mrs. S. Abbott Maginnis and little son will arrive Monday from Fairfield, Ky., where Mrs. Maginnis and baby have been visiting since May.

* * *

J. J. O'Carroll has gone to southern Utah on a three weeks' trip.

* * *

The many friends of B. O. Mecklenburg will be pleased to learn that he has recovered from his recent illness sufficiently to leave Holy Cross hospital and is now at his home.

* * *

Mrs. C. B. Ladd left Sunday for her home in Great Falls, Mont., after a week's visit in the city with her sister, Mrs. W. F. Oden, at her home in Elizabeth street.

* * *

Arthur Halstead of Bingham is visiting in the city.

* * *

Miss Adine Brownlee has returned to her home in Bingham after a pleasant visit of several days with Mrs. H. C. Emge at her home in the Princeton apartments.

Ogden Department

Monsignor P. M. Cushnahan, V. G., and the Rev. John Lagan were in Eureka during the week for the priests retreat.

* * *

The Rev. John Dunn, S. M., of All Hallows college, Salt Lake, spent the week in Ogden.

* * *

Dr. and Mrs. Scarborough and Mr. and Mrs. Walter Bauchman, all of Idaho Falls, Ida., motored down last week, and after a few pleasant hours spent at the home of Mr .Bauchman's parents, Mr. and Mrs. S. C. Bauchman, drove on to Salt Lake, where they made a stay of several days. On their return trip the party stopped for a longer visit at the Bauchman home.

* * *

George P. McCabe, who is spending the summer in Ogden canyon with his family, has gone to Portland, Ore., on a ten days' business trip.

* * *

Miss Katheryn Fitzgerald entertained Wednesday evening with a box party at the Alhambra for her nieces, the Misses Helen Marjorie, Dorothy Eleanor and Nell McCabe. Other guests were the Misses Helen Conroy, Kathryn Shufflebarger and Mary Matson.

* * *

Miss Fitzgerald will entertain at the Hot Springs for her nieces in the near future.

* * *

Mrs. Hugh Nolan has gone to New York and other eastern points for the summer.

* * *

Mrs. T. C. Henley and daughter Eileen have returned from a visit in Rawlins, Wyo., with Mrs. William Jordan, formerly Miss Mazie Hanley, who her many friends will be glad to know has recovered from her serious illness.

* * *

E. D. Kinney of Twin Falls was a visitor during the week at the home of Mr. and Mrs. W. J. Dermody.

* * *

Mrs. M. A. Burke and Miss Anna Rotzler of Salt Lake visited during the week at the home of Mr. and Mrs. M. J. O'Connor.

* * *

Mr. and Mrs. Frank Kinney of Pocatello, Ida., who have been visitors at the home of Mrs. W. S. O'Brien, spent part of the week in Salt Lake with friends. Mrs. Kinney was formerly Miss Mae O'Brien.

College Students Meet

Anaconda, July 10.—There was a meeting last evening at St. Patrick's school hall at 8 o'clock for all those who are attending Mount St. Charles school in Helena, and for all those who have attended the school. The purpose of the meeting was to form an alumnae society and to make arrangements for annual picnics of the students of Mount St. Charles. A picnic for this summer will be arranged and students in Anaconda will be invited to attend and promote good fellowship.

WHY

Does the maker of some article say his trade mark is like "sterling" on silver, or "it is built like a watch?"

It is because everybody knows they get better value in a good jewelry store than anywhere else. We guarantee everything we sell. Our modest prices make buying easy.

BOYD PARK

1502

MAKERS OF JEWELRY

MAIN STREET SALT LAKE CITY

K. of C. Meeting Will Be Held in Chicago

Utah officers of the Knights of Columbus, in common with those of other states, have been notified that the 1917 convention of the order will be held in Chicago on August 7, 8 and 9. This change was made recently on account of the fact that the big hotel at Old Point Comfort is now in what has been declared by the United States government a military reservation. It is therefore closed to the public, as are the properties in the immediate vicinity of Norfolk.

The supreme board of directors met recently in Detroit to decide on a place for the convention, in view of the situation. Invitations were extended by a number of large cities, and it was finally decided to have the meeting in Chicago.

Dr. J. P. Dineen of Ogden, the state deputy, and Dr. John J. Galligan of Salt Lake, past state deputy, were appointed delegates to the national council at the last state convention, held in Park City. It is possible that Dr. Galligan may not be able to represent Utah, as he is on the medical reserve corps, and is expecting a call into active service in the army daily. In the event he is called before the convention it is possible one of the alternates will make the trip in his place.

All councils have been notified also by the supreme board of directors of a special assessment of $2 per capita. This fund will be used in building and maintaining recreation centers at the big draft army cantonments and at important army and navy posts. The local council has not been advised as to whether a center will be established at Fort Douglas. The order plans to make an initial expenditure of $1,000,000 for this work, both in this country and near the firing line in France. The government has recognized the knights as the official welfare organization for Catholic soldiers.

The divorce laws of the Catholic church look unjust to us. They make it impossible for a good woman to be rid of a brute of a husband. Why should a good woman be tied all her life to such a man?

The Catholic law against divorce is God's law, and hence it is not and cannot be unjust. Surely you will not accuse Jesus Christ of being the oppressor of woman, of legislating in opposition to her rights and welfare. History shows that He was woman's greatest friend and elevated woman from the degradation of a chattel to the dignity of queen in the home. Moreover, you seem to think that the Catholic church compels a noble-hearted, pure wife to live with a drunken beast of a husband. This is not correct. Catholic teaching might advise her, even compel her, for her own safety and the moral welfare of the children, to depart from such a husband. The Catholic religion will not prevent her from taking such a step, for we admit what is known as imperfect divorce; but she is not permitted to marry again while her husband lives. But this prohibition, you say, constitutes a hardship. No doubt, but you must remember that marriage and divorce are not private matters, but interest and affect the social life. Is it such an unheard-of doctrine that an individual must suffer for the benefit of the whole community? The private hardships of the wife in question cannot for an instant be compared to the damage inflicted upon the social fabric of the nation by the divorce evil. Consider the homes broken up, the children orphaned and cast upon the cold charity of the public. He who weakens the home strikes a blow at the nation, and divorce is that grim desecrator of Christian homes. Church people of all denominations are becoming alarmed at the ravages caused by the divorce law, and sociologists are busy proposing remedies. Thinking people are fast beginning to see that the Catholic legislation offers the only practical solution to this national question. Catholic parties may separate for very grave reasons, but never with the option of remarriage. "What God hath joined together let no man put asunder."

Salt Lake Churches

CATHEDRAL.
Sunday Masses—6, 8, 9 and 11 a. m.
Weekday Masses—7 and 8 a. m.
Baptisms—3 p. m., Sundays. At other times by special arrangement.
Confessions—Saturdays and the evenings of feast days, 4 to 6 p. m. and resumed at 7.30 p. m.

ST. PATRICK'S.
Sunday Masses at 8 and 10 a. m.
Weekday Mass at 8 a. m.
Confessions—Saturday evenings from 7 to 8 p. m. and every morning before the hour of the Mass on weekdays.

OUR LADY OF LOURDES.
Sunday Masses at 8 and 10 a. m.
Weekday Mass at 8 a. m.

Cathedral of the Madeleine.

East South Temple and B streets. Cathedral residence, 331 E. South Temple street. The Right Reverend Joseph S. Glass, C. M., D. D., pastor; assistants, the Rev. Dr. S. Anzalone and the Rev. Theodore Schultz. Telephone, Wasatch 347.

St. Patrick's Church.

Fourth South between Ninth and Tenth West streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 10.30 o'clock. The Rev. Michael Sheehan, pastor. Residence, 931 W. Third South; telephone, Wasatch 7928.

Our Lady of Lourdes Church.

Eleventh East and Seventh South streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 9 a. m., except on the first Sunday of the month, when it will be held immediately after the 10 o'clock mass. The Rev. Wm. Flynn, pastor. Residence, 830 S. Eleventh East; telephone, Hyland 1346.

St. Ann's Chapel.

Twelfth South between Fourth and Fifth East streets. Mass and sermon on Sunday at 8.30 o'clock. The Rev. Timothy O'Brien, chaplain; residence, St. Ann's orphanage; telephone, Hyland 317.

MURRAY AND MIDVALE.

Masses will be celebrated in Murray on July 1, 15 and 29 in Fraternal hall at 9.30 o'clock.

Masses will be celebrated in Midvale on July 8 and 22 in W. O. W. hall at 10.15 o'clock.

The Rev. Timothy O'Brien, pastor. Residence, St. Ann's orphanage, Salt Lake. Telephone Hyland 3177.

Societies and Choirs.

Holy Name society the first Sunday of each month at 8 a. m.

* * *

Meeting of the St. Vincent de Paul society every Sunday morning at 10 o'clock in the parlors of the cathedral residence.

* * *

Catholic Woman's league meets the first Tuesday of every month at 2.30 at the Ladies' Literary club, 850 E. South Temple.

* * *

Social service department of the Catholic Woman's league meets the last Friday of every month at the office in the Charity Organization building at 128 E. First South street.

Office hours are from 10 a. m. to 12 m., and from 2 p. m. to 4 p. m.

Telephone Wasatch 2165.

* * *

Promoters of the League of the Sacred Heart meet the last Sunday of each month in the sewing room of the cathedral residence at 3.30 p. m.

* * *

Children of Mary sodality every second Sunday of the month at 8.30 a. m.

* * *

Altar society, first Monday of the month.

* * *

Holy Angels sodality, every third Sunday at 8 a. m.

* * *

Knights of Columbus, every Tuesday night at 8 o'clock, in clubrooms at Hotel Utah.

* * *

Altar Boys' society meets every Friday afternoon at 4.30 o'clock.

PRIEST ON RETREAT IN EUREKA PARISH

Eureka, Utah, July 12.—Priests of the diocese of Salt Lake are having their first annual retreat here this week. The Rt. Rev. Patrick A. McGovern, D. D., bishop of Cheyenne, is giving the retreat, which is proving highly successful in every way. The Rt. Rev. Joseph S. Glass, C. M., D. D., bishop of the diocese, is among those in attendance, as is also the Rt. Rev. Msgr. P. M. Cushnahan, V. G., of Ogden. The retreat will close Friday morning, in order that the priests may reach their respective stations in time for the Sunday services.

The order of exercises at the retreat is as follows: 5.30 a. m., rising; 6 a. m., morning prayers and meditation; 6.45 a. m., Mass; 7.15 a. m., breakfast; 8.30 a. m., little hours; 9.30 a. m., meditation; 11 a. m., spiritual reading; 11.45 a. m., examination of conscience; 12 noon, dinner and recreation; 2 p. m., vespers; 3 p. m., conference; 4 p. m., matins and lauds; 5 p. m., meditation; 6 p. m., supper and recreation; 8.30 p. m., night prayers and benediction; 9 p. m., retire. Beads are to be said by each priest privately during the day.

For Inside Use

Husler's

(The Flour of the Hour)

THE INTERMOUNTAIN CATHOLIC

COLORADO IDAHO UTAH NEVADA WYOMING MONTANA

Vol. 19, No. 36. Eighteenth Year. SALT LAKE CITY, UTAH, SATURDAY, JULY 21, 1917. Colorado Catholic, Thirty-third Year.

HELP IN THE K. OF C. WAR FUND WEEK, JULY 22 TO 29

All Catholics Are Invited to Assist in Raising Million

Order Is Officially Designated by War Department to Take Care of Needs of Catholic Soldiers.

MEMBERS ARE ASSESSED TWO DOLLARS EACH

THE designation by the War Department of the Knights of Columbus as the official agency for looking after the moral and social welfare of the Catholic men of the army has placed upon the order a great responsibility. Not only every member of the Knights of Coolumbus, but every Catholic man and woman in the country should recognize this responsibility and do their share in assisting the knights to look after the welfare of our soldiers and sailors. The action of the War Department in designating the Knights of Columbus as the channel through which the moral and social welfare of the soldiers and sailors will be looked after, has the hearty indorsement of the three American Cardinals and the entire hierarchy of the Church in the United States.

The selection of the Knights of Columbus as the official agency of Catholic service in the army and navy is a direct result of the efficient work done for the soldiers on the Mexican border. In selecting the Knights of Columbus for this work the War Department places the great Catholic fraternal order on the same basis as the Y. M. C. A., which takes care of all the non-Catholic religious and social welfare work in the army and navy. The Knights of Columbus will work in co-operation with the official Catholic chaplains and will also have to pay the expenses of many other unofficial chaplains. The Knights will have to erect Catholic centers and suitable places for the celebration of Mass in each of the sixteen Cantonments to be established in this country. In these Knights of Columbus centers all men in the service will be made most heartily welcome.

Largest Task Attempted.

This is the largest task ever undertaken by the Knights of Columbus and, as already said, the responsibility is very great. No doubt the knights will vindicate the confidence reposed in them by the federal and ecclesiastical authorities. The Knights of Columbus will do their share and every other Catholic organization and every Catholic person will see the need as patriots and as Catholics of assisting in this work.

Though the Catholics constitute about 20 per cent of the population of the country their percentage of enlistments in both branches of the service, it is stated, is more than 30 at present and will exceed 40 per cent when the new army will be assembled in September. As a consequence Catholics throughout the country feel the grave responsibilities placed upon them to safeguard the social and moral welfare of their coreligionists. The war department has cheerfully accepted the offer of the Knights of Columbus to give all possible assistance to their fellow Catholics the same as the Y. M. C. A. will do for non-Catholics. These two organizations performed excellent work on the Mexican border and the success of their experiment there prompted the war department to allow the present arrangement, which means that the Knights of Columbus will act as the agent of all Catholic societies and the Y. M. C. A. will direct the work of all Protestant organizations.

Accepts Offer.

The chairman of the war department's commission on training camp activities, Raymond B. Fosdick, has addressed the following letter to Supreme Knight James A. Flaherty:

"June 21, 1917.

"At the meeting of the commission on training camp activities held June 19 it was unanimously voted to recommend to the secretary of war the acceptance of the generous proposition of the Knights of Columbus of June 15, in regard to the erection of buildings for social purposes in the army training camps in the United States. Secretary Baker yesterday indicated his agreement with our resolution and I understand that word has already been sent to the officials of your organization.

"May I take this opportunity to express for the commission on training camp activities our appreciation of this offer by your organizations? Many of the training camps will contain from 40,000 to 60,000 men, indeed, they will be sizeable cities in themselves and the need for social and relaxational facilities is going to tax the efforts of all those of us who are interested in providing a sane, well-rounded life for the men in the camps. May I say, too, that we welcome the strong position which your organization has always taken in regard to the moral hazards surrounding a young man's life, and I am confident that your influence in the camps will add much to their general tone.

"We shall be very glad to co-operate with you in every way possible and we sincerely trust that success will follow your efforts to raise the money necessary to prosecute your work.

"Very sincerely yours,

"RAYMOND B. FOSDICK,
"Chairman."

Flaherty's Letter.

The supreme council of the Knights of Columbus has inaugurated this work on a generous scale. At a recent meeting of the council it was decided to raise at once the sum of $1,000,000 to carry on the work. This sum will be raised mainly within the order. In a letter addressed to the various councils announcing the decision of the supreme council, Supreme Knight James A. Flaherty states:

"A million men will soon be in concentration camps preparing for war. Thirty to 40 per cent of this number will be men of our faith, many of them members of our order and all ready to give 'the last full measure of devotion' to our common country. Thousands of loved ones at home will be anxiously awaiting news and in their prayers asking protection for the husbands, sons and brothers who have offered their lives for the flag.

"We did something for the spiritual comfort and for the recreation of the national guard along the Mexican border last year. The call now comes from all over the country that this work, then attempted for the first time, shall be continued and enlarged to meet present conditions.

* * *

"Plainly, then, we are confronted with the proposition of opening up recreation centers at all of the principal concentration camps (at least sixteen in number), possibly also at the regular army expansion camps, and of furnishing priests (where the military chaplain is not of our faith) and their support while so engaged both here and in Europe. The centers will, of course, be open to all, regardless of creed or membership in our order. Is our order of nearly 400,000 men prepared and willing to take up their service for God and for country, this duty to fellow-man, to fellow-Catholic and to Brother Knight of Columbus?

"The board of directors, impressed with the tremendous need of the hour, and confident as ever in our ability to do any great work in the interest of Church and country, has during recess authorized the supreme officers to issue an appeal for $1,000,000. We suggest that this be raised by a contribution from each council equivalent to $2 per member and that the further amount necessary (nearly one-third of the total) to make up the million be raised from additional offerings from councils and members and contributions from Catholics and others outside the order."

Week Is Designated.

During the last week of July a special effort will be made by the Knights of Columbus to raise funds for the war work of the order. Catholics have contributed generously to the Red Cross fund and to many other worthy war relief committees, but now they have

(Continued on Page 2.)

HELP WANTED

The Intermountain Catholic Free Employment Bureau calls for persons to fill the following positions:

Two girls for cl[illegible] Salt Lake store.

One girl for gen[illegible] housework.

One girl for ch[illegible]'s maid.

One [illegible] bookkeeping; young.

The bureau also has on file requests for the following positions wanted:

One position as teacher; grade school. Will go out of city. St. Mary's graduate.

If you desire competent help, or if you are seeking a position, file your application with the Free Employment Bureau of The Intermountain Catholic.

There is no charge for this service; it is intended for the free use and convenience of Catholics seeking Catholic help.

THE INTERMOUNTAIN CATHOLIC,
517 McIntyre Bldg.,
Salt Lake City.

Aid for Catholic Chaplains Is Sought

Association Will Endeavor to Look After Spiritual Needs Catholic Soldiers.

NEED MANY ARTICLES

A circular has been issued from the New York office of the Chaplains' Aid association, requesting assistance from Catholics throughout the country in providing for the spiritual needs of Catholics who are now and who will later enlist in the nation's service. His Eminence Cardinal Farley is honorary president of the association and the Rev. John J. Burke, C. S. P., editor of the Catholic World, is active president. The association is at present maintaining offices at 580 Fifth avenue, New York, where communications should be sent.

The demands at this time, the association announces, are extensive. The association publishes prayer books, pamphlets, catechisms, hymn books, tracts and the like. Chaplains also require complete service kits, containing all articles necessary for the celebration of Mass, which cost approximately $100 each.

Devotional articles of every kind, including rosaries, scapular medals, scapulars, religious pictures, identification tags, are required in great quantities and can be used to excellent advantage if sent to the association. Books, magazines, good reading matter of every kind, are being requested of the association for libraries and recreation halls.

The association has three classes of membership. An associate membership is secured by payment o $1. A supporting member pays a fee of $5 and a contributing member pays $10. Members also obligate themselves to recite daily one Our Father and one Hail Mary, with the aspiration, "Mary, conceived without sin, pray for us who have recourse to thee," for the welfare of our soldiers and sailors. And every member is asked, without taking upon himself the obligation, to receive Holy Communion once a week for the same intention.

The assocaition wants local circles established in each parish and will furnish full information, blanks for membership and the like, on application to the association headquarters.

SHIP WILL DISPLAY THE PAPAL COLORS

Washington, July 16.—When Archbishop Benaventura Cerretti sails shortly from an American port on [illegible] Italian liner for Rome to become assistant papal secretary of state, the ship will fly the papal flag, under an arrangement by which Germany has promised immunity from submarine attack. Ambassador Riano of Spain obtained the promise. The archbishop until recently was apostolic delegate to New South Wales and for ten years was auditor of the legation here.

When Archbishop Cerretti recently crossed the continent from San Francisco en route from Australia to Rome, he was met in Nevada by the Rt. Rev. Joseph S. Glass, C. M., D. D., bishop of Salt Lake, who accompanied his Grace to Ogden. At that time the archbishop expected to sail on the next steamer for Rome and therefore abandoned his original plan to stop over in Salt Lake. However, the submarine dangers have apparently caused the change of plan mentioned in the above news dispatch.

BELGIANS IN SALT LAKE TUESDAY

Distinguished Catholic Visitors Are Entertained by City and State Here.

BISHOP IS PRESENT

Stirring Messages Are Delivered and Promises Made of Restoration of Belgium.

MAKE LONG JOURNEY

Salt Lake and Utah paid honor to the distinguished commissioners from Belgium last Tuesday, when the special embassy from that stricken country stopped here on the long tour of the United States, which is being made under the management of the state department. Catholics, especially, are interested in this tour of the Belgians, as the members of the commission are Catholics. In fact, Belgium is almost entirely a Catholic country, and is the home of one of the most tremendous figures of the present war, Cardinal Mercier.

Last Sunday the distinguished Belgian commissioners spent in Los Angeles, where they attended Mass in St. Vibiana's cathedral. When in Seattle the week before the commissioners attended a special Mass at the Cathedral there. In St. Paul the most stirring address of welcome perhaps, on their entire trip, was delivered by the Most Rev. John Ireland, D. D., archbishop of St. Paul. Among those to greet the commissioners on their arrival in Salt Lake was the Rt. Rev. Joseph S. Glass, C. M., D. D., bishop of Salt Lake, who reports that he thoroughly enjoyed the several hours spent with the visitors. Thus, most appropriately, dignitaries of the Catholic church in America have been in the forefront among those who have welcomed the Belgians.

Baron Is Chief.

The commission is headed by Baron Ludovic Moncheur, a tall, handsome gentleman who acts as spokesman for the mission. Baron Moncheur has a notable record in the services of his country, having been ambassador at Constantinople when the European war broke out. Although not "officially" a member of the party, one of Baron Moncheur's closest friends on the tour of the United States is "Nellie"—the baron's dog. It is said that at the time Baron Moncheur was asked by King Albert to head the special mission to America, the baron consented only when it was agreed that he would be permitted to take his inseparable canine companion. Hence "Nellie" is touring the United States, probably the most notable four-legged guest this country has ever had.

Other members of the special mission are Lieut. Gen. M. Leclercq, chief of the military mission and one of the commanders who distinguished himself during the barbaric German invasion of his country, especially at Liege; Maj. S. Osterriech, first regiment of guides, Belgian army; Lieutenant Count d'Ursel, second regiment of guides, Belgian army. Attached to the party are Hugh Gibson, secretary of the Belgian embassy and special representative of the state department; D. W. Fisher and James O'Connell, representatives of the state department; Capt. T. C. Cook, U. S. A., military aide to General Leclercq; Thornton Smith, representative of the Associated Press.

The Belgians arrived at noon from Los Angeles and were greeted by Gov. Simon Bamberger, Mayor W. Mont Ferry, Col. Alfred Hasbrouck, commandant at Fort Douglas; Adjt. Gen. W. G. Williams, N. G. U., officials from Fort Douglas, officers of the national guard and other distinguished citizens. They were taken at once to the Hotel Utah, cheered from the station to the hotel by crowds of enthusiastic watchers.

Luncheon was served in the main dining room of the hotel, which was decorated wtih the American and Belgian colors and flags. When the party entered the room the orchestra ren-

(Continued on Page 5.)

United States, Polar Star of Nations, Has Changed Whole World, Says Bishop

American Popular Opinion a Voice to Which Foreign Powers Listen With Terror, Declares Prelate in Patriotic Address.

The American republic has become the polar star of nations and the ideas engendered by its establishment have changed the political aspect of the universe, said Bishop John P. Carroll recently in an address to the Second Montana regiment and citizens of Helena at the Broadwater. Speaking from the carriage platform of the Broadwater hotel, with hundreds gathered about under the trees and on the grass, Bishop Carroll delivered one of the most inspiring patriotic orations ever heard in this city.

American popular opinion, said he, is a voice of thunder to which foreign nations ever listen with terror and which they must obey.

"In our own day and hour," he continued, "we have seen what it has done when liberty has been trampled upon—whether political or religious, liberty of speech or the press. Lord John Russell heard it and quailed—and so did Beaconsfield and Gladstone. Landsowne heard it in Canada and Salisbury heard it in England, and the lords heard so much of it that they had to submit to be stripped of their veto power in order to save the empire."

No Boundary Line.

The bishop referred to the religious and political liberty of the nation and to the unparalleled progress of this country in the arts and sciences. He declared that by chaining the lightning we have annihilated time and by our steel network of railroads distance has dwindled into nothingness.

"There is no east, no west, no north, no south," said he, "but one great nation with a big 'N.' New York and Boston shake hands with San Francisco and Buffalo whispers her greetings into the ears of New Orleans. Scattered though we be over hundreds of thousands of miles, we are all members of the same family, dwelling in unison in one bounteous mansion, over which floats that glorious banner in which are reflected the gorgeous hues and the glittering stars of heaven."

The Bishop's address follows:

Origin of Independence.

"The solemn reading of the Declaration of Independence, to which you have just listened, recalls to mind the words which that great patriot, John Adams, uttered concerning its adoption by the continental congress: 'This event,' he said, 'marks the most memorable epoch in the history of America.'

"Let us then go back in spirit to a scene which was enacted in Carpenter's hall, Philadelphia, one hundred and forty-one years ago today—a scene in which were portrayed the various emotions that sway the human heart—fear, hope, daring, anxiety, despondency—a scene in which there was one moment of breathless anxiety, of deathlike stillness, and then a shout of joy and exultation that was caught up with rapture by countless thousands, causing the 'calm, gliding Delaware' and the placid Schuylkill to ripple with the laughter of freedom—a shout that re-echoed from hill and valley, then crossed the Atlantic as a sound of thunder, startling the enthroned despotism of England, causing the hearts of the republicans of France to beat faster and more wildly, and making the kings and emperors of continental Europe tremble for the safety of their crowns.

A Memorable Scene.

"It was indeed a memorable scene. There in that hall, with John Hancock at their head, sat the delegates of the thirteen colonies. Two days before, a committee, appointed on the seventh of June, had reported as a result of their deliberations, a Declaration of Independence; and this morning of the Fourth of July had been appointed for the consideration of the report as an 'order of the day.' The report is made; the debate commences. What will the delegates do? Will they vote against the report and thus ad-

(Continued on Page 3.)

TWO FETE DAYS

BY MRS. P. BASIL CLARKE.

FOUR years ago for the first time I witnessed the celebration in honor of King Albert's birthday in Brussels. It was a glorious day; all Belgium seemed en fete. The school children were gaily dressed in their holiday attire, and the country people in their quaint national costumes and white flowing head-dress added to the beauty of the scene. What impressed me most, however, was the happiness on each face that betold their love for their sovereign and their country.

The city was gaily decorated with flags and bunting of the national colors, black, yellow and red; artistic arches were erected across the main boulevard and one breathed happiness in the very air. The handsome face of King Albert looked out from the shop windows framed in gold, silver or bunting. Bands played in the numerous parks, for it was Albert's day, and the Belgian people were very proud of their noble, manly king.

The Royal Family.

I learned High Mass was to be said at the cathedral, so I hastened to secure a seat that I might see the royal family and suite as they entered. I had not long to wait. First came King Albert, who looked like a Prince Charming, his six feet three inches, and on his arm was little Queen Elizabeth, dainty and frail, with an angelic face. Then came two little princes. They were tall and slender, graceful as a sycamore sapling swayed by the wind. They had big blue eyes, fair hair and red cheeks; dressed as they were in the court costumes of white satin, they looked as if they had stepped from a Vandyke canvas or from the leaves of a fairy book. Then came the idol of all Belgium, little Princess Marie, a pretty animated child of about 10 years. I remarked the ladies in waiting must have been selected for their beauty, as each and every one was young and beautiful, and gowned in the latest Parisan creation, they were not a small part of the picture. Then came the high officials of the army with their gorgeous uniforms of Belgian blue profusely braided with gilt, and on their breasts were numerous medals of gold incrusted with precious stones. It was a magnificent sight, equal to Aladdin's splendor. After Mass I stood where I could see the royal party depart in the old court carriage of red and gold, drawn by eight white horses in gold mounted harness. King Albert rode with the outriders and looked "every inch a king."

One Year Later.

Just one year later another fete day came, but oh, so different. Drastic laws were made known on the daily bulletin, the poor Belgians could have no public celebration of any sort, all cafes were closed, all persons must be in their homes at 7 o'clock—no flags could be displayed—and one looked in vain for the handsome face of King Albert in the shop windows. But no, not even little buttons with the pictures of the king and queen would be permitted. This was very hard, for the Belgian people who idolize their king are demonstrative people. But on the day of Albert's birthday there appeared hundreds of people wearing an ivy leaf on which was inscribed "Je meurs on je m'attache"—when literally translated means "I die where I am attached.' No one knew but the Belge that under that leaf was a smiling face of King Albert. Happily the Germans were unable to solve the mystery of the ivy leaf decoration, and they were not molested.

That morning at 11 o'clock Belgium's greatest patriot, Cardinal Mercier, was to address the people at the king's own church, where I made my

(Continued on Page 2.)

CATHOLICS TO GET THEIR SHARE

Satisfactory Adjustment of Army Chaplaincy Matter Is Made by Baker.

WILL BE GIVEN 176

Storm of Protest From Catholics of Country Is Heeded by Department.

NEED ONE HUNDRED

(Special Correspondence.)

Washington, D .C., July 18.—A final adjustment of chaplain appointments has been reached by the war department, which is entirely satisfactory as far as the Catholic church is concerned.

The following letter was received from Secretary Baker and will explain itself:

War Dept., Washington, D. C.
July 9, 1917.

Reverend Lewis J. O'Hern,
Catholic University of America,
Washington, D. C.

Sir: I have the honor to acknowledge the receipt of your letter of the 23d ultimo, relative to the appointment of chaplains in the United States army according to the various denominations, and asking that allotment assigned to the Roman Catholic church be based upon membership of 16,613,304 and to advise you that a new apportionment has been made, which allots to the Roman Ctholic church 53 chaplains (out of 144) for the regular army and 128 (out of 350) for the national army.

As the membership given in your letter is for the year 1917, and the figures available for other denominations are for earlier years, it has been thought best to accept for all denominations the statistics published in the World Almanac. With the understanding that 15 per cent had been deducted from the Roman Catholic membership before insertion in that publication, the 14,049,063 appearing there represents 85 per cent of the total membership at the time the tables were prepared, and 80-85 of that number, or 13,222,048. represents the total number less 20 per cent, and has been used in the apportionment.

Hoping that this will be entirely satisfactory to you, I am

Very respectfully,
(Signed) NEWTON D. BAKER,
Secretary of War.

To this letter Father O'Hern sent the following reply:

July 12, 1917.

Hon. Newton D. Baker,
Secretary of War,
Washington, D. C.

My dear Mr. Baker:

Your esteemed favor of the 9th inst. just received and I thank you most heartily for the equitable distribution of the army chaplaincies as announced in your communication.

The ratio offered us is absolutely satisfactory, and it will be a genuine pleasure for me to communicate the contents of your letter to the entire hierarchy of the United States and to the Catholic press.

I am sure that the news will be hailed with the greatest joy by the Catholic population everywhere, but especially by the officers and men who will be ministered to by these chaplains.

With very great esteem, I remain,

Respectfully yours,
(Signed) LEWIS J. O'HERN,
C. S. P.

Some notion of how much the Catholic people of the entire country were interested in the solution of this question may be gained from the fact that 134 telegrams reached the war department in one day, protesting against the proposed reduction. At the same time a huge petition reached Washington, addressed to Secretary Baker, and signed by thirteen priests, members of the Congregation of the Mission (Vincentians) and 1200 members of the Immaculate Conception parish, Germantown, Pa. They adopted a set of resolutions protesting

(Continued on Page 3.)

Diocese of Denver

MARY A. KELLY, Correspondent.

The Intermountain and Colorado Catholic is placed on sale at the James Clarke church goods house, 1645 California St., Denver, Colo.

Mass to Be Heard at Tubercular Colony

On Saturday, July 14, the twenty-five Catholic patients of Craig colony enjoyed for the first time the privilege of assisting at the Sacrifice of the Mass in one of the tents on their grounds. When the Rev. Father Sweeney was recently appointed chaplain of St. Anthony's hospital he volunteered to include in his duties the spiritual care of the Catholic tubercular patients in the colony near Edgewater. He made frequent visits, ascertained the number of Catholics and was edified by the enthusiasm with which they received the promise of weekly mass at the sanitarium.

To Mrs. William H. Andrew, president of the Tabernacle society, belongs the credit for procuring the articles necessary for the celebration of mass. Mrs. Andrew personally solicited donations and rendered invaluable aid to Father Sweeney in his generous purpose.

At the late masses last Sunday Father Sweeney occupied the pulpit at the Cathedral and made an earnest plea for donations toward the erection of a permanent chapel, picturing the comfort the sufferers would derive from visits to the Blessed Sacrament, making the way of the cross, etc. The buildings comprising the colony are very modest in appearance, being for the most part tents with wooden foundations and flooring, so Father Sweeney dwelt upon the fact that the chapel to conform outwardly to the general character of the other buildings on the grounds, need represent but a small outlay. The colony of Brotherly Love or Craig colony, as it is more familiarly called in honor of its beloved founder, the late Franklin Craig, is non-sectarian but ministers of all denominations are welcome to look after the needs of their own flock who are patients there.

Doings of Devnerites

The week of July 22 will be known as "Knights of Columbus Week" in Denver and members of the local council will conduct a vigorous campaign to raise $10,000 toward the large sum that will be needed to establish social and recreation centers in the training camps and cantonments and in general to provide for the moral and physical welfare of the men in the United States army. The Knights of Columbus rendered excellent service last winter when the troops were on the Mexican border. They worked harmoniously with the Y. M. C. A., both striving for the same object. The local council Knights of Columbus has contributed $2000 toward the $1,000,000 voted by the national body and the members will now strive to raise an additional $10,000 by soliciting among Catholics of the city. A meeting of the executive committee was held last week at the Denver Athletic club to make arrangements for the campaign. Herbert C. Fairall was made general chairman and Grand Knight William P. Horan was elected chairman of the executive committee. The following committee chairman and team captains were appointed: Speakers, J. A. Gallaher; luncheons, Dr. Edward Delehanty; publicity, John H. Reddin and the Rev. E. J. Mannix; advertising, Arthur J. Sullivan; field marshal P. R. Gallagher; team captains, J. F. Toner, W. P. Horan, J. A. Gallaher, Dr. Edward Delehanty, W. C. Weldon, Bartholomew Finn, P. D. Connor, P. J. McEnery, W. P. Dolan, Thomas Barry and Joseph Murray. Each captain will appoint a team of ten workers. Although no funds have been solicited yet, the following voluntary subscriptions have been received: McPhee & McGinnity, $100; J. K. Mullen, $500, and George F. Cottrell, $100.

* * *

The Rev. Edward Barry, S. J., of Sacred Heart Church, has gone to Pueblo, Colo., where he was recently appointed pastor of St. Patrick's Church. The Rev. Anthony Brunner, S. J., of Sacred Heart College, will take Father Barry's place at Sacred Heart Church.

* * *

The Rev. Father Meagher of New York City, provincial of the Dominican order, visited at the home of Mr. and Mrs. William P. Horan last week before leaving for a short stay at Glenwood Springs.

* * *

The Rev. H. L. McMenamin gave the benediction at the mass meeting at the Auditorium Wednesday evening in honor of the Belgian commission.

* * *

An anniversary requiem high mass for the soul of John F. Campion was celebrated in the Cathedral last Saturday by the Rev. H. L. McMenamin.

* * *

The midsummer lawn fete by St. James parish on the church grounds on the evenings of Monday, Tuesday and Wednesday of this week was a most delightful affair and well attended The proceeds will be used in the work of the various charities conducted by the parish. J. E. Kenna had charge of the affair, assisted by Mrs. Henry Abel, Misses Smith, Mr. and Mrs. M. J. Runlea and F. J. Flynn.

* * *

At a special meeting held at the home of the president, Mrs. J. P. Donley, on last Thursday evening, final arrangements were made for the lawn fete to be given by the St. Vincent's Aid society on the grounds of the home on August 4. A special feature of the entertainment will be a chicken dinner served from 5 until 8 o'clock. Mrs. J. P. Donley is general chairman, assisted by Miss Emily Cox, who presides over the flower booth; Mrs. J. K. Mullen, who has charge of the candy; Mrs. Boyle, gypsy tent; Joseph Walsh, gate committee; committee on dancing, Frank Mannix, Samuel J. Young and James Laughlin; committee on moving pictures, the Rev. Garrett Burke and William H. Andrew.

* * *

The Sacred Heart Aid society will meet on Thursday afternoon at the home of Mrs. T. J. Donnegan, 1950 Washington street.

* * *

The national service school at Loretto Heights is a favorite place for visitors these days. Many attend the afternoon lectures, which are open to the general public. Among the interesting subjects of the week were "Red Cross Work at Headquarters," by Miss Amy Pelton, who is a Red Cross nurse, with a vast knowledge of the work in which she is interested; "Rural Woman's Part in the War," by Mrs. Agnes Riddle, formerly a member of the Colorado state legislature; "Mexico and Her Problems," by the Rev. F. J. McConnell, Methodist bishop of Denver, and "The Needs of the Home," by Miss Anne M. Shuler, dean of women, University of Denver. Concerts by the Fort Logan Military band furnished pleasant diversion for visitors.

* * *

Miss Ruth C. Hatch, daughter of Mr. and Mrs. Eugene Hatch of Salida, Colo., became the bride of C. F. Mealey at an early morning ceremony in Annunciation church Thursday, July 12. The Rev. Walter Grace officiated. Mr. and Mrs. Mealey left later in the day for Los Angeles, where they will spend their honeymoon. They will make their home in Denver where Mr. Mealey is secretary of the Denver Union Stockyards company. Mrs. Mealey was one of the most popular young women in Salida until three weeks ago, when she came to Denver to accept a position as bookkeeper at the stock yards.

* * *

Miss Marguerite Maxwell of Denver and Homer C. Jones of Magdalena, New Mexico, were married on Tuesday, July 10, in the Cathedral rectory. The ceremony was performed by the Rev. E. J. Mannix. Mr. and Mrs. Jones will spend their honeymoon touring Colorado and then take up their residence in New Mexico.

* * *

Mrs. Alfred O'Meara entertained at bridge parties on Tuesday and Saturday afternoons in honor of Mrs. William Bona of San Francisco.

* * *

Mrs. Henry Lyne is at her summer cottage at Evergreen, where some delightful house parties are planned for the season.

* * *

Mr. and Mrs. W. H. Delleker have returned from Twin Lakes, Colo.

* * *

Mrs. Howard L. Sleeper and little daughter Virginia have returned from a three months' visit in the south and east.

* * *

A delightful house party at Idaho Springs for a few days is composed of Miss Bernardine Kirchhof, Miss Evelyn Bourk, Miss Isabelle McCarthy, Miss Jeannette Dunn, Miss Florence Garrity, Miss Edith Dolan, Miss Mary McGregor, Miss Minard Moffat and Miss Marie Williams of Clinton, Ia., who is spending the summer with Miss Moffat.

* * *

Mr. and Mrs. Stephen J. Sullivan and children are enjoying a camping trip at Berthoud.

* * *

William Foley was host at a dinner at Lakeside on Thursday evening in honor of Miss Sara Elizabeth Langley of Los Angeles.

* * *

Miss Agnes Lennox of Colorado Springs is the house guest of Mrs. J. Walter Hyler.

* * *

Mrs. T. A. Cosgriff is spending a few days in Salt Lake City.

* * *

Mrs. W. P. Gibbons and little daughter Bernice have gone to Palmer Lake for a few weeks.

* * *

John B. McGauran spoke on "Colorado Forests" at the Ad club's weekly luncheon at the Albany hotel last Tuesday.

* * *

Miss Ida O'Bryan returned during the week from California.

* * *

Mr. and Mrs. Remington of Meeker, Colo., have taken a house in Denver for the summer.

* * *

Mrs. M. J. O'Fallon was hostess at luncheon Thursday, complimentary to her niece, Mrs. William Bona of San Francisco, who is spending the summer in Denver.

* * *

Mrs. Maude Norman Reilly and Miss Margaret A. Freer were the soloists at the band concert at City park Saturday evening.

* * *

Mrs. E. R. Gogerty and daughter, Miss Evelyn Gogerty have returned to their home in Berkeley, Cal., after spending nine months in Denver with Mr. and Mrs. C. J. Reilly, parents of Mrs. Gogerty.

* * *

Mrs. John J. Ryan and daughter, Miss Anna Ryan, have returned from a visit to Kansas City.

* * *

W. J. Parkinson has returned from California, where he spent three months.

* * *

Miss Lucille Horan was hostess at a matinee party at Elitch's last Thursday.

* * *

Mrs. James S. Autrey entertained her bridge club Thursday afternoon.

* * *

Mr. and Mrs. Ray E. Horan are the proud parents of a son born July 7.

* * *

Miss Collice Williams is visiting friends at Estes Park.

* * *

Miss Katherine Cummings of the cathedral parish is enjoying a vacation in Yellowstone park.

* * *

Miss Theresa McGillicuddy is spending two weeks with relatives in Leadville.

* * *

Mrs. John F. Campion and son, Roland Campion, have gone to New York for a few weeks' visit.

* * *

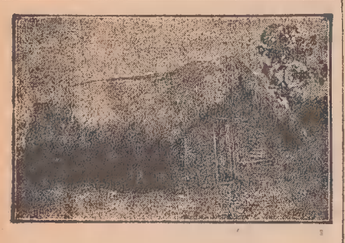
Mrs. Norah Sadlier of 2410 Federal boulevard, died at the family home on Monday, July 9, after a long illness. Deceased was born in Ireland, sixty-one years ago and before coming to Colorado, made her home in New York City, where she was married in 1880 to Daniel J. Sadlier, who survives her. Mrs. Sadlier lived in Denver for thirty-six years and was a member of St. Dominic's parish from the time of its establishment. Besides her husband, Mrs. Sadlier leaves three daughters and two sons, all residing in Denver. They are Miss Edith Sadlier, Miss Lucille Sadlier, Mrs. Eunice Bailey, Ernest Sadlier and Raymond Sadlier. The funeral took place Thursday with solemn requiem mass at St. Dominic's church. Burial was in Mount Olivet cemetery.

* * *

Mrs. Maria Rudler of 4635 Franklin street, died at St. Anthony's hospital on Wednesday, July 11. She was a native of Germany and was 51 years of age. She had resided in Denver since 1910. The funeral was held on Friday with requiem mass at Annunciation church. Interment was in Mount Olivet cemetery.

* * *

The body of Andrew Welch, who died last week at his home, 1582 Washington street, was shipped to Logansport, Ind., for interment following requiem mass in the cathedral.



This is not a Dog House, but a Little Boy in St. Louis said; nor is it a house what Africans live in, as a Little Negro Boy in New Orleans said; but a chapel at Ginga on the Upper Nile.

King David one night thought how he was living in a house of cedar while the Ark of the Covenant reposed under skins, so he resolved to build a fitting habitation for the Ark.

Won't you try to build for your Sacramental Lord in Africa a house as decent as your own?

$500 on an average will build a neat chapel in Africa. Who will contribute his mite toward that and be blessed as David was?

Sodality of St. Peter Claver for the African Missions

Fullerton Building, St. Louis, Mo.

Catholic Ladies of Red Cross Elect

The quarterly election of officers for the Catholic Ladies' auxiliary to the Denver chapter of the American Red Cross society was held Monday afternoon, July 16, in the Knights of Columbus building on Glenarm and Fourteenth streets. The meeting was addressed by the Rev. J. F. McDonough, pastor of the Blessed Sacrament church; the Rev. David T. O'Dwyer of St. Patrick's church and the Rev. Father Dunn, C. S. S. R., of Kansas City. The officers, who have borne the strenuous labors of the last three months, consented to serve for the coming quarter and were unanaimously re-elected. They are chairman, Mrs. Thomas J. McCue; vice chairman, Mrs. M. D. McEnery; treasurer, Mrs. Mary Tettemer; secretary, Mrs. William C. Weldon; executive board, Mrs. William H. Andrew, Mrs. J. K. Mullen, Mrs. T. A. Cosgriff, Mrs. W. P. Horan, Mrs. Richard Malone, Mrs. M. J. O'Fallow, Mrs. Walter F. Brown, Miss Kathryn Bennett, Miss Margery Reed, Miss Alberta Keichhof, Miss Amber Brennan and Miss Miriam Dillon. Fully equipped work rooms are maintained in Knights of Columbus building and every day about fifty members of the association assemble for sewing, knitting, gauze work or first aid classes.

Great Cardinal Had Humble Beginning

His Eminence of Baltimore Was Once Poor Corn Chandler's Helper.

ALWAYS AGREEABLE

About sixty years ago there could be seen in a corn-chandler's shop in New Orleans a boy employed in labeling sacks which had been filled with corn. Although poor and sickly in appearance, he was so well liked by his employer and fellow-workers as to be generally called "agreeable Little Jimmie." He was the second son of an Irish family and so poor were his parents that in order to increase the family income they were obliged to take him from school at an early age and send him to work.

Jimmie grew and continued marking the sacks of corn, till one day his serious and pleasing manner attracted the attention of Father Duffo, a friend of his employer.

"How old are you, Jimmie?"

"Eighteen years, Father."

"What do you do here?"

"As you see, I mark those sacks of corn in order to earn some money to help my family along."

"You could not do better, my child, than help your parents, but could do it in some other way. Do you go to school? How do you pass your evenings?"

The thought of studying in the evening had never entered Jimmie's head, but after his conversation he began to continue his duties with Father Duffo, although he had almost forgotten even the little he had previously learned.

And what did he accomplish? After a while he became a self-made man, then bachelor of arts, then priest, then bishop, then archbishop and today he is Cardinal Gibbons—an American prelate who exercises considerable influence, particularly among the working classes, who are justly proud of this man who came from their ranks.

This prince of the Church has preserved the same agreeable manner which distinguished him in his youth, and although he dislikes public meetings, he does not hesitate debating any question which might benefit humanity.

Some years ago an old man presented himself at the doors of the Cardinal at Baltimore and with tears in his eyes asked to see his little employee.

"Do you wish to see Cardinal Gibbons?" he was asked.

"Call him Cardinal Gibbons as much as you will," he replied, "but to me he shall always be my Jimmie."

His Eminence at once recognized his former employer and both shed tears of emotion and joy.

HELP K. OF C.

(Continued From Page 1.)

an opportunity to do something for their fellow Catholics direct and under the auspices of an officially designated agency. Their contributions will be used to afford their own relatives, the Catholic soldiers and sailors, an opportunity of enjoying the consolations of their religion in camp and in field. Their moral environment will be looked after so that the awful conditions existing in the armies of Europe today will not be repeated among our American troops.

The following is the announcement of the collection campaign that is to take place during the last week of July:

June 30, 1917.

"Worthy Grand Knight—The Supreme Board of Directors, at its recent regular quarterly meeting, designated the week beginning Sunday, July 22, 1917, as campaign week for the Knights of Columbus Million Dollar War fund.

"The board directs that you appoint committees and teams made up of your members to personally visit and solicit all Catholics for contributions, and members of the order for subscriptions in addition to the regular $2 assessment levied on the membership. You should endeavor to use the same successful business methods adopted by other organizations appealing to the country for war work funds.

"Initiate at once through your local press a publicity campaign and arrange for announcements of the campaign from Catholic pulpits. Your general committee should be carefully selected, to consist of men of highest standing in your community, and of course the teams should be made up of active men, willing to work, and thereby get results. It is a fact that many Catholics and Knights of Columbus have been included in teams working for other organized as above referred to, and undoubtedly their services can be secured on behalf of our fund.

"Much that has been stated in our other letter of this date might well be repeated for the information of the general Catholic public. The hierarchy and the Catholic people of our country look to us in this crisis and, therefore, this great and necessary mission has been undertaken by the Knights of Columbus. Surely there is not a Catholic man or woman in our country who would refuse to contribute to this case. Fraternally yours,

"JAMES A. FLAHERTY,
"Supreme Knight."

Plan Is Outlined.

Two-thirds of the million dollars will be raised by an assessment of $2 on every member of the order in the United States, as announced as follows:

"Worthy Grand Knight: In connection with the appeal issued by the supreme officers for a fund of $1,000,000 for the purpose of adequately caring for the recreational and religious needs of our Catholic men in the service of our country it was decided by the supreme board of directors, upon serious consideration of the magnitude of the work before the order, to levy on the membership of the United States a per capita of $2.

"In addition to the features of entertainment and recreation to be furnished at our buildings in the various camps, to all of the soldiers located therein regardless of creed, an even more pressing duty is ours to care for the religious needs of our Catholic men, both in the training camps and in the war zone, who it is estimated will number about 40 per cent of the total. The Catholic chaplains provided under the rule of the government will not be at all sufficient for the purpose. By agreement with the hierarchy we have undertaken to assume the support of additional priests sufficient in number to fully care for the spiritual needs of our Catholic men in the service.

"Is there a Catholic heart that would deny assistance in this crying need of our Catholic men who will soon be called to service in the trenches? What greater consolation than to feel that through our small, individual, financial sacrifice, we will make it possible for our Catholic men to receive Absolution on the eve of battle, and also to furnish the sweet consolations of religion to the wounded and dying?

"Is there a Knight of Columbus who would refuse the pittance of $2 to make it possible for the order to carry through this great and necessary mission that we have undertaken? Fraternally yours,

"JAMES A. FLAHERTY,
"Supreme Knight."

TWO FETE DAYS

(Continued From Page 1.)

way and found the church crowded to almost suffocation. A most impressive Mass was said by Father R—— and then Cardinal Mercier arose and in an eloquent and impressive manner told of the king's heroic work in the trenches, and the gentle queen's administering to the wants of the blesse. Suddenly there was a commotion at the door and the tramp of soldiers' heavy boots, and the clashing of swords against the brass spurs seemed most inopportune. They marched midway up the aisle and in a loud voice demanded that the service cease or Cardinal Mercier would be subject to arrest. The old cardinal stood with his face like marble and in a firm, low voice refused their demand, claiming that he was safeguarded by a religious service in this, the house of God, and they dare not take him. They moved towards him and as he raised his hands to heaven as if to defy them there came a ray of sunlight through an open window that fell directly on the old cardinal's face—it seemed to me that God had sanctioned his words. Perhaps the soldiers were of the same opinion, for they quietly withdrew from the church.

The Cardinal Prays.

Cardinal Mercier walked slowly to the altar and sank on his knees in prayer. Just then—I do not know who was responsible—but instantly the congregation as in one voice sang the "Brabraconne" (Belgium's national air) as it was never sung before. It seemed as if they had gone beyond man and were appealing to the Divine Power for restoration of their rights. Sometimes the strength of the German army was so overwhelmingly apparent that I almost lost hope and feared that poor Belgium must share the same fate as Alsace-Lorraine, but after that hour in the old church I never again doubted that the prayers of the poor Belgians would be answered and the country would rightfully be restored to its king, "Albert the Good."

That night the law was obeyed implicitly and not a Belgian was seen on the street after 7 o'clock, but les bourgeois had developed a new humor at the expense of the Germans, the only kind of humor for which the Belgians had any heart, and that night every resource of civilized man's wit was used to make a noisy celebration. They had been forbidden to go on the street to sing the "Brabraconne," or the "Marseillaise," but while the German guard patrolled the streets the pianos within played "Tipperary" and "God Save the King"—tin pans became cymbals—phonographs played dance music and lights were bright until dawn—they had celebrated their king's birthday and within the enemy's laws.

Paraguay, with its 805,000 souls, is attended to by the Jesuit Fathers. Of this population about 700,000 are Catholics.

We are Headquarters for

CATHOLIC BIBLES, PRAYER BOOKS.

Statuettes, Crucifixes, Rosaries, Scapulars, etc. Call and see them.

D. A. CALLAHAN,

Stationery House of the West. 164 Main Street.

Priest May Have Known of Ruth Cruger Murder

Courts May Not Admit or Compel Testimony Given in Confidence to Priest, Physician, Lawyer or Nurse.

(From New York Times.)

Down on Charlton street is a man who for months has had, it is believed, knowledge of the murder of Ruth Cruger by Alfredo Cocchi. He is the Rev. Gaspar Morretto, a Roman Catholic priest. Cocchi went to confession to Father Morretto last February. It may be that he acknowledged he had committed the crime. But Father Morretto will never reveal what he learned from Cocchi's trembling lips.

Cocchi has admitted his crime to the authorities, and therefore the matter of Father Morretto's knowledge is not of the greatest importance. But it is reported that it seemed so important to Mrs. Grace Humiston that she went to see members of the Roman Catholic hierarchy in New York hoping to persuade them in some way to put an end to Father Morretto's silence. And if Cocchi had not confessed, it is easy to see that Father Morretto's refusal to reveal what he heard last February in the confessional would seem to those unacquainted with the law to be a hindrance of justice.

Would Not Tell.

Of course Father Morretto would not tell, in or out of a law court, what it was that Cocchi said to him. The Church's rule against the revelation of a secret of the confessional has never been broken. But as a matter of fact, even in the impossible contingency that Father Morretto was willing to break the seal of the confessional, what he might say could not be taken as evidence in the United States or in any other nation sufficiently civilized to have law courts. What a penitent says to a priest is a "privileged communication," and a "privileged communication" is not admissable as evidence, however relevant it may be supposed to be.

Nor does this rule apply only to religious bodies which, like the Catholic Church, hold the principle of sacramental confession. If Cocchi had been a Methodist or a Presbyterian or a Christian Scientist or a member of any other denomination and had gone to his pastor or spiritual adviser and told of his crime, what he said to the minister would have been inadmissible as evidence. Furthermore, anything told a lawyer or a physician or a trained nurse is inadmissible as evidence, if it is received by the lawyer or the physician or the trained nurse acting in a professional capacity.

Always Ruled Out.

Investigation of the subject reveals the fact that at common law there was no privilege as to communications to a spiritual adviser, but at the present time the statutes in a number of jurisdictions forbid the disclosure by clergymen or priests of confessions made to them in the course of discipline enjoined by their respective churches, and such statutes have been held to preclude also a disclosure of the advice or replies of the spiritual adviser. There have been many cases in which the matter of privileged communications from penitent to priest have been brought up, and in every instance such communications have been ruled out. In the case of Dehler vs. state ex rel. Bierck (appellate court of Indiana, May 18, 1899), and appeal was carried to the upper court, one of the reasons advanced for the new trial being the action of the trial court in excluding certain evidence of one Father Guthbeck. It was ruled that the offered evidence was properly excluded because the facts required of him were communicated to him by the relatrix as a privileged communication.

In Arizona (Rev. Stat, 1910, S.2535, par. 5), a clergyman or priest cannot without the consent of the person making the confession be examined as to any confession made to him in his professional character in the course of discipline enjoined by the church to which he belongs. The same provision is enacted in the penal code, S. 1111, with the prelude, "there are particular relations in which it is the policy of the law to encourage confidence and to preserve it inviolate." In Alaska, Oregon, Colorado, California, Idaho, Minnesota, Montana, Nevada, Washington, Utah, North and South Dakota, and indeed in every state in the union there are similar provisions. In Iowa "a confidential communication to a clergyman properly intrusted to him in the same sentence with confidential communications to an attorney, counselor or doctor, and the only other qualification put upon it is that it should be "necessary and proper to enable him (the clergyman) to discharge the functions of his office according to the usual course of practice or discipline."

Must Be Professional.

But the fact that a communication has been made to a clergyman does not necessarily make it inadmissible as evidence. The clergyman must have received it professionally. This matter was brought up in the case of Gillooley vs. the State (58 Indiana, 182, before the supreme court of Indiana). A reason urged for a new trial was the permitting of Father Francis Lordeman, a Roman Catholic priest, to testify. In this case the testimony of Father Lordeman was not concerning any confessions in the course of discipline enjoined by the Church, and it was ruled that a clergyman was a competent witness against a defendant charged with a crime as to any confession thereof by the latter not made in the course of discipline enjoined by the Church.

The exact nature of confidential communications was clearly defined in the famous case of State vs. Morgan (supreme court of Missouri, Div. No. 2, May 22, 1906). One Isom Morgan was convicted of manslaughter in the fourth degree before the Howell county circuit court, and appealed. Morgan had killed a neighbor named Thomas Morgan as a result of a quarrel. The state introduced into the evidence the testimony of the Rev. James Chestnut, a minister of the Holiness church. It was shown that the statements made to him by the defendant were not made to the minister in his professional character.

That only the person making the original communication can remove the seal of secrecy is made clear in the case of Robert R. Westover as executor, etc., respondent, vs. the Aetna Life Insurance company, appellant, before the New York courts. Against the contention of the appellant that the evidence of the physician should have been excluded as privileged under section 833 of the Code of Civil Procedure, the respondent argued that the plaintiff, as executor of the assured, was his personal representative and as such had the right to waive the privileges of the statute, which he did by calling as witness the physician who attended him. The court, however, in disallowing this argument, went on to say:

Section 833 of the code provides that "a clergyman, or other minister of any religion, shall not be allowed to disclose a confession made to him, in his professional character, in the course of discipline enjoined by the rules or practice of the religious body to which he belongs." Section 734 provides that "a person duly authorized to practice physic or surgery shall not be allowed to disclose any information which he acquired in attending a patient in a professional capacity, and which was necessary to enable him to act in that capacity." Section 835 provides that "an attorney or counselor at law shall not be allowed to disclose a communication made by his client to him, or his advice given thereon in the course of his professional employment." And section 836 provides that "the last three sections apply to every examination of a person as a witness, unless the provisions thereof are expressly waived by the person confessing, the patient, or client." It is thus seen that clergymen, physicians and attorneys are not only absolutely prohibited from making the disclosures mentioned, but that by an entirely new section it is provided that the seal of the law placed upon such disclosures cannot be removed unless by the express waiver of the persons mentioned. Thus there does not seem to be left any room for construction. The sections are absolute and unequivocal. These provisions of law are founded upon public policy and in all cases where they apply the seal of the law must forever remain until removed by the person confessing, or the patient, or the client.

While today there is probably no court in the world in which an effort would be made to force Father Morretto to reveal what Cocchi said to him in confession, there have been times when priests have been ordered to break the seal of the confessional, and have endured imprisonment, torture and in some cases death, rather than do so. There was the famous case of John of Pomuk or Nepomuk, now known as St. John Nepomucene, which has attracted many writers, including George Sterling and Ruth Comfort Mitchell. He lived at Prague in the second half of the fourteenth century and was Vicar General of the Archdiocese. According to the ancient chronicles, King Wenceslaus suspected that his wife was unfaithful to him, and commanded the priest, to whom she went for confession, to betray her. John refused to tell the king anything he had learned in confession, although he was subjected to terrible torture. Finally the king ordered him to be led in chains through the city with a block of wood wedged in the mouth that had kept such obdurate silence, and then thrown from the Karlsbrucke into the River Moldau. This was done on March 20, 1393.

Thrift in Bond Buying

In an address before the New York State Bankers' association it was stated that England's first war loan of five billion dollars in 1917 there were eight million subscribers. What, it was asked, was it that caused this tremendous increase in national interest, this wonderful financial support from every part of the nation in the prosecution of the war? It was thrift, the habit of saving and investing; a habit formed by a whole people working with one definite end in view.

America's first loan was much larger than England's first loan and was subscribed to by a great many more people. America's next issue of Liberty loan bonds, which later will be offered for sale, it is believed will be subscribed for by a greater number than subscribed to England's last loan. Thrift and American patriotism will accomplish this result—thrift because the people have been awakened to its necessity and patriotism because it has been aroused in a higher measure by the fact that our soldiers soon will be fighting on the battle front in Europe.

In The Netherlands a great movement is growing in favor of syndicates of Catholic workmen and the enrollment increases daily. It is said that more than one-half of the Catholic workers today are members of Catholic organizations. A fine spirit of Catholic charity is shown in the working classes who have taken in many of the refugee children from the countries engaged in war.

News of the death of the Most Rev. Mgr. Drure, Archbishop of Bagdad and Delegate Apostolic of Mesopotamia, Khurdistan, and Armenia Minor, has reached Rome. Only two or three months have passed since he visited that city. He died at Chateau de Fragne, France, where he passed most of the time since the outbreak of the war.

On the entente side of the war five Catholic chaplains were killed last month and nine were seriously wounded.

Probate Notice.

IN THE DISTRICT COURT OF THE Fifth judicial district, State of Utah, County of Juab. In the matter of the estate of J. E. Driscoll, deceased.

Notice is hereby given that, in pursuance of an order duly made by said court, in the matter of the estate of J. E. Driscoll, deceased, the undersigned, administratrix of said estate, will sell at private sale, to the highest bidder for cash, and subject to confirmation by said court, all the right, title, interest and estate of the said J. E. Driscoll, deceased, in and to the real property hereinafter described, and all the right, title and interest that the said estate has by operation of law or otherwise acquired in said real property, being described as follows:

Lots Nos. 51 and 52, block 3, Union Heights addition or subdivision, of Salt Lake City, Utah.

Said sale will be made on or after Monday, June 25, 1917, and written bids will be received by the administratrix, Mary H. Driscoll, at the office of the Eureka Banking company, at Eureka City, Juab county, Utah, for the separate parcels of real estate herein enumerated. Terms and conditions of sale, cash; ten per cent of the purchase money to be paid at the time of sale, balance on confirmation of sale.

Dated this 4th day of June, 1917.

MARY H. DRISCOLL,
Administratrix of the Estate of J. E. Driscoll, Deceased.

Edward Pike, Attorney for Administratrix.

Date of first publication, June 9, 1917.

NOTICE TO CREDITORS.

ESTATE OF MARY JENKINS, deceased. Creditors will present claims with vouchers to the undersigned at 403 Felt building, Salt Lake City, on or before the 1st day of December, A. D. 1917.

JOSEPH JOHNSON,
Administrator of the Estate of Mary Jenkins, Deceased.

N. J. Sheckell, Attorney for Administrator.

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UNITED STATES

(Continued From Page 1.)

mit that the blood that flowed from heroes' hearts at Lexington and Concord, at Bunker Hill and Quebec, has been shed in vain?—that the victorious defeat at Bunker Hill, the glorious capture of Ticonderoga and of Crown Point, the surrender of Montreal to Montgomery, the evacuation of Boston, and the gallant repulse of the British fleet at Fort Moultrie shall go for naught? Or rather will they, reflecting on the success of their arms, now demand from Great Britain the representation in the English parliament which she had hitherto so persistently denied them? Or will they go farther still, and in contemplation of the tyranny to which they had been subjected, of the brutal outrages they had suffered, of the royal spurning of their many petitions for redress—will they go farther still, I say, and declare to the astonished world that 'the United Colonies are and of right ought to be free and independent states.'

Struggle for Mastery.

"'The combat deepens.' Human emotions of every kind are struggling for the mastery. In the dim light of the future are seen alike the laurel wreath of victory, the dangling noose of the gallows, and the felon's grave. Oh, the interests that at this moment are at stake. Failure will make them rebels, success will make them heroes. What are a few thousand undisciplined troops to the magnificent armies of Great Britain? What hope can there be of success? But listen! There are sounds without! The streets are thronged with multitudes of anxious people. The undulating mass keeps surging around the hall. With bated breath and staring eyes, with whispers and doubtful nods, they wait! The old bellman has been at his post since morning. On his big bell for long years he has read the words: 'Proclaim liberty throughout the land unto all the inhabitants thereof.' And now he is waiting for the signal! His little grandchild has been stationed at the door of the hall, that he might bring to him as soon as possible the hoped-for tidings.

Hours Drag By.

"The hours drag slowly by. The debate grows more exciting. The murmurs of the crowd increase. Within the bosoms that are heaving without those walls there are noble hearts, ready to sacrifice anything and everything that their country may be free. The delegates that sit within know that their hearts are noble, too—they know that back of them in solid phalanx stand the bravest and the best of mankind, animated by the spirit of true patriotism—a spirit that will never down, a spirit which no defeat, no disaster can subjugate—for

"'Freedom's battle once begun,
Bequeathed by bleeding sire to son,
Though baffled oft, is ever won!'

"The hour of 2 o'clock draws nigh. The old man in the tower is as impatient as the crowd beneath him. Ever and anon he shakes his hoary head, repeating as he sighs, 'They will never do it! They will never do it!' Suddenly there is a commotion below. Looking out from the tower he beholds the little boy clapping his hands and hears him shouting: 'Ring! grandpa, ring! oh, ring!!!' Seizing the iron tongue of the old bell, he swings it to and fro, proclaiming glad tidings of great joy to all the people—the birth of liberty at last!

"'How they shouted! What rejoicing!
How the old bell shook the air
Till the clang of freedom ruffled
The calm gliding Delaware!
How the bonfires and the torches
Illumined the night's repose,
And from the flames, like Phoenix,
Fair Liberty arose!

"'That old bell now is silent
And hushed its iron tongue,
But the spirit it awakened
Still lives—forever young.
And while we greet the sunlight
On the Fourth of each July,
We'll ne'er forget the bell man,
Who 'twixt the earth and sky,
Rang out Our Independence,
Which, please God, shall never die.'

"Yes, they had done it at last, and by an almost unanimous vote. They had passed the Declaration of Independence, and for its support they now pledged to one another their lives, their fortunes and their sacred honor.

No Man Dismayed.

"'Was there a man dismayed?' Not one. John Hancock, the chairman, wrote his name in a large, round hand, exclaiming as he drew down the pen: 'There, John Bull can read that without spectacles, and may now double his reward of five hundred pounds for my head. That is my defiance!' Then turning to the rest he added: 'Gentlemen, we must be unanimous; we must all hang together.' 'Yes,' remarked Benjamin Franklin, 'or we will all hang separately.' Was there, think you, a place for terror in that assembly? Did they not prove that they were willing to lose their lives, as they had pledged one another, in support of the Declaration? Undoubtedly. But were they willing also to lose their fortunes? One example will prove it. Charles Carroll, a Maryland delegate, was the wealthiest proprietor in all the colonies. He advanced in his turn to affix his signature, and in a bold hand wrote the words, 'Charles Carroll.' 'There go millions,' remarked one of the delegates. 'Not so,' replied another, 'there are so many Charles Carrolls that he cannot be identified.' Having overheard the conversation, the noble Marylander advanced again to the desk and added the words 'of Carrollton,' saying as he did so: 'They cannot mistake me now.'

Cherish Their Maxims.

"Such, fellow citizens, were the transactions of more than a century ago which we, on each recurring anniversary, recall with grateful remembrance, thanking the God who inspired our fathers with such undying love of liberty, and begging Him to grant that we, their unworthy children, and our posterity till the end of time, may follow in their footsteps and cherish their maxims, chief among which is that of all great men of ancient and modern times: 'It is a sweet and glorious thing to die for one's country.' 'To die for liberty is a pleasure, not a pain.'

"What were the immediate results of the Declaration of Independence? England heard with anger of this defiance of her authority, and she resolved, although dismayed, to revenge with all her power. Fleet after fleet sailed swiftly across the Atlantic, and army after army was disembarked on the soil of America. Then came the gloomy days—the sad retreat across New Jersey, the defeats sustained by the continental army, the taking by the British of the most important cities, the growing feeling of despair.

"The flickering gleam of hope became for a time a bright and steady flame when Burgoyne laid down his arms at Saratoga; but it almost expired amid the snows of Valley Forge. That was indeed a dreary time, the darkest hour of the Revolution. But true hope never dies; the darkest hour is always just before the dawn. Returning spring brought to our shores four noble men, whose hearts were filled with a yearning for liberty—La Fayette and De Kalb, Kosciusko and Pulaski. Then came substantial aid from France and Spain. Cheered 'by the hope within them springing,' the allied armies marched exultantly from victory to victory, and by the submission of England at Yorktown achieved the independence of our country once and forever.

"Let us now consider for a moment the fruits borne by the goodly tree of American independence. They are indeed manifold, but I shall consider only three, in which all may be included. The first regards the people of other nations, the others relate to ourselves.

Polar Star of Nations.

"Our glorious republic has become the polar star of nations. For centuries before our country's birth, the people of Europe, groaning beneath excessive taxation, and hopeless of obtaining relief, were well-nigh lost in the 'slough of despond.' Despotism grew apace until kings thought they could use their subjects as they used their cattle. Ever and anon the cry of distress went up, but it fell on unlistening ears. Darker and darker grew the night, and thickly gathered the gloom, and still more thickly. Manliness was slowly dying. But suddenly at the darkest hour a lightning flash is seen in the western sky! A sound of thunder is heard from over the deep! Breathless all listen and wait. The storm clears away, and as the rainbow of peace glistens in the setting sun, they see the star of hope descending until it stands fixed forever over the cradle of human liberty.

"'To the west! (they cry)
To the west! The land of the free,
Where the mighty Missouri rolls
down to the sea!'

"Thus has America become the harbor of refuge for the storm-tossed peoples of all nations—the only spot of all the earth where true liberty has found a local habitation and a name.

Has Changed World.

"More than that. The ideas engendered by the establishment of the American republic have changed the political aspect of the universe—as witness the establishment of the states of South and Central America, the expulsion of monarchy from Brazil and likewise the concessions of substantial liberties and privileges by the sovereigns of Europe to their subjects.

"And what is the value of American popular opinion? It is a voice of thunder to which foreign nations ever listen with terrer, and which they must obey. In our own day and hour we have seen what it has done when liberty has been trampled upon—whether political or religious, liberty of speech or of the press. Lord Russell heard it and quailed—and so did Beaconsfield and Gladstone. Lansdowne heard it in Canada, Salisbury heard it in England, and the lords heard so much of it that they had to submit to be stripped of their veto power in order to save the empire.

"The second fruit of the achievement of American independence is the permanent existence of liberty, both religious and political.

Religious Liberty Guaranteed.

"Religious liberty is guaranteed in the very first amendment to the constitution of the United States, which expressly states that the 'Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof.' Hence in this land of the free, every man who believes in God, has the right to worship Him according to the dictates of his own conscience; and if he be foolish enough to say in his heart, there is no God, he can retain such opinion, provided he do not interfere with the rights of others; for the liberties of one man cease where the rights of another begin. It makes no difference, then, whether a man be Catholic or Jew, Protestant or unbeliever, he is entitled before the law to the same religious rights as those enjoyed by his neighbor.

"Of political liberty it is hardly necessary to speak. Excepting the barriers occasionally erected by know-nothingism, and its malodorous offspring, the A. P. A's. and the so-called guardians of liberty, but broken down again as often, thank God, by American common sense, there is nothing to prevent any native of this republic who is properly qualified from attaining to the highest positions in the government.

Country Is Safe.

"We have our political parties almost evenly divided, and no matter which attains to power, the other's adherents acquiesce, for they know that under the domination of either party the country is safe. We are free from revolutions. The machinery of our government is well greased, and all parts work in harmony. There is no north, no south, no east, no west, but one great nation with a big 'N.' 'E. Pluribus Unum!' One formed from many!—in a word, 'The United States of America!'

"The third fruit of the achievement of our independence is our unparalleled progress in the arts and sciences. In the art of mechanics we lead the world. The fields of the civilized nations are cultivated by our agricultural implements; our labor-saving machines, whether run by electric, steam, gas, water, horse, pedal or hand-power, have proved a blessing to mankind.

"Physical science, too, has received an impetus hitherto unknown, and its results are before us; from the application of steam to transportation as well as to manufactures, down to the invention of the cotton gin, the sewing machine, the knitting machine, the electric light, the electric railway, the application of natural gas to illumination and to manufacturing.

From American Genius.

"Even the three great inventions which are competing for the mastery in the present war are the products of American genius—the airplane, the seventy millimeter gun, with which the French spread their 'curtain of fire,' and the submarine. It was after John Patrick Holland, its inventor, had successfully tested the latter in the waters of the Potomac that this engine of destruction was adopted by the United States and the world. By chaining the lightning we have annihilated time, and by our steel network of railroads distance has dwindled into nothingness. New York and Boston shake hands with San Francisco, and Buffalo whispers her greetings into the ears of New Orleans. Scattered though we be over our hundreds of thousands of miles, we are all members of the same family, dwelling in unison in one beauteous mansion, over which floats that glorious banner, in which are reflected the gorgeous hues and the glittering stars of heaven.

"Flag of the free—hearts' hope and home!
By angel hands to valor given!
Thy stars have lit the welkin dome,
And all thy hues were born in Heaven!

Forever float that standard sheet!
Where breathes the foe but fails before us,
With freedom's soil beneath our feet,
And freedom's banner streaming o'er us?

"Soldiers of the Second Montana, some of your comrades in arms are already on the soil of France. You may soon join them. When the bugle calls to battle, don't forget the part that France had in the achievement of American independence.

Remember Washington's Cry.

"Remember Washington's cry at Valley Forge: 'If we do not have money and soldiers from France, our cause is lost.' The money and the soldiers came, and Cornwallis was forced to surrender to the Americans under Lafayette and to the French under Rochambeau, both under the supreme command of Washington. France, and England, too, have repeated Washington's cry of distress. 'If we do not have money and soldiers from America, our cause is lost.' They have the money and the soldiers and they will get more. When your turn comes to wield the sword in defense of America's violated rights, let the thought of America's debt to France give added strength to your arms, and when victory perches on the banner of the allies, may Pershing stand with Petain to receive the sword of the vanquished."

CATHOLICS TO

(Continued From Page 1.)

against the unfair ratio proposed and requested the restoration of the plan approved by the secretary of war, June 3, 1916.

The Rev Lewis J. O'Hern, C. S. P., who has labored unceasingly that the noblest and bravest youth of our nation may have every spiritual care, said to the writer: "The whole matter was based on a misunderstanding, but I never for a moment doubted but that justice would be done when the matter was brought squarely to the attention of Secretary Baker and General McCain. It will be a source of great consolation to the Catholic parents of the country to know that when their boys are called to the colors in such large numbers as they shortly will be that the war department has done everything in its power to furnish them with as many priests as they can to care for their spiritual welfare."

The number of chaplaincies now offered the Catholic church in the regular and new national army is 176. We now have sixteen in the service which leaves 160 vacancies still to be filled.

There are now on file at the war department sixty applications for these positions, which leaves a balance of 100 still to be applied for. Letters are now being mailed to members of the hierarchy who have not yet furnished their quota asking them for candidates for these positions.

It is interesting in this connection to know that one of the biggest pieces of legislation ever put through, was the repealing of the proviso in the national defense act of 1916, stating that in the appointment of chaplains in the regular army, preference and priority shall be given to veterans. If this repeal had not taken place in June, 1917, the Catholic church would be almost debarred from chaplain appointments, for we practically have very few priests who are technically veterans, and who at the same time are eligible for appointment.

Money Not Tied Up

Money invested in Liberty loan bonds is in no way in the world "tied up." So far as the government is concerned the money paid in for these bonds, including that loaned our allies, is being paid and is to be spent in this country and therefore immediatetly paid back to the people for labor and products of the United States. So far from being "tied up" this money is in effect never withdrawn from circulation.

So far as the investor in the Liberty loan bonds is concerned his money is not "tied up" since there is always a ready market for United States government bonds. Everybody knows this. As shown by the subscription the demand for Liberty loan bonds exceeded the supply 50 per cent. This creates an immediate market for the Liberty loan bonds. Another issue will be offered to the people the announcement of which will be made by Secretary of the Treasury McAdoo in due course. The oversubscription of the first issue is an indication of what may be expected for the second issue, which it is hoped will meet with a larger number of subscribers and a great sum subscribed.

CALENDAR FOR JULY.

1 S. 5th after Pentecost.—Most Precious Blood.—St. Theobald. —E. I Pet. iii, 8-15; G. Matt. v. 20-24.
3 M. Visitation of B. V. M.
3 T. St. Heliodorus.
4 W. St. Bertha.
5 Th. St. Cyrilla.
6 F. First Friday.—St. Goar.
7 S. SS. Cyril and Methodius.—St. Pulcheria.
8 S. 6th after Pentecost. — St. Elizabeth of Portugal. E. Rom. vi, 3-11; G. Mark viii, 1-9.
9 M. St. Veronica.—St. Germanus.
10 T. Seven Holy Brothers and Comp.
11 W. St. Pius I.
12 Th. St. John Gualbert.
13 F. Anacletus.
14 S. St. Bonaventure.
15 S. 7th after Pentecost.—St. Henry.—Bl. Ignatius Azevedo and Comp., S. J.—E. Rom. vi, 19-23; G. Mat. vii, 15-21.
16 M. Our Lady of Mt. Carmel.
17 T. St. Alexius.
18 W. St. Camillus de Lellis.
19 Th. St. Vincent de Paul.
20 F. St. Jerome Emiliani.
21 S. St. Praxedes.—St. Victor.
22 S. 8th after Pentecost.—St. Mary Magdalene.—E. Rom. viii, 12-17; G. Luke xvi, 1-9.
23 M. St. Apollinaris.
24 T. Vigil.—St. Christina.
25 W. St. James, Ap.—St. Christopher.
26 Th. St. Ann.
27 F. St. Patnaleon.
28 SS. Nazarious and Comp.
29 S. 9th after Pentecost. — St. Martha.—E. I Cor. x, 6-13; G. Luke xix, 41-47.
30 M. SS. Abdon and Sennen.
31 T. St. Ignatius Loyola, S. J.

Hamburg has just bidden a touching farewell to the noted chimes in two principal churches, St. Nicholas and St. Peter's, from which the bells have been expropriated under a general order seizing all German church bells to be melted into cannon. Great crowds assembled around the churches and joined in hymns which organists played for the last time on the bells. The chimes are composed of forty-three and fifty bells, respectively, and will provide about thirty tons of gun metal.

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ESTABLISHED 1899.

THE INTERMOUNTAIN CATHOLIC

In vain will you build churches, give missions, found schools—all your works, all your efforts will be destroyed if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic Press. —Pope Pius X.

Published in Salt Lake City, Utah, every Saturday by the Intermountain Catholic Publishing Company, 515-517 McIntyre building.

RT. REV. JOSEPH S. GLASS, C. M., D. D., President.
J. LEO MEEHAN, Manager.

Subscription rate, $2.00 the year in advance.
Advertising rates on application.
Entered at the Salt Lake postoffice as second class matter.

THE INTERMOUNTAIN CATHOLIC is the official organ of the diocese of Salt Lake and is the only Catholic journal in the intermountain country. It is widely circulated through the states of Utah, Nevada, Idaho, Montana, Wyoming and Colorado.

Reliable business firms are urged to consider the value of this paper as a medium for reaching thousands of Catholics throughout the entire Rocky Mountain region. Its Catholic readers are urged to patronize the advertisers who contribute to the support of their church paper.

Correspondence is solicited from the Reverend Clergy, from officers of Catholic societies and others who are interested in the welfare of the paper. All items of news will be gratefully received.

SPIRIT STILL LIVES.

THE feast of Saint Vincent de Paul, which was celebrated on Thursday of this week, suggests a phase of Catholic activity which is rarely appreciated at its proper value. Even Catholics do not seem to realize the wonderful extent of the charities of the Church.

Just now the word on every lip is the Red Cross society. To a superficial observer it might appear that the Catholic church and individual Catholics are indifferent to the humanitarian work of this great organization. It is quite true that the clergy and Catholic laity are not making the concerted efforts in behalf of the Red Cross that are being made by some non-Catholic organizations. It is not true that Catholics are remiss in their material and moral support of this work of mercy. Organized works of mercy and charity are no novelty in the Catholic church. Today as in the past Catholic charitable organizations do a much greater work than does even the Red Cross society.

In passing two things may be mentioned in connection with the Red Cross society that seem to be unknown to the general public. The very insignia of the society is Catholic. The Red Cross as a badge of ministry to the sick was first used by Saint Camillus, to whom Pope Sixtus V granted permission to use a red cross as the distinguishing mark of the society which he founded to care for the sick in hospitals and on the battlefield. Another fact that is seldom noted is that Florence Nightingale, the founder of the present Red Cross movement, modeled her organization after the Catholic nursing Sisterhoods, whose efficiency in caring for the wounded French during the Crimean war was in striking contrast to the methods of those who nursed the wounded of the English army.

In all ages of the Church there have been organizations for the care of the sick and the wounded in war or in times of great distress. The oldest nursing organization in the world is the Alexian Brotherhood, which was founded in the fourteenth century. The Hotel Dieu of Paris is the model for thousands of hospitals, where Sisters of hundreds of religious orders pass from ward to ward and bed to bed in quiet ministration. The nuns go out like mendicants of old begging for their charities. We daily see them on the streets like ghosts of Mediaeval saints.

The unity of the Red Cross is for system and efficiency. Catholic organized charity is patterned after the unity of the church. It is united in Christ and in His name feeds the hungry and binds up wounds. It is not suffering humanity but the Suffering Christ that Catholic charity relieves. As the love is greater so must the deeds of love be greater.

An organized Catholic charity that in its world-wide extension, its scope and the numbers of its members will exceed the average of the Red Cross society is that great lay organization, the Society of Saint Vincent de Paul. The work of this society is not spasmodic, nor is it confined to sudden or extraordinary phases of human suffering. It is a continuous, persistent work, done quietly though none the less effectively. Like most Catholic charity the work of the Saint Vincent de Paul society is purely gratuitous but both highly scientific and systematic. Long years of experience with an organization as widespread as the Catholic church has given the society a tact and knowledge akin to that of the church itself. Its work is not merely almsgiving and the relief of the immediate necessities of the poor. It attacks the roots of poverty, both social and individual, and relieves the evils that are the cause or effect of poverty.

Wars alternate with peace and the sufferings of war if not forgotten when peace comes are remembered with pride and those who suffered are honored among men. The poor are always with us and the relief of the poor is a never ending work. In the sight of the world there is nothing picturesque or heroic in the work of the Saint Vincent de Paul society. There are no honors or decorations for its members. Inspired by supernatural motives, they expect supernatural rewards and are little concerned with the appreciation of the world.

ANARCHY NOT AMERICAN.

THE sentencing of the two notorious anarchists, Alexander Berkman and Emma Goldman, should have a wholesome effect on those who have exaggerated notions of the rights of individuals to thwart the settled war policy of the nation. Those in doubt should give the government the benefit of the doubt. It is more prudent as well as more patriotic than a course of defiance.

These two prisoners did not recognize the boundless opportunity the United States offers for political reforms through legitimate agitation and legislation. They protested against all government and all law and fostered disobedience and violent rebellion. They refused to see that when they convinced a majority of the people that their political views were right they could change the whole face of government.

These revolutionists might have pursued their shameless career without interruption in time of peace. They presumed too much on their ability to trifle with treason in time of war without crossing the danger line. Their punishment under law is the logical result of their unbridled propaganda of lawlessness and should have a salutary effect on their misguided followers.

OUR FINANCIAL STRENGTH.

TWO billion dollars is a tremendous sum of money. Yet the American people have loaned their government that much and have barely touched their resources. The money was raised so easily it only seemed to show the tremendous financial strength of the country.

It is not one-tenth of our bank deposits. It is less than one-eighth of our bank loans for one year. It was less than one-half of our national savings for 1916 and only 5 per cent of our national income for that year, according to estimates.

Not only is this first Liberty Loan Bond issue of two billion dollars much larger than the initial loans of any of the other nations engaged in the war, but it was raised in much less time with much less effort, and was subscribed to by a vastly greater number of individuals; this, too, when danger was far from us and the nation in a calm frame of mind.

The coming second issue of Liberty Bonds, with the great mass of the people of the country much better educated as to government bond issues and government finances in general, it is reasonable to suppose, will be disposed of with even greater success than the initial issue.

The over subscription to the initial issue of over a billion dollars augurs well for the success of the next loan. There are several million more investors in Government bonds in America than there were a month ago. Then there were some three hundred thousand holders of United States bonds; now there are over four million. And the thrill of the thought of our soldiers in France will rally the people to the nation's call.

CLOAK FOR BIGOTRY.

A MOST deplorable effect of the war among practically all the nations engaged is the sinister purposes which it has been made to serve under the guise of patriotism. In France and Italy there were repeated attempts made by the anti-clericals to throw suspicion on the clergy of those respective countries and to draw down upon them public wrath and contempt. Yes, even in Germany and Austria priests were arrested under the suspicion of being spies.

The most recent of these machinations to discredit the Catholic clergy is revealed in a pamphlet entitled "The German Jesuit Fathers of Bombay, by an Englishman who knows them." This Englishman is no other than the well known Rev. Ernest Hull, S. J., editor of the Bombay Examiner.

Quite naturally, he tells us, the fear of German spies and German sympathizers assumed formidable proportions in all countries under English domination. So too in India the prize colony of the English empire. But that this fear and suspicion should be directed against men who had labored so long and so unselfishly for the genuine interests of India would come as a surprise did not the crudity of the methods employed in awakening this fear and suspicion give reason for suspecting its purity and disinterestedness of motive.

Subjecting the long years of service rendered to the cause of education and the splendid missionary record of the German Jesuits in the Archdiocese of Bombay to a most rigorous and careful analysis, Fr. Hull points out with strong logic and vigor the great merits of these men who expatriated themselves to serve the highest cause of humanity. In a searching review of various public utterances made by various Jesuit teachers and missionaries and wrongly construed, the author shows that never, nor on any occasion, were the fathers, either as a community or as individuals, guilty of disloyalty to the land of their adoption.

In the second part of the able pamphlet the author analyzes certain specific charges made against the fathers. Among others he tells us, "Then there was the famous case of a letter to Sir Robert Yerbough from a friend holding a responsible position in Bombay" containing the following words: "We allow Germans to teach in our colleges. They say 'we are servants of God.' To my knowledge Indian children come from the schools glorying in each British cruiser sunk, and saying German culture and civilization must conquer."

The charge, so serious in itself, seemed to call for some sort of investigation and defense. The fathers referred the matter to the government and were advised to drop the matter, evidence sufficient that it was deemed unfounded and foolish. Various other equally groundless and malicious charges are enumerated and analyzed.

After summing up the charges and their valuation when submitted to careful criticism we are told that "To crown all, quite recently a new turn has been given the movement by what looks like an enlistment of the odium theologicum or sectarian jealousy. An English missionary writing to the Madras Mail undertakes to say that the total internment and ultimate expulsion of all German misisonaries will have the whole hearted support of the great body of other missionaries in India." . . . "The engineering of a combined endeavor among Protestant missionary bodies to get rid of a section of the Catholic clergy whom they cannot but regard as important rivals in the field, would be calculated to add intensity to the popular agitation, and to introduce a new feature of jeopardy into the case as far as German, especially German Catholic missionaries are concerned."

This attempt to make patriotism serve the basest of purposes cannot but be instructive for us, for, volatile and easily engineered and swayed as is public opinion among us, we never know when it will serve the purpose of our foes to seek the undoing of Catholic work by an appeal to the prejudice of the masses, cloaked under the innocent guise of national virtue.

C. B. of C. V.

WATSON'S DECLINE.

TOM WATSON of wide-known repute has fallen upon evil days. Posing as a unique champion of Simon-pure Americanism by seeking to cast doubt and suspicion on the loyalty of Catholics, he has turned to a new zone of limelight. His efforts seem to meet with scant appreciation if we are to take the verdict of the Dalton (Ga.) Citizen as a criterion.

After pointing out Watson's anti-draft agitation and roundly condemning the same, the newspaper in question in an editorial of June 28 makes some very pertinent remarks from which we quote but a few.

"Recently he has been going down fast, like the drunkard who refuses to see the breakers ahead, and continues his excessive indulgence in the liquid that brings both disgrace and destruction. He has worn his Catholic "issue" threadbare, and as the Macon Telegraph pointedly observes, the Frank "issue died with the election of Hugh Dorsey as governor. Therefore, Watson is just about out of soap, and it is in the extremity of impending disaster to his unworthy bark and its small crew of misguided, often ignorant, followers, that he goes forth to seek to enlist new foliowers by opposing the government when it is at war with the greatest military power in the world——"

Again we are told "Georgia has suffered much on account of Watson——" And what we have long contended is substantiated by the editorial which says in conclusion: "What has he ever done for his deluded followers except to exploit them and bring them misery and woe by leading them to believe that all men are dishonest and vicious, and that hate and distrust and suspicion are three cardinal virtues?"

Such is a close range verdict of the archpriest of bigotry who seems to have lost all power of discretion from long practice in his vicious abuse of the reputation of his fellow citizens.

C. B. of C. V.

Wilson's War Message

The war message of President Wilson delivered before the two houses of Congress on April 2, 1917, with annotations giving the leading facts on which the rupture with Germany was developed, the issues in international law, and contrasting the spirit of Prussianism and Americanism, has been published by the committee on public information in Washington.

It is a document of great value and of great interest to Americans and especially to purchasers of Liberty loan bonds who are financing the government in maintaining those things which this message shows to be right and just and in fighting to the end against those things which it denounces.

The message is accompanied by a foreword which gives the reasons for the publication and expresses the hope that it may make clearer the spirit and the facts back of the decision made by the government and people of America.

The annotations to the message are valuable in giving fuller details of matters and things which were only briefly referred to in the document itself. Facts and figures are set out in detail and constitute illuminating commentary on this one of the greatest public documents in the history of the world.

Americanism and Prussianism are contrasted by comparing the following expressions of national ideals:

"The foundations of our national policy will be laid in the pure and immutable principles of private morality. There exists in the course of nature an indissoluble union between virtue and happiness, between duty and advantage, between honest policy and public felicity, and the propitious smiles of heaven can never be expected on a union or government that disregards the eternal rules of order and right, which heaven itself has ordained."—George Washington's First Inaugural Address.

"We are now in a state of necessity and necessity knows no law. Our troops have occupied neutral Luxemburg and perhaps already have entered Belgium territory. Gentlemen, this is a breach of international law. The wrong—I speak openly—the wrong we hereby commit we will try to make good as soon as our military aims have been attained.

"He who is menaced as we are, and is fighting for his highest possession, can only consider how he is to hack his way through."—Chancellor Bethmann-Hollweg addressing the Reichstag, August 4, 1914.

Among Catholic Poets

Helen Parry Eden

The author of Bread and Circuses is a Catholic poet of England who has written many homely lyrics about her children such as "The Distraction," which appeared about a year ago in the New Witness.

Betsey, 'tis very like that I shall be—
When death shall wreak my life's economy—
Repaid with pains for contemplating thee

Unwisely out of season. With the rest
We knelt at Mass, not yet disperst and blest,
Waiting the imminent "Ite missa est."

And I, who turned a little from the pure
Pursuit of mine intention to make sure
My child knelt undistracted and demure,

Did fall into that sin. And ere the close
Of the grave Canon's "Benedicat vos. . . ."
Had scanned her haid and said "How thick it grows

Over the little golden neck of her!"
So doth the mother sway the worshiper
And snatch the holiest intervals to err.

Nor piety constrained me, nor the place:
But I commended, 'gainst the light's full grace,
The litte furry outline of her face.

Coal and Candlelight

Who, newly slumbering on my lap
Stirs in resentful quietude.
Her little shawl-swathed fists enfold
One cherished forefinger of mine;
Her callow hair with Tuscan gold
Is penciled on the candleshine;
Her cheeks' sweet heraldry, exprest
Each evening since her happy birth,
Is argent to her mother's breast
And gules to the emblazoning hearth.
Only the lashes of her eyes
Some ancient discontent impairs—
Which, for their abdicated skies,
Are pointed with forgotten tears.
And so, as simply as a bird,
She nestles—There is no child else
To rouse her with a reckless word
Or clink her cattle's fallen bells:
All, long dismissed with wonted prayers,
Such apostolic vigils keep. . . .
Mary, who through the centuries holds
Her crown'd Son in her hand, amid
Her mantle's black Byzantine folds,
More tenderly displayed than hid,
O'er this tramontane hearth presides
Oracular of heaven and Rome—
Where Peter is, the Church abides,
Where Mary and her Son, the home.
All day she blesses my employ
Where surge and eddy round my knee,
Swayed by a comfit or a toy,
The battles of eternity.

The strongest thing we have seen from her pen is "The Great Rebuke," which carries with it more the force of a command than a plea for peace.

"Put up thy sword." So Peter found
Rebuke upon his weapon's aid.
The High Priest's servant of his wound
Was healed, and the disciple's blade
Rebidden to its scabbard. See,
O World, the lovely evidence—
True lesson of Gethsemane—
That Heaven on Earth disdains defense.
For still the hostile ages pass,
And force may strive for right, but know,
You cannot cut at Caiaphas
But the hired servant bears the blow;
And still the apostle, he who dies
In thought to stem Christ's Passion, falls
Short of his fervor and denies
His Master in the High Priest's halls. . . .
Forth leaps the sword upon the same
Innocent protexts—little homes,
Childhood and womanhood wronged; the Name
Of the rebuking Christ: hence comes
A votive fury that begins
All conflicts, and the justest pride
Is first the stalking-horse of sins
And then deserted and denied.
Despots, diplomatists, dark trades
Set men unceasingly at strife,
Usurp the war-cries of crusades,
Divert each God-devoted life;
Never, O never yet, will war,
Howe'er so poisonous root and stem,
Lack the assurance of a star
Outdazzling His of Bethlehem
Till truth and innocence reprove
Their ghastly champions with his word—
Who chid the violence even of love—
"Put up thy sword." "Put up thy sword."

SUMMER SCHEDULE OF MASSES

For Motorists and Those on Vacations.

SALT LAKE CITY.

Complete schedule on page 8, column 7.

OGDEN.

St. Joseph's church, Very Rev. P. M. Cushnahan, V. G., pastor; Rev. John D. Lagan, assistant. Masses on Sunday at 6.30, 8 and 10.30 o'clock, except during July and August, when the last Mass is at 10 o'clock.

PARK CITY.

St. Mary's church, Rev. Thomas Galligan, pastor. Sunday Masses at 8 and 9.30 o'clock.

GARFIELD.

Good Shepherd parish, Rev. F. A. Murphy, pastor. Sunday Mass at 9.15 a. m., in nonsectarian church.

PLEASANT GREEN.

Good Shepherd parish, Rev. F. A. Murphy, pastor. Sunday Mass at 8 o'clock.

MURRAY AND MIDVALE.

Schedule of Masses will be found on page 8, column 7.

PROVO.

St. Peter's church, Rev. M. F. Killeen, pastor. Mass every Sunday at 10 o'clock.

EUREKA.

St. Patrick's church, Rev. John Ryan, pastor. Masses every Sunday at 8 and 10 o'clock.

TOOELE.

Rev. George De Stoop, pastor. Sunday Masses at 6.45 and 10 o'clock.

ELY, NEV.

Sacred Heart church, Rev. M. J. O'Reardon, pastor. Mass every Sunday at 11 o'clock, with an additional Mass at 8:30 o'clock on the first Sunday of the month. Mass at McGill at 8.45 o'clock on the second and fourth Sundays of the month. Mass at Ruth on the third Sunday at 7.15 o'clock.

Leo the Great, Conquering Pope

An article entitled "A Conquering Pope: St. Leo the Great," by the Rev. Thomas McMillan, C. S. P., appeared in the April number of The Missionary. It is especially timely, as the present Pope may be called upon at any moment to take a prominent part in bringing about a settlement of peace among the nations. Father McMillan writes as follows:

In these days when all the world is in the throes of war and the future is fraught with every sort of possibility, thinking men must look to the Chair of St. Peter for the security of civilization. While madness seems to possess the earth our hope is in the wise Pontiff who sits in the watch tower of the Vatican, awaiting the proper moment to speak for God and humanity. It were folly for him to speak before the hour for action shall have struck. All who know him are confident that he will speak when his counsel will be heeded and his words will mean achievement. Out of the havoc of these days will come forth many changes; some great leaders will be undone and other great leaders of men will emerge greater than ever. Among them will be our great Pope Benedict XV.

High Expectations.

These times suggest the momentous days of Leo I. There seems to us, therefore, an especial fitness in looking back at Leo the Great. From the achievements of a giant of the past we may build high expectations as to the deeds that will fill the coming years of our present wise and holy Pontiff.

The world and the Church were younger by thirteen centuries when St. Leo I., afterward surnamed the Great, was chosen to fill the high office of Christ's Vicar on Earth. That the choice of the Christians should have fallen on such a man, at such a time, to guide the helm of the struggling Church, is a striking evidence of Christ's watchful care of her, and a fulfillment of His promise that the gates of hell should never prevail against her.

In order to form a correct conception of the critical emergencies which Leo I. was called to meet in his new character of Roman Pontiff, and adequately to estimate the splendors of his political genius and his heroic devotion to the Church, it will be necessary to take a brief survey of the world as it unrolled itself before the eyes of the new Pope when he first took his seat in the Chair of Peter.

The Roman Empire was on the verge of dissolution. By the aid of the assassin's dagger, armed and incapable men succeeded one another on the imperial throne. The people groaned under the tyranny, the insolence and insatiable greed of the demoralized upper classes. Added to this, the successful eruption of the northern barbarians under Alaris and the fearful devastation committed by them, wherever they appeared, had filled the entire south with the utmost consternation. The world was, as it were, only waiting for the crash of falling empires, to reconstruct new races and kingdoms out of the mighty ruins of the old.

Church Triumphs.

The Church having passed through the critical trials of bloody persecutions, had, to the discomfiture of her enemies, only drawn fresh vitality from the life-stream of her martyrs. Her triumphs over paganism had been nothing short of a stupendous miracle. But now other equally threatening dangers surrounded her. Heresies were springing up on every side, creating divisions and dissensions, which the imperfect organization of the hierarchies and the impossibility of speedy communication rendered it exceedingly difficult to settle, before much mischief had been worked among the faithful.

Such was the general aspect of things in the year 439 A. D., when death closed the Pontificate of Sixtus III.

When this event took place, Leo, then an archdeacon, was absent in Gaul, whither he had been sent by the Emperor Valentinian III, on a mission to the renowned General Aetius.

A deputation was sent to him to inform him of his unanimous election to the Pontificate. The holy man at once returned to Rome, where he was received with the greatest joy and reverence. He lost no time in entering upon his arduous duties, the most important of which was the suppression of heresies that were ravaging the churches in various parts of the world. He was successful in combatting the Arians in Africa and Sicily; the Manicheans, who were threatening to infect Rome, the Priscillianists in Spain, and the Nestorians in the east. In the work of preserving the integrity of the faith, St. Leo found powerful auxiliaries in St. Hilary of Arles, who made Gaul the field of his unwearied labors, and St. Germanus and Severus whose preaching and miracles succeeded in uprooting the heresy of Pelagianism in Great Britain.

While thus engaged in protecting the interests of the Church in the east, St. Leo had need of all his courage and energy to save the west from falling into the hands of the barbarous Huns, who, under their formidable leader Attila had overrun the eastern empire and were now extending their ravages to the very gates of Rome.

Encounter of Giants.

There are few pages in history so suggestive of sublime reflections as the one which describes the encounter between St. Leo and Attila; Leo, the champion of religion and civilization, the counsellor of kings, the arbiter of nations, the father of Christendom, the Vicar of Christ; Attila, a fierce leader of barbarian hordes, a pitiless destroyer of men, the scourge of God. Face to face they stood, the warrior Hun, in full armor of battle; the Roman prelate, in robes of peace. Attila was at the gates of Rome. The last hour of the empire was at hand. The panic-stricken people were seeking refuge in the marshes of Venice. Resistance was worse than useless, as the stoutest-hearted knew. Hope was dead in every breast. Leo, with sublimest courage, goes forth, in the name of God, and fearlessly confronting the formidable barbarian, boldly offers him propositions of peace.

The sequel is common matter of history, but who, looking through other medium than the light of faith, shall attempt to furnish an explanation thereof? A mighty duel was fought without shedding of blood. Was it the glancing of their eyes, or the magic power of words, or the still more mysterious clashing of soul on soul, which comes when two great natures meet, striving for mastery, and the greater, shows forth its power over the less without making any sign? We only know that the lion in Attila crouched as before his keeper in the calm majesty of Leo's presence. Italy was saved. Attila withdrew his troops across the Danube and there, shortly afterward, met his death.

Returning from his successful embassy, Leo, in triumph re-entered Rome, and was saluted by the enthusiastic people with the title of the Great.

Along with all these important public cares and anxieties, St. Leo found time to attend to some of the interior regulations of the Church. He set about directing the time of the Paschal celebration. By his orders, Victorius of Aquitaine undertook to draw up a Paschal Canon more exact, extensive and scientific than any yet adopted. The Cycle of Victorius, published in 457, become the standard of the Latin Church, and served as a basis for all future undertakings of a like nature. He instituted many reforms and perfected discipline in many respects.

Brave in Crisis.

The condition of Rome, already precarious enough, was at this time rendered still more so by the ingratitude of the Emperor Valentinian III, who, with his own hand slew the brave General Aetius on a charge of pretended conspiracy. No one now was left, worthy to command the army. Valentinian himself perished miserably a few days later at the hands of assassins hired by the Senator Maximus, who immediately assumed the purple and forced the wretched Empress Eudoxia to receive his hand. The unfortunate woman, thinking to avenge her husband's death by sacrificing the interests of her country, invited Genseric, king of the Vandals, to take possession of Rome.

The barbarian readily acceded to her request and immediately set out on the journey. The whole of Italy was convulsed with terror at the tidings of his approach. Maximus prepared to fly from Rome, but before he could accomplish his design was murdered by his attendants and his body thrown into the Tiber.

St. Leo the great was again the only man whose courage did not forsake him in this dreadful emergency. He confronted Genseric as he had formerly confronted Attila, and though this time the barbarians could not be induced to relinquish their determination of taking the city, he obtained of them a promise to save the lives and honor of the Romans and to protect the public monuments.

First Red Cross Was Catholic Society

The Red Cross is at least 320 years old, for it was that long ago that a soldier first wore the emblem to mark him as one who ministered to the sick and wounded. The history of the sign is communicated in a letter to the New York Evening Post by Mr. Stephen H. Horgan, who names the first bearer of it:

"This was Camillus de Lillis, to whom Pope Sixtus V granted permission to use a red cross as the distinguishing mark of the society he was forming and which Pope Gregory XIV confirmed by founding the order in 1541. "The real origin of the badge of the Red Cross came from a dream which Camilla Compelia de Lillis, mother of Camillus, had just before he was born. In this dream she saw a child with a red cross on his breast followed by other children with similar emblems.

"Camillus de Lillis by his work as a nurse and the reforms he brought about in caring for the sick, both in hospitals and on the battle field, was eventually canonized a saint, and Pope Leo XIII, on June 22, 1868, announced that St. Camillus de Lillis would be the patron saint of nurses, whether they wore a red cross badge or not.

"When the late Mayor Gaynor was shot and taken to St. Francis's hospital in Hoboken, in what was thought to be a dying condition, 'Big Bill' Edwards ordered that only the best nurses in the United States should attend the distinguished patient. The mayor overheard the order and, in the weak voice left to him, whispered: 'I want these sisters to take care of me.' And so, day and night, a little sister of St. Francis, with a red cross of St. Camillus on her breast, nursed the mayor back to health."

While the Bundesrath of the German empire has repealed the laws against the Jesuits, some of the individual German states are raising objection to the abrogation and have, it is said, refused to do so.

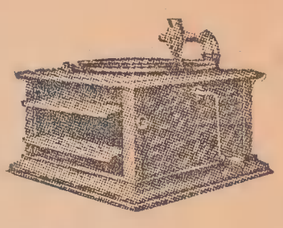
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HELP WANTED BUREAU IS OPENED

Applicants for Employment List Their Names With Intermountain Catholic.

POSITIONS ARE OPEN

Several Calls for Help Already on File; Positions Desirable Ones.

NO CHARGES MADE

Last week The Intermountain Catholic announced that it would immediately open a free employment agency, which would be maintained to bring employers in touch with Catholic help. The immediate response to this announcement has been most gratifying. Already this office has on hand a number of applications for employment from competent Catholics who are seeking various kinds of positions. It also has several applications for "help wanted" from those who are seeking good, reliable people.

When The Intermountain Catholic undertook the task of bringing employers and employees together through its columns, the object in view was solely to make this newspaper of great and more efficient service to its readers. Those directly concerned with the policies of the paper have some very definite ideas as to what a Catholic paper should do. They believe it should render as great service to Catholics and to the communities in which it circulates as is consistently possible. The paper aims to furnish the latest and most authentic Catholic news, and it aims to give the opinions and writings of the foremost Catholic thinkers of America and of the world. It aims to be a bureau of information, where Catholics can get information on any subject which is of interest to them.

Success First Week.

Announcement of the opening of our Free Employment Bureau was in line with this policy and the plan received the enthusiastic indorsement of the Rt. Rev. Joseph S. Glass, C. M., D. D., who is president of The Intermountain Catholic Publishing company. It has already received numerous indorsements from our readers, who believe they see in it an opportunity for splendid practical service. In one short week it has been the means of opening negotiations between several who are seeking employment.

Every effort will be made to continue and to improve the service of this bureau. However, the bureau must have the co-operation of all our readers. Because one reader, personally, does not need help is no reason why he should not assist us in locating those who are seeking employment. This reader may know of another that does need help of one kind or another. Notify the bureau, then, so that those seeking places can be put in touch with employers.

Not Local Affair.

It should be distinctly understood that the bureau is not designed solely for Salt Lake City or the state of Utah. The Intermountain Catholic is rapidly developing a strong sphere of influence throughout the states of Utah, Idaho, Nevada, Wyoming, Montana and Colorado. It aims to serve the Catholics of this entire region. It is the big Catholic organ of the intermountain west, and proposes to continue as such. The Free Employment Bureau will welcome applications for positions and applications for help wanted from any part of this territory.

Already there are on hand two applications for positions as grade school teachers from young women who are willing to go to any community in this territory, where good positions can be secured. They have the best of references. It is to be hoped that subscribers living in smaller communities, especially, will endeavor to place these school teachers, since strong-minded, well educated Christian young women are certainly needed in the schools as instructors. These young women are the kind you would want to have teaching your children; they would be distinct additions to your community, to your parish. There should be places for them and The The Intermountain Catholic is hopeful that some of its readers will take upon themselves the task of seeing what can be done to place them.

Help Wanted Here.

In Salt Lake City the bureau has a report from the owner of a store who is seeking two intelligent young ladies for clerks. They are wanted to work in a book and stationary store, where the work is agreeable and interesting. Previous experience is unnecessary, since the employer prefers to "break in" his own help.

There is a store in Salt Lake, also, which is seeking a young man to take a position as bookkeeper. Here, too, previous experience is not an absolute essential. The employer is willing to train the proper young man, who gives promise of "making good" on the job.

Another applicant, a machinist, is seeking employment at his trade. He has excellent references and is a newcomer who desires to locate in this section, Salt Lake preferred.

There are also on file in the bureau several requests for domestic help, maids, attendants for children and the like. The requests come from some of the most prominent and best Catholic families in Salt Lake City. They are places which should be eagerly sought for by competent Catholic young women, who can secure positions where attendance to their religious duties will not only be permitted but encouraged.

Societies Can Help.

Secretaries of societies are invited to co-operate with the bureau in listing positions wanted and positions open. The entire success of this venture depends upon the co-operation secured from the thousands of Catholics who read The Intermountain Catholic. A splendid start has been made and it is to be hoped there will be no failure in the matter of responses.

Catholic help has a high reputation among employers. In most instances it is found to be thoroughly reliable and honest and that—even more than exceptional qualifications in other respects—is what employers are seeking. The opportunity exists and the Free Employment Bureau proposes, if it gets co-operation, to make use of the opportunity.

NOTED Belgian visitors arriving in Salt Lake (top view). In the foreground, left to right, are Governor Bamberger, Baron Ludwig Moncheur, head of the commission; Lieut. Gen. Mathieu Leclercq, military representative, and Maj. S. Osterreich. Lower view shows, left to right, Baron Moncheur, Col. Alfred Hasbrouck, Lieutenant General Leclercq and the governor reviewing troops at Fort Douglas.





BELGIANS

(Continued From Page 1.)

dered the Belgian national anthem, "La Brabraconne," amid re-echoing cheers of those gathered to greet the visitors. Members of the mission stood rigidly at attention as the air was played.

Bishop Glass offered the blessing at the beginning of the luncheon, and addresses of welcome were delivered by Governor Bamberger and Mayor Ferry, who added their assurances to those of other public officials throughout the land that America would never rest until justice had been done to Belgium by her oppressor.

Makes Response.

When Baron Moncheur, in response, told in his slow, foreign pronunciation of English of the distress of his country, there was pathos in every word. There was something about the way in which he spoke the word "hungry" that gripped the hearts of those who heard him. When he told of famine, saying that the first to suffer were the children, he trembled with tense emotion.

"It was dreadful," said the baron, and the way he said "dreadful" caused strong men to shift uneasily.

Baron Moncheur told how the Germans took away in cattle cars the men of Belgium, and when the Belgians refused under torture to do the bidding of the kaiser they were sent back dying to their homes.

"German efficiency has no use for human wrecks," said Baron Moncheur, and when he said "German efficiency" it was as though he had pronounced a curse. And when he told of the gratitude of Belgium to America, and said, "We call upon you for help," it was a cry from the heart of Belgium.

Frantic Cheering.

"But our suffering is almost at an end," he said, "for, in response to the voice of your eminent statesman, President Wilson, the entire American nation has sprung to arms to defend the cause of justice and the liberty of the peoples. The starry banner has already crossed the sea; it is on the battlefields of Europe, where it will be crowned with the laurels of victory."

And in these ringing words he closed his eloquent appeal and brought every man in the big dining room to his feet with a cheer and the frantic waving of the miniature Belgian flags which adorned the tables.

"America answered our cry of distress, first with loving sympathy and now with hastening legions of her sons. We firmly trust that soon we shall acclaim the glorious trumph of a common cause. The fight must be well won. We shall not cease until the foe is crushed, and in such a manner that he may never rise again to wreck the peace and quiet of the world."

From the luncheon the visitors were taken to the Tabernacle, where a special organ recital was given by Prof. J. J. McClellan. Members of the mission next were taken to Fort Douglas for an inspection of the troops and a reception at the home of Col. Alfred Hasbrouck, commandant of the post.

After reviewing the troops at Fort Douglas, General Leclercq declared that four months' intensive training would make the American soldier the equal of any now in the trenches. He was deeply impressed with the progress of the recruits during the month's training they had had, and expressed the opinion that two months' drilling should prepare them to be sent to France and another two months' training in trench warfare should make finished soldiers of them, the equal of any.

General Leclercq was averse to making an estimate of how many American soldiers it would be necessary to send to France to insure prompt victory. Other things, he said, were necessary, such as powerful guns and supplies.

In honor of the distinguished Belgium visitors, the flag of Belgium foated yesterday from the flagstaff in front of the capitol, which, since the declaration of war against Germany, has carried the Stars and Stripes. The United States fag was lowered by J. S. Cook, custodian of the building, to make way temporarily for the black, yellow and red of Belgium.

Cheer for Belgium.

A cheer burst spontaneously from the throats of a score of Belgian-Americans on the parade field at Fort Douglas yesterday afternoon when the distinguished members of the Belgian war commission of the United States visited the local post and reviewed Uncle Sam's troops garrisoned there.

And this spontaneous and sincere tribute to Belgium and her fighting heroes was typical of the spirit in which the distinguished visitors were received by every one of nearly 7000 people who thronged to the fort to pay their respects to the hero of Liege, Lieut. Gen. M. Leclercq; Barond Ludovic Moncheur, chief of the official mission, and their associates.

Appearance of the visitors in the fort, accompanied by Governor Simon Bamberger, Mayor W. Mont Ferry and Col. Alfred Hasbrouck of the Twentieth infantry, was the signal for prolonged applause, which continued with increasing enthusiasm as the visitors filed upon the parade field and stood at salute while Uncle Sam's officers and soldiers passed in review before them.

MEXICO

By Eber Cole Byam

ELEVENTH INSTALLMENT.

OF the burdens thrown upon the lesser clergy in Colonial Mexico, the story of Father Pedro Felipe will serve as an illustration.

In 1569 a detailed report of the Archdiocese of Mexico was called for by the Archbishop. Father Pedro Felipe, a secular clergyman, was at that time stationed at Tezayucan, an Indian town seventeen and a half miles north of Mexico City. This town formed, with three others like it, four districts, each possessing a church, with a total of twenty-two tributary villages, all within a radius of some ten or twelve miles from the priest's residence. The sum total of those receiving the sacraments is given as 9888, counting males over 14 and females over 12. Father Felipe said two masses each Sunday, thus giving the faithful of each of the four districts the benefits of the sacraments every other Sunday. For assistants he had some eight or ten Indian sextons who had added to their other duties that of teaching Christian doctrine to the people, and to the children the three R's and music, for attached to each church was a school. Of this community there were 4471 men paying a tribute each year of one peso and one and one-quarter bushels of corn. We thus see that Father Felipe had the care of a population of upwards of 16,000 people, or more than 3000 families, and for his labors in that part of the Lord's Vineyard he received 210 pesos a year, and collected nothing whatever from the natives for his services.

Furnish Lawyers.

A part of the tribute referred to went to the support of hospitals, which were maintained in many towns for the Indians, and a part went to pay the costs of the lawsuits in which the Indian still dearly loves to engage. The Spanish authorities were so solicitous for the rights of the Indian that they furnished him with lawyers, who were paid out of the fund and no costs were assessed against the Indian in court. This well-meant kindness was of doubtful benefit to the Indian. Large sums were also devoted to supplying the Indians with domestic animals and agricultural implements.

The number of families under the care of Father Felipe clearly proves that Mexico had anything but an excess of prieses. In fact, there ever has been a lack of clergy to properly minister to the spiritual needs of the people, let alone looking after their educational requirements and other wants. One of the most frequent charges hurled at the Church by the Mexican revolutionaries and their uniformed American sympathizers is that the country was "priest-ridden." The parish of Father Felipe is sufficient proof to the contrary.

Figures and Comparisons.

Over two hundred years later than Father Felipe, when the population of Mexico had increased to over 6,000,000, and the Church had probably reached the height of its power, influence and wealth, we find present a total of secular and regular clergy of 7341, which is a ratio of one clergyman to 833 of the population. After the revolution this number suffered continued shrinkage, being given as 4970 in 1831 and 4350 in 1851; yet the population was increasing. In 1910 the number of clergymen in Mexico was under 5000, or a ratio of one to 3000 of the population. In the United States the clergymen of all denominations bear a ratio to the population of one to 555.

Not all the clergy enjoyed the laborious tranquillity of Father Felipe in his Indian village. In 1584 the Indians of the hill districts of Huainamota arose in unprovoked revolt and killed and devoured three missionaries. Then there was the great uprising of 1680 of the New Mexican tribes, whose only excuse was that they had come to the conviction that the white man's God was a weakling. A number of missionaries became martyrs in consequence.

Rivalry Between Clergy.

The Archbishop, in 1556, urged the king to permit the collection of tithes from the Indians and gave as reason therefor the better care of the Indian that would be thereby permitted. This was a subject of perennial argument, with the secular clergy arrayed on one side and the regulars on the other. The regular clergy, especially the Franciscans, had early assumed the responsibility of evangelizing and educating the Indians, and their desire to monopolize this field led them to oppose the entrance into it of the secular clergy. Both bodies were only too eager to advance the material and spiritual welfare of the Indians, but the regulars, having begun the work of civilizing them, did not wish to be disturbed in it, and the secular clergy were impatient for results which needed both time and numbers to effect. The regular clergy were obviously too few for the work demanded. Some of them were in charge of districts covering hundreds of square miles, containing numerous villages with populations totaling many thousands. The regulars had worked out a system of evangelizing and educating the Indians, and they claimed there was lacking only a sufficient number of their orders to make it completely successful.

The regulars were ever opposing the collection of tithes or tributes from the Indians, and, as they were content with a bare existence, the Indians enjoyed their services for an infinitesimal sum per capita. They were successful in having the Indians exempted from the tithes, as appears in the law laid down by the Third Council in 1585.

The secular clergy were anxious to increase their own numbers and to assume the care of the Indians whom the regulars were unable to reach.

From what is known today there is no doubt that both the secular and the regular clergy would have accomplished the results if there had been enough of them, but it was obviously grossly unjust to expect one clergyman, secular or regular, to attend to the spiritual needs and at the same time alter the material environment of a community of over sixteen thousand inhabitants.

In all this we see no evidence that the Church or the Spanish government tried in any way to restrict learning. On the contrary, both Church and state were ever active and zealous in that regard and were only limited in their efforts by the money available and enough men to do the work.

Yet, given the resources, it is wonderful what one man can do. Coming down to modern times we find one Father Plancarte, sent to Jacona, a town of some 6000 inhabitants, about three miles from Zamora. Possessing considerable wealth inherited from his parents and relatives, Father Plancarte was able to indulge his philanthropic whims. He found the place a squalid nest of ignorant people, noted for thieving. He built a tramway from Jacona to Zamora—the first enterprise of its kind in Mexico. He paved and lighted the streets. He established industries, giving employment to the people at good wages; and he established schools and educated the people to the extent that when he left the place there were no illiterates in it. He effected a complete regeneration of the community.

A Byzantine Gem

St. Louis' New Catholic Cathedral is embellished by an altar that adds another beauty to the general richness of the interior. The designer, Mr. George Barnett, defined his conception as "an emperor's tribute to God." The Art World (New York), in comment, especially on the baldachin over the altar, declares that "in distribution of color, refinement of proportions, and general massing it can well be said to rival the great works on the European continent." It congratulates the church authorities for "having given their city a perpetual and inspiring feast for the eyes, such as will command the veneration of the faithful and the admiration of all others who see it." The altar and baldachin are thus described:

"This noble structure is built of some 400 tons of the richest marbles and mosaics. The floor upon which the altar stands is the finest of its kind in the world. It is circular in form, 36 feet in diameter, and entirely of marble inlay. A very adaptable design is carried out by a judicious use of varicolored stones.

"In the center of this floor stands the altar, of light Sienna marble, richly carved and inlaid with colored stones and mosaics; these reach a climax of intensity and richness round the tabernacle door, which is of burnished gold inlaid with mother-of-pearl and lapis lazuli and encrusted with amethysts, topazes, crystals, and other precious and semiprecious stones. At each side of the altar, a kneeling angel in white marble on a pedestal conveys the idea of perpetual adoration. In the front of the retable four panels contain decorative portraits of the four Latin fathers, Saints Ambrose, Gregory, Jerome, and Augustine, executed in mosaic.

"The baldachin, or canopy over the altar, like those erected in some of the great medieval cathedrals of Europe, favored by the immensity of its proportions, is here carried out with equal grandeur. It towers 60 feet and is supported by fourteen monolithic columns. These are of Sienna, Verona, breccia, violetta, and Alps-green marbles, quarried in that part of the earth where their respective varieties can be found and shipped to St. Louis in one piece. They are symbolically arranged. In fact, each part of this structure has been designed with a scrupulous regard for the symbolism of its function and a more detailed scrutiny reveals an intricate and profuse exploitation of Christian iconography. For instance, the columns supporting the main structure have been fixed to ten in number, which is considered by most authorities as the number of perfection. The four remaining columns under the side wings, directly beneath the large statues of the four evangelists, are symbolic of the four Gospels. In the capitals of these are carved the respective emblems of the four evangelists. The superstructure, which changes in form or plan as it rises upward, being first square, then octagonal, and finally round to receive the surmounting dome, is of Trani marble, the warm cream-gray tone of which blends beautifully with the marble and mosaic inserts, and the outer dome, which is entirely carried out in Venetian gold and colored mosaics.

"Under the rood-arch and back of the altar, forming a fitting background for it, looms a large ornamental bronze cross, upon which hangs a life-size figure of the Savior in white marble. The Blessed Virgin Mary and St. John complete this Calvary group, which is supported by a Sienna marble pedestal, decorated with mosaic ornament. The whole work has been most happily adapted to its position. It is of the Byzantine style of architecture, as also is the cathedral itself, and upon closer observation may be found to echo many of the beautiful proportions of this edifice. The workmanship of both the mosaic and carving is of true Byzantine character, but avoids such crudities in drawing and workmanship as were incident to the limited abilities of the early Byzantine workmen."

Mr. Barnett, the designer, is a member of the architectural firm who furnished the plans for the cathedral also. The altar is the work of a leading firm of silversmiths.

The G. A. R. of Superior, Wis., conferred a well-merited distinction upon the pro-Catholic school of the Sacred Heart there on the recent "flag day," when it was picked as the winner in the contest open to all the schools of that city. The Central High school won second hono-

Ogden Department

Events of the Past Week Among the Catholics of St. Joseph's Parish and Their Friends.

Ogden, July 19.—The Rt. Rev. Mgr. Cushnahan and the Rev. John Logan have returned from Eureka.

* * *

The Rev. John Dunn, S. M., of All Hallows college is at present spending a short vacation in Ogden.

* * *

The Rev. John Ryan of Eureka is at present the very welcome guest of the clergy at St. Joseph's rectory.

* * *

During the past week the Rev. John Dunn baptized Lloyd Herbert Cooks, Jane Urguileux and Juan Echererrea and Father Logan baptized Mary Louisa Varela and Ella Lena Maria Tozi, all children of St. Joseph's parish.

* * *

Mgr. Cushnahan, Father Logan, Father Dunn and Father Ryan spent Wednesday afternoon at Lagoon with the Knights of Columbus and their friends.

* * *

W. S. O'Brien, Jr., who is at the training camp at Jordan Narrows, spent Sunday with his parents.

* * *

Mr. and Mrs. Eugene Thinnes of Evanston will leave Sunday for a pleasure trip through Arkansas, Kansas and Louisiana.

* * *

Miss Helen Sheehan left this week for a motor trip through Idaho with Mrs. H. H. Spencer.

* * *

Mr. and Mrs. W. W. Bauchman of Idaho Falls were in Ogden during the week to attend the Egan-Bauchman wedding.

* * *

With characteristic enthusiasm the Ogden Knights have taken up the work of "Campaign Fund" week. A committee has been appointed and big results are expected.

* * *

Mr. and Mrs. S. C. Bauchman are being congratulated upon winning the "best waltzers' prize" at the K. of C. outing at Lagoon. It is said by their friends that this is not the first time the popular couple have carried off prizes.

* * *

Mrs. John Boyle has gone to Nevada, where she will spend a month or six weeks with her husband.

* * *

Mrs. Daniel F. Seevy has as her guest for the summer Miss Skeffington of Milwaukee.

* * *

Miss Gertrude Fitzgerald left Wednesday on the Los Angeles Limited for her home in Oshkosh, Wos.

* * *

Mr. and Mrs. J. H. Bloes of Evanston, Wyo., have gone to Parsons and Cherryvale, Kan., where they expect to spend several months visiting relatives and friends.

* * *

The Misses Mary, Elizabeth and Kathryn O'Connor are visiting their aunts, Mrs. J. J. Harvey and Mrs. M. A. Burke of Salt Lake.

* * *

Mr. and Mrs. Arthur Sullivan motored from Salt Lake and spent Sunday last with Dr. and Mrs. Walter Whalen.

* * *

A very pretty, quiet wedding took place Tuesday morning at St. Joseph's church, when Margaret E. Egan and Bernard M. Bauchman were married by the Rt. Rev. Msgr. Cushnahan.

Miss May Conroy presided at the organ, rendering a number of very beautiful selections. The altars were decorated in roses and sweet peas.

The bride wore a gown of delicate pink georgette crepe and silk filet lace, with a white hat of satin and georgette, and carried a bouquet of white bride's roses. She was attended by her sister, Miss Mary Egan, who was charmingly gowned in dove colored crepe de meteor. She wore a white satin hat and carried pink roses. Walter Bauchman of Idaho Falls, brother of the groom, was best man. A delicious four-course breakfast was served at the home of the bride's parents on Twenty-second street, only the families and very intimate friends being present.

The house was beautifully decorated with sweet peas and American Beauty roses. The young people left for a motor trip through Utah and Idaho and will be at home to their many friends after August 15.

* * *

S. C. Bauchman is enjoying a brief vacation.

* * *

Mrs. S. A. Maginnis and infant son are spending the week in Ogden.

* * *

T. J. Maginnis of Pocatello spent Wednesday in Ogden.

FRANCE AND THE VATICAN

Questions of Renewal of Diplomatic Relations Discussed by a Member of the Chamber of Deputies; Great Change Noted; Reasons for Hope.

There has been a move lately in the question of the renewal of diplomatic relations between the Holy See and France. It has not come from the Catholic side, being initiated by a series of articles from the pen of a member of the Chamber of Deputies, M. Lazare Weiler, in the Journal des Debats, and on that account is all the more interesting to observers in Rome, first among whom are those responsible for the direction of foreign affairs at the Vatican. M. Weiler is frankly outspoken; he puts the case for renewal on grounds of political advantage to his country and the political loss which has accrued through the absence of relations; and especially in reference to new circumstances which will arise after the war.

Some Plain Reasons.

He instances Syria and Palestine, where French influence has dwindled, and where it cannot be restored for the future except by working in harmony with Rome. France jeopardizes her position there, and elsewhere, the far east, for instance, by treating the Roman Church as an enemy or just ignoring its existence. Incidentally he refers to Russia, where he predicts progress for the Catholic church consequent on the downfall of the "Pope-Czar." "Wherever I look I see nothing but gain to be had for France through renewal of diplomatic relations; far more gain than the Holy See will get out of it." (It is always useful to have a man who speaks frankly, in trying to estimate a situation.) Nor does he believe that Italy will mind in the least her ally, France, renewing relations with the "Power which treats her government as excommunicate."

Possibly that is rather a crude way of putting the situation as between Italy and the Holy See in this year of war 1917. We all know, nor can we ever forget, 1870, but the power which may be trusted to know and remember better even than we, appoints a chaplain general to the Italian forces, gives ecclesiastical buildings for the use of the Italian state, sends a blessing "in articulo mortis" to the Italian foreign minister, allows the chaplain to the royal family to give Confirmation to the king's children—in fact, is just now exemplifying, as its wont, Christian charity. M. Weiler concludes his first article by pointing out that another ally of Italy, England, has just appointed a minister to the Holy See. And he might have gone on to say that whenever this matter of renewal of relations between France and the Holy See has come up, there has been nothing in the press here or in other quarters where one is accustomed to look, to indicate official displeasure on the part of Italy.

Compatible With Conditions.

In his second article the French deputy maintains that a renewal of relations is quite compatible with the existing conditions of official separation of Church and State brought about in 1904. As it is, and especially under the circumstances created by the war, the elements of religious peace exist in France. Only every good Frenchman must see that there must be understanding and agreement between the state and the Catholic hierarchy, even though separated from the state. "Theologians of orthodoxy and modernism can be left to discuss at their leisure the question whether the situation of the Pope in the Catholic Church is in accordance with Holy Scripture and the decrees of councils." M. Weiler is an Alsatian and in Alsace and Lorraine, rejoined to France, but with German Bishops at Metz and Strassburg, ruled ecclesiastically almost on the terms of the old Concordat, from which condition of things an abrupt jump to the French separation agreements would be impossible—here, as in other places, especially in the far east, where German influence has been growing, and in Syria, it will be impossible for the French state to avoid coworking with the Church. "All roads lead to Rome." He refers to the magnificent loyalty of the French Bishops and clergy. He points out that there have been communications between the Holy See and France since the separation, but they have been unofficial, carried on in a semi-subterranean way, and it would be far better that they should be undertaken openly by open republicans.

After M. Weiler comes no less authoritative a writer than M. Pichon. He agrees that open negotiations are preferable to the unofficial communications which have been passing, but he is against any change during the progress of the war. A Frnech representative in Rome now would not be able to do anything to change the attitude of the Holy See—even granting that those who criticize that attitude are correct in their judgment, which is by no means certain—but after the war problems will abound in the solution of which the Holy See must be considered.

A Great Change.

All this is a change from a few years ago. For instance, when some parts of Africa were changing hands from Spain to France and the French government proclaimed that Spanish missionaries must go and be replaced by French, but that there was no need at all to speak to the Holy See on the matter: France would see to that herself. Events, of course, showed that missionaries take their instructions from Rome, not from lay governments, and when Rome, acting primarily for the good of the faith, showed itself as usual generous, France did give an unofficial grudging "thank you." From that to the almost courteous recognition of Rome contained in the reflections quoted above of a strict republican who is not a Catholic—and those who might be expected to know, say M. Weiler is not even a Christian—is a long way. Nor has it been brought about only by the war. A French priest-officer showed us in a lecture here in Rome not long since how revivification of religious sentiment and practice in France began as soon as priests and people realized what they were up against thirteen years ago. Cardinal Amette's new churches, filled as soon as built, testify to it. Lately the "Depeche de Tolouse" has testified: the bitter "anti-clerical" paper read through the south of France which had to become respectable in order to get back its readers, whose sentiments had changed under the stress of the times. Hundreds of things testify to the fact that France, the nation, is not now to be led by the nose by Combes, Caillaux and their followers.

Faith in Prayer.

The little Chinese mission of Ninyuanfu is only six years old. It was supported in the beginning by the personal fortune of the bishop, Mgr. de Guebriant. He, however, has been transferred and with his paternal care withdrawn it is hard to see how the Christians are going to be given the comfort of their religion.

The Superior of the mission, Fr. C. Sirgue, P. F. M., does not pay too much heed to this dark outlook, but shows the faith he possesses by saying:

"Humanly speaking my companions and myself fear much for the future of this post, but the works of God do not progress according to worldly laws; they are sustained by grace, and while material aid is most necessary I particularly ask abundant prayers. With them spiritual fruits will not be lacking, and we will be able to add many other souls to those already brought to the light of our holy religion."

Recently there was held in the Vatican the "new preparatory" Congregation of the S. Rites to discuss two miracles alleged to be wrought by God at the intercession of B. Marguerite Marie Alacoque, professed nun of the Order of the Visitation, said miracles being proposed for her canonization.

THE CATHOLIC WOMAN

A Department Devoted Exclusively to Her Interests.

Edited by Ethel Bixby.

To the Magdalen

Thou Passion-flower among the blossoms fair
That trembling grew about the Saviour's feet,
The while He walked with men! for 'twas meet
The purple hue of penitence to wear;
For, ah! that royal tint had meaning rare.
It told of love, of sorrowing love, so sweet
That pardon crowned it; and, with grace replete,
Thy self-bruised heart breathed fragrance on the air.

O would, thou tender Saint, that thy great love
Were ours! Then would our hearts in burning tears
Pour forth their love and plead to be forgiven.
Do thou, in pity, in thy home above,
This grace beseech for us, that all our fears
May lose themselves in longing thoughts of Heaven!

—Sister M. Rita in "The Book of the Lily."

Saints of the Week

St. Mary Magdalene, July 22.)

The illustrious Mary Magdalene, the penitent woman mentioned by St. Luke, was, by her perfect conversion, an encouraging example to all succeeding ages. She is called the sinner to express her pre-eminence in guilt. The scandal of her debaucheries had rendered her name infamous throughout the whole city. Naim, or some neighboring place of Galilee, seems to have been the chief theatre of her sins, at least at the time of her conversion.

Jesus, not long after He had raised to life the son of the widow at Naim, was invited to dinner by a certain Pharisee called Simon. Our Lord was pleased to accept his invitation, chiefly that he might confound the pride of the Pharisees by manifesting the power of his grace in the conversion of the abandoned sinner. He had grieved over her spiritual miseries and spread upon her soul a beam of His divine light, which penetrated her understanding and her heart so effectually that listening to the interior of His grace, she saw the abominable filth and miseries in which she had plunged, was filled with confusion and horror, and conceived a most sincere detestation of her ingratitude and baseness. Our Lord went to the banquet in great joy to wait for the soul, which He had Himself secretly wounded with His holy love, and which he was pleased to draw to Himself in the midst of a great assembly, that by her public repentance she might repair the scandal she had given, and that He might give to all succeeding ages an illustrious example of His mercy towards repenting sinners.

As her fall was owing to inconsideration, so doubtless her first step towards repentance was serious reflection on the misery of her present condition, the happiness she had forfeited, and the punishment she was to expect. This motive of love, to which Christ ascribed her conversion, drew from her eyes torrents of tears, and made her cry out with the prodigal son, that she had sinned against Heaven.

With these dispositions she entered the chamber where Jesus was at dinner with the Pharisee, and regardless of what others thought or said of her past life or of her present boldness, she went to her Redeemer and Physician. She dared not appear before His face, so went behind Him, and the nearer she approached His sacred person the more abundantly did a stream of tears gush from her eyes. Attentive only on Christ, from whom she sought her health and salvation, she knelt at His feet; she watered them with her tears, wiped them with her hair, most respectfully kissed them, and annointed them with her rich perfumes and sweet-scented essences. Jesus, who had Himself inspired her with these dispositions, cast on her an eye of mercy, and assured the humble sinner that her offenses were canceled, and that her lively faith had saved her, and assured her that solid and happy peace, which is the fruit of repentance such as was hers.

The Pharisee, who had invited Jesus to his table was shocked to see an infamous sinner, well known in the city, admitted by our Lord to kneel at His feet. He secretly said within Himself that Jesus could not be a prophet. Christ sought indirectly by a parable to dispell the rash judgment of the Pharisee and convince him that she who had loved much had been forgiven much.

St. Mary Magdalen was by extraction a Galilean, and is mentioned among the devout women who followed Christ from Galilee to Jerusalem. She attended Him in his sacred passion and stood under the cross on Mount Calvary. Nor did she forsake her Redeemer after His death, but remained by His sacred body, was present at its interment and left only to obey the law of observing the Sabbath. After the festival, she returned early the next morning with spices with which to embalm the body of Jesus. But she and the pious women who accompanied her, found the sepulchre empty. After the apostles and women left, Mary Magdalen remained at the holy place, weeping with sorrow at not being able to see her Redeemer. Her sorrow was soon turned into joy, for Jesus, pleased with her earnestness and love, appeared to her, and bade her tell the apostles He had risen as He had promised. Thus Mary Magdalen, out of whom Jesus had cast seven devils, was the first who saw him after He had risen from the dead.

A Selection of a Site and the House Exterior Fifth in a Series of Lessons in Home Decoration.
By
Calvin Fletcher of U. A. C.
Ideas Expressed by Home.

It is well that every house should express the following ideas: Shelter, hospitality, privacy and confidence. The entering of these factors into the little house will do more than anything else for the entering therein of real domestic qualities.

It is scarcely possible to express the idea of shelter where the roof is not visible. There is little of shelter expressed in the walls. Consider the expression, "Come rest beneath my roof" and "Come rest between these walls." One seems to express the shelter idea strongly, while the other seems almost to express the prison idea. Shelter is essential from snows, rains and likewise from the sun. Wide cornices, ample porches, may help to emphasize this idea. Hospitality may be expressed by potted plants laced near the entrance by day; by the lantern hung at the doorway by night and may even be brought out by the half revealed living room as seen through the window. Privacy has always been considered of great importance by the English. It is the most characteristic feature which distinguishes the home from the hotel. The degree of privacy manifest, coupled with shelter, hospitality and confidence, reveals just about as much as anything else the general good taste of the possessor.

It may be a temptation to throw up the blinds and turn on a blaze of light to reveal the gloriousness of one's home and furnishings, but this is rather the field of the cheap hotel rather than the home of culture and good taste. I recently passed two homes by night, in one the house was placed in a setting of trees and bushes. The window blinds were almost completely drawn, but a single window gave a glimpse into the interior. That glimpse was not without interest, for it revealed a quiet study, a table lamp with an attractive shade, shelves of books and one or two well-chosen pictures. On the porch was a soft green lantern of good form and proportion. The whole aspect of the house was of quiet and peace, and while a part was revealed because of a raised blind it did not detract from the general air of privacy and refinement. On the other side of the street was a stately mansion with wide cement drives and walks, a formalized modern colonial facade minus the refinement of colonial windows, which were replaced by large blank plates of glass. One of these immense windows was found in each of the front rooms of the house. No blinds were drawn and the rooms and porch were a blaze of trying white light. The privacy of the house was all revealed, or rather did not exist, as it had all the air and appearance of a small hotel or business block. The owners of both houses are prosperous business men, but the contrast in the refinement is very marked. The owner of the latter house was anxious to give the impression of hospitality, but in his eagerness to please he overdid the matter of lighting. The arrangement of windows and blinds produced a feeling of uncultured boldness rather than of genteel hospitality. No fence in front of the house, no bushes half hide and half reveal the entrance features, but a general blank bareness seems to prevail.

* * *

FARM PRODUCTS MUST BE CONSERVED

U. A. C. Experts Give Advice on Canning of Fruits, Vegetables and Meats.

In a most complete circular written by Miss Gertrude McCheyne and Prof. J. C. Hogenson of the extension division of the Utah Agricultural college, full directions are given for the canning and drying of fruits, vegetables and meats. Because of the intense value such information has at present, this paper is producing some of the more essential of the general directions given. We advise, however, that every citizen send to the extension division of the college for the complete circular. It contains a long list of recipes covering the canning and drying of all the common fruits and vegetables, as well as many ways of preserving meats. We quote from the circular as follows:

It is the patriotic duty of every American citizen to help in every way possible in the production and conservation of our food products. One of the very best ways of doing this is to economize in food waste. To waste anything is a crime. Women and girls can help in this important matter by canning and putting up for next winter fruits, vegetables, meats, soups: anything and everything that will have a food value. The high cost of living, the shortage of food supplies, have made it necessary to urge this matter very earnestly.

Not only can fruits be canned successfully and economically in glass and tin, but so also can all kinds of fresh vegetables, all kinds of meats and soup stocks. This will enable us to have on hand at a moment's notice any and all of the necessities of life.

Since canning is a means of preserving food from bacteria, it is well to know something of the characteristics of these organisms. First, they are so small that they are invisible except under a powerful lense. On this account people either don't believe in them or forget about them.

Second, the air is full of them, and the dust and all objects are covered with them.

Third, temperature affects them. Cold, even to freezing point, does not kill them, but only prevents their growth. Sunshine and scalding heat, applied a certain length of time, destroys them. Moderate heat or normal body temperature is the best possible medium for their growth.

Fourth, some bacteria form a spore or small seed which is covered with a hard coat. When the seed bursts through the covering another germ is formed. These spores are not easily killed even by intense heat.

Fifth, meats, sugars and starches are spoiled when exposed to the germ-laden air and dust. Excess of sugar, as in preserving fruits, kills germ life. Acid fruits are not readily attacked and an excess, as in pickling vegetables or meats, destroys them.

To render an article sterile is to treat it in such a manner that germ life is entirely killed, and to keep the article under such conditions that germs cannot gain access to it.

The first is accomplished by exposing articles to direct sunlight, heat, wet or dry, and the application of acids, salts or spices; the second, by sealing the articles in airtight, sterile containers.

* * *

General Rules for Canning.

First—Cleanliness of person, equipment and surroundings is necessary to insure success.

Second—Small utensils, such as forks, knives, and spoons should be kept in a pan of boiling water when not in use. Rubbers should be dipped in boiling water. Jars and lids should be placed in cool water, allowed to come to a boil, and kept boiling until needed for use.

Third—Vegetables and fruits should be gathered as soon before canning as possible. Peas are particularly liable to infection.

Fourth—Seal jars while hot. If necessary to steam the second day on account of the possible presence of spores, do not loosen the lid. If it is desired to add anything to a jar that has been sealed and cooled, be sure to reheat and seal as before.

Fifth—Handle materials and utensils as little as possible. Do not touch the interior of jars with the fingers. Use a long-handled fork or spoon to remove them from the boiling water.

Sixth—Label, giving date, variety of vegetable and fruit, method and time used in process. This will aid in standardizing the work.

Seventh—Never use a chemical powder to preserve food. If they are strong enough to destroy germs and spores, they are likely to have an injurious effect on human beings sooner or later.

* * *

SYRUP DENSITY FOR CANNING FRUITS

In canning fresh fruits, it is essential that the correct syrup density be secured to insure complete success. The following syrup densities worked out by the school of home economics, Utah Agricultural college, have been found to be the best for the various kinds of fruits mentioned:

Table of equivalents—Two measuring cups—1 pint; two measuring cups sugar—1 pound sugar.

1. Soft fruits, such as strawberries, dewberries, sweet cherries, peaches, apricots: 18 per cent density or ¾ pound sugar to 2½ pints water.

2. Sour berries, such as currants, gooseberries, cranberries and sour cherries: 28 per cent density or ¾ pound sugar to 1½ pints water.

3. Hard fruits, such as apples, pears, quinces: 18 to 28 per cent density or ½ pound sugar to 1½ pints to 2½ pints water.

* * *

FRIENDSHIP.

The less you exact of your friends the more they will give you. For yourself, give as richly and as nobly as you want to—of your love and your confidence and your loyalty. Live up to your highest ideal of what a friend should be (and the higher you make the ideal the finer woman you will be, and the more friends will flock to you), but never exact of your friends that they shall give you more than they choose easily to give. If someone you love disappoints you—as many, many more will do in days to come—do not hold up your idea of what she should be and do as a mirror in which to count her imperfections. Let it pass, if you can, with a little smile that may be sad, but need not be at all satirical. And never be jealous of a friend, if you want to keep one. If anybody you are fond of forms other friendships, or seems to be engrossed with other friends, do not let it make you unhappy; and above all never offer comment upon her all-too-evident neglect of her old friends for new ones.—Exchange.

* * *

Household Hints

Rub potatoes with fat before baking. This will keep the sheils soft and prevent much of the waste that occurs in baking them in the ordinary way.

* * *

The water in which rice or macaroni is boiled should not be wasted, as it contains part of the substance of the material cooked in it. Use it in soup or in some other way.

* * *

It is wasteful to discard the parings from onions, carrots, parsnips, radishes, tomatoes or any other vegetable. They are full of mineral and flavoring and should be used in the stock pot. The vegetables should be well scrubbed before being pared.

* * *

An excellent cleanser for the finger tips of white gloves (silk or cotton) is borax. Place a sufficient quantity of borax in the palm of the hand and rub the tips lightly in the borax.

* * *

A clever housekeeper made two very pretty quilts last summer from two well worn old bed spreads that she had supposed would have to be discarded. She patched the worn places and covered them with cretonne to match the curtains in the bedrooms in which they were to be used, tying with the narrowest baby ribbon.

* * *

When shortening the sleeves of ready-made shirts for the men of the family use a man's suggestion and make the tuck on the inside of the sleeve near the top. The effect is of a neat seam around the sleeve, in place of a flap of superfluous material at such times as the coat is not being worn.

War Time Warnings

Save and use every scrap of bread or other wheat product.

Use meat or eggs but once a day.

Use all leftover bits of meat and bones for soup, stews and hashes.

Use corn in place of wheat to a considerable extent.

Buy only the food you need.

Clean out all bread and cake bowls and dishes used for cooking cereals with a spatula.

Scrub the potatoes and eat the skins.

Do not have many things to eat at one meal.

Have only two courses at meals.

Use rice instead of potatoes. Use rice water for soups.

Spaghetti and maccaroni take the place of potatoes.

Use the less expensive and more nourishing cuts of meat.

Use little butter. Leave no scraps on your plate.

Don't help yourself to more than you can eat.

When serving food make the portions small.

Use vegetables which you have raised yourself in your own garden.

Can all fruits for yourself.

In the fall gather all edible nuts.

Throwing away bits of bread, left-over beans or potatoes, or anything of food value, is throwing away the lives of our friends.

Do not fatten your garbage pail at the expense of your purse.

Services in St. Walter church at Estes Park, outside of Denver, Colo., which serves the summer tourists to the new Rocky Mountain National Park, began on July 1, and there will be Mass every Sunday during the summer, celebrated by Rev. George Ducharme of Loveland. Catholics are invited to visit the national park and to hear Mass at St. Walter church.

When the war began twenty-four British censors were appointed. Now there are nearly 2000. Four hundred are engaged in censoring cablegrams only; private correspondence to the extent of nearly a ton a week requires a small army of workers, and from 30,000 to 50,000 telegrams a day keep other staffs busy. Their fitness for the work is not always in evidence and many amusing facts, as well as blunders, emanate from their desks.

In a few weeks the Church in both Americas will celebrate the thirtieth anniversay of the Patroness, St. Rose of Lima, the first canonized American saint. The Rosary Magazine of the Dominican Fathers proposes a spiritual crusade in commemoration of the event, beginning on the thirtieth of August, the day of the saint's death.

OUR BOYS AND GIRLS

A Corner of the Paper Especially for Them.

Edited by Aunt Patricia.

Letters to Aunt Patricia should be addressed to her in care of the Intermountain Catholic, Salt Lake City, Utah.

A Boy's Tribute

Prettiest girl I've ever seen
Is Ma;
Loveller than any queen
Is Ma.
Girls with curls go walking by,
Dainty, graceful, bold and shy,
But the one that takes my eye
Is Ma.

Every girl made into one
Is Ma.
Sweetest girl to look upon
Is Ma.
Seen 'em short and seen 'em tall,
Seen 'em big and seen 'em small,
But the finest one of all
Is Ma.

Best of all the girls on earth
Is Ma.
One that all the rest is worth
Is Ma.
Some have beauty, some have grace,
Some look nice in silk and lace,
But the one that takes first place
Is Ma.

Sweetest singer in the land
Is Ma.
She that has the softest hand
Is Ma.
Tenderest, gentlest nurse is she,
Full of fun as she can be,
And, the only girl for me
Is Ma.

Bet if there's an angel here
It's Ma.
If God has a sweetheart dear,
It's Ma.
Take the girls that artists draw,
An' all the girls I ever saw,
The only one without a flaw
Is Ma.

—Edgar A. Guest in the Detroit Free Press.

Dear Nieces and Nephews:

So many letters of inquiry have piled up here on my desk that I hardly know where to begin to answer. In fact, it is so hot that Aunt Patricia doesn't feel like writing a line, but if I don't I fear you will think I have forgotten all about you.

Now, I just know you are wild with curiosity to know what those letters are asking about this time. Of course you remember the one that came asking what and who I am. After that was answered I had so many lovely visits from nieces and nephews to tell about that I couldn't get around to all the questions that have come about my home, the room where I spend my evenings writing, the pictures I like best, what good story books I could tell my nieces and nephews about, have I any pets, and which do I like the best. Well, little boys and girls, all these questions will be answered just as soon as possible.

But a very important matter has come up for me to decide, and I feel so proud that I am to have a share in the important event. Little Molly, who lives away off in Montana, had a birthday last week. Among the many beautiful things her mamma and papa gave her was a great big doll. Molly wants to know if she may name her new treasure Patricia. Why, of course, Molly dear! I would just love to have so charming a doll as yours must be a namesake.

Now, dear little nieces and nephews, write all the letters you want and ask all the questions you can, and I will try to answer them more promptly.

Your devoted AUNT PATRICIA.

Just Bread

"Huh! S'that all we've got for supper—jes' bread and butter, and jam and milk?" Tommy growled in a discontented tone as he came in from a lively game of ball, with the appetite of a young bear and (I'm sorry to say) a pretty good imitation of the manners of the same animal.

Grandpa Jim looked at Tommy over his glasses in a most disapproving manner, and his mother began: "I'm so sorry, dear, but—"

"Just bread and butter and jam is a pretty good thing to have," interrupted Grandpa. "You don't know how lucky you are. I remember the time when all the turkeys and sweet potatoes in the world meant less to me than one big plate of bread and butter."

"That's funny," remarked Tommy, busily spreading a thick layer of jam on his bread. "I'd take the turkey any day, you bet!"

"Yes," said Grandpa Jim, "when I was a boy the corn and wheat were ground at the mill, which was run by water, and one winter all the streams were frozen hard, and for weeks no flour or meal could be ground. The nearest market was many miles away and could be reached only by wagons. It took several days to make the trip, and nobody would risk it in such dreadful weather, for fear they would be caught in a blizzard and either lose their way or die of the cold. We went without bread for six weeks, and what do you suppose we ate instead? Why, turkey. There were plenty of wild turkeys in the woods, and father and the older boys took their guns and went hunting. Mother put slices of turkey on the table just as she would bread, and we ate them with gravy or molasses, or anything we had. At first we had sweet potatoes, too, but they finally gave out, and we ate turkey day after day until we got so tired of it that it almost choked us. How we longed for a flapjack, hot biscuit or 'just bread.' When you think of it, bread is the only thing you can eat day after day and not grow tired of it. Just imagine—not a cracker, a pancake or a piece of bread for six whole weeks. My! That first piece of bread did taste good!"

"So does this," said Tommy, with his mouth full. "I'm sorry I grumbled, mother, and I won't say 'just bread' again."—Extension Magazine.

Patriotic Boys

Boys of all ages have played a conspicuous part in the history of every country. It is a fact not generally known that an apprentice in Captain Benjamin's printing office in Baltimore first "set up" and printed the words of the "Star-spangled Banner," distributing copies in front of the office to the eager citizens, while the gallant captain was off fighting his country's battles. This young printer, whose name was Samuel Sands, was about 17, and lived to a good old age, a much-respected citizen of the Monumental City.

It is also true that the first person to sing that song, which has inspired so many hearts with patriotic emotion, was James Lawrenson, at that time 12 years old. It was, as you may know, during the war of 1812. Fort McHenry had been bombarded two days before, and many of Baltimore's sons beside Captain Edes had acted with conspicuous bravery. Little Jimmy took the printed song from Samuel Sands and sang it, in a loud voice, to an admiring and enthusiastic crowd—not very well, perhaps, but his audience was not critical. He died not so many years ago, beloved by everyone.

* * *

The Wild Indian

Once upon a time there was a little boy who owned an Indian doll. This doll was a chief—Chief Eagle Face.

Chief Eagle Face wore a khaki girdle about his waist, but his brown legs were bare, like his chest. Across his broad shoulders he wore a strip of red flannel, stuck full of turkey feathers; also his hair was coarse and long. In fact, it looked just like horsehair. Maybe it was horsehair.

Anyway, Chief Eagle Face had his coarse hair stuck so full of feathers that they trailed way down his back so far that they touched his heels. And this is the doll that a little boy liked best to take out in the yard to play with every day.

One beautiful day the neighbor's dog sneaked through the back fence. Chief Eagle Face was taking a quiet nap while the little boy was eating his luncheon.

"Bow-wow!" warned the neighbor's dog "Bow-wow!"

And then he struck his sharp teeth right into the feathers down the back of Chief Eagle Face and shook and shook till every feather but one lay there in the grass. But he would never have dared do it if Chief Eagle Face had not been napping.

* * *

Little Jimmie

About sixty years ago could be seen, in a corn-chandler's shop in New Orleans, a boy employed in labeling sacks which had been filled with corn. Although poor and sickly in appearance, he was so well liked by his employer and fellow-workers as to be generally called "agreeable Little Jimmie." He was the second son of an Irish family, and so poor were his parents that in order to increase the family income they were obliged to take him from school at an early age and send him to work.

Jimmie grew and continued marking the sacks of corn, till one day his serious and pleasing manner attracted the attention of Father Duffo, a friend of his employer.

"How old are you, Jimmie?"

"Eighteen years, Father."

"What do you do here?"

"As you see, I mark those sacks of corn, in order to earn some money to help my family along."

"You could not do better, my child, than help your parents, but could do it in some other way. Do you go to school? How do you pass your evenings?"

Alas! The thought of studying in the evening had never entered Jimmie's head; but after his conversation he began to continue his studies with Father Duffo, although he had almost forgotten even the little he had previously learned.

And what did he accomplish? After a while he became a self-made man, then bachelor of arts, then Priest, then Bishop, then Archbishop and today he is Cardinal Gibbons—an American prelate who exercises considerable influence, particularly among the working classes, who are justly proud of this man who came from their ranks.

The prince of the Church has preserved the same agreeable manner which distinguished him in his youth, and although he dislikes public meetings he does not hesitate debating any question which might benefit humanity.

Some years ago an old man presented himself at the doors of the Cardinal at Baltimore, and with tears in his eyes asked to see his little employee.

"Do you wish to see Cardinal Gibbons?" he was asked.

"Call him Cardinal Gibbons as much as you will," he replied, "but to me he shall always be my Jimmie."

His Eminence at once recognized his former employer, and both shed tears of emotion and joy.

The Pope has granted the request of Bishop McDonnell of Brooklyn for the Midnight Mass at the Shrine Church of Our Lady of Solace of Coney Island, N. Y., during the summer. This Mass was first authorized last year and was a success, as there are scores of night workers at the island who are kept very late. The Mass is celebrated at 1.30.

The Catholic Women's association of Ohio now has more than 17,500 members. All are aiding Red Cross work in some way or other, co-operating with the National League for Woman's Service, and 807 Sisters of Charity and 117 Sisters of Mercy are enrolled as nurses. Over $300 has been contributed by societies, alumnae organizations and individual ladies interested.

There has been a slight reconstruction of the Italian cabinet, which, however, in no way alters its national character. It comprises members representing all shades of political thought in the chamber of deputies, including the Catholic deputy, Signor Meda, minister of finance.

The semiofficial Vatican Agency Correspondenza states that the Pope has received the cordial thanks of the English prisoners interned at Castamonni in Asia for the gifts of clothing and musical instruments sent through Monsignor Dolci, Apostolic Delegate at Constantinople.

Anton Lang, the "Christus" of Oberammergau's "Passion Play," has been finally called to the colors, according to a dispatch to the Berlin Tageblatt from Augsburg, Bavaria. Herr Lang has hitherto seen no service, although reported repeatedly to have been killed in the war.

Count Plunkett, member of parliament and Sinn Feiner, and the other members of the Sinn Fein who were arrested on June 9, when attempting to hold a prohibited meeting of protest against the imprisonment of Irish rebels, were released Sunday, June 17.

CAMPAIGN WINNERS

Will Be Announced In This Paper

NEXT WEEK

A considerable amount of clerical work is necessary in listing and checking all reports made by mail on the last day of the campaign. Out of town reports mailed last Saturday did not reach us until early this week, and are not completely listed. Furthermore, all previous reports during the entire period of the campaign are to be carefully rechecked before approved by the Campaign Department.

As soon as all tabulations are completed and the rechecking done to insure their accuracy, we will prepare a table of prize winners, which we hope to be able to announce in the next issue. We want to make sure that we have made no mistakes, and we want to be certain the contestants made no mistakes, so that when the announcement of winners is made it will be final and complete, without the possibility of errors that might affect the results.

POSITIVELY NO INFORMATION WILL BE GIVEN OUT AT THIS OFFICE CONCERNING THE RESULTS UNTIL THE OFFICIAL ANNOUNCEMENT IS MADE IN THE COLUMNS OF THIS PAPER.

We are doing this to be fair to ourselves and to every participant. No one will know the result until public announcement is made, and there can therefore be no cause to feel that there was the slightest degree of favoritism shown. We have tried at all times to make the prize campaign fair and just to all, and that policy will be continued until final settlement is made.

Participants and their friends are therefore advised that it will do no good to seek information from The Intermountain Catholic office concerning the results until the prize awards are announced. Any information purporting to give the results must be disregarded, because the only persons who will know the results prior to their publication will be the officers of the company and the Campaign Manager.

THE INTERMOUNTAIN CATHOLIC.
Salt Lake City.

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THE BETROTHED

A Complete and Literal Translation From the Italian of the Great Catholic Novel.
BY ALESSANDRO MANZONI

(Continued From Last Week.)

"In rerum natura," he used to say, "there are but two species of things, substances and accidents; and if I prove that the contagion cannot be either one or the other, I shall have proved that it does not exist—that it is a mere chimera. Here I am, then. Substances are either spiritual or material. That the contagion is a spiritual substance, is an absurdity no one would venture to maintain; it is needless, therefore, to speak of it. Material substances are either simple or compound. Now, the contagion is not a simple substance; and this may be shown in a few words. It is not an ethereal substance; because, if it were, instead of passing from one body to another, it would fly off as quickly as possible to its own sphere. It is not aqueous: because it would wet things, and be dried up by the wind. It is not igneous; because it would burn. It is not earthy; because it would be visible. Neither is ti a compound substance; because it must by all means be sensible to the sight and the touch; and who has seen this contagion? who has touched it? It remains to be seen whether it can be an accident. Worse and worse. These gentlemen, the doctors, say that it is communicated from one body to another; for this is their Achilles, this the pretext for issuing so many useless orders. Now, supposing it an accident, it comes to this, that it must be a transitive accident, two words quite at variance with each other; there being no plainer and more established fact in the whole of philosophy than this, that an accident cannot pass from one subject to another. For if, to avoid this Scylla, we shelter ourselves under the asertion that it is an accident produced, we fly from Scylla and run upon Charybdis: because, if it be produced, then it is not communicated, it is not propagated, as people go about affirming. These principles being laid down, what use is it to come talking to us so about weals, pustules and carbuncles?***"

"All absurdities," once escaped from somebody or other.

"No, no," resumed Don Ferrante, "I don't say so: science is science; only we must know how to employ it. Weals, pustules, carbuncles, parotides, violaceous tumors, black swellings, are all respectable words, which have their true and legitimate signification: but I say that they don't affect the question at all. Who denies that there may be such things, nay, that there actually are such? All depends upon seeing where they come from."

* * *

HERE began the woes even of Don Ferrante. So long as he confined himself to declaiming against the opinion of a pestilence, he found everywhere willing, obliging, and respectful listeners; for it cannot be expressed how much authority the opinion of a learned man by profession carries with it, while he is attempting to prove to others things of which they are already convinced. But when he came to distinguish, and to try and demonstrate that the error of these physicians did not consist in affirming that there was a terrible and prevalent malady, but in assigning its rules and causes; then (I am speaking of the earliest times, when no one would listen to a word about pestilence), then, instead of listeners, he found rebellious and intractable opponents; then there was no room for speechifying, and he could no longer put forth his doctrines but by scraps and piecemeal.

"There's the true reason only too plainly, after all," said he; "and even they are compelled to acknowledge it, who maintain that other empty proposition besides. * * * Let them deny, if they can, that fatal conjunction of Saturn with Jupiter. And when was it ever heard say that influences may be propagated. * * * And would these gentlemen deny the existence of influences? Will they deny that there are stars, or tell me that they are placed up there for no purpose, like so many pin-heads stuck into a pincushion? * * * But what I cannot understand about these doctors is this; to confess that we are under so malignant a conjunction, and then to come and tell us, with an eager face, "Don't touch this, and don't touch that, and you'll be safe!" As if this avoiding of material contact with terrestial bodies could hinder the virtual effect of celestial ones! And such anxiety about burning old clothes! Poor people! will you burn Jupiter, will you burn Saturn?"

His fretus; that is to say, on these grounds, he used no precautions against the pestilence; took it, went to bed, and went to die, like one of Metastasio's heroes, quarreling with the stars.

And that famous library of his? Perhaps it is still there, distributed around his walls.

* * *

CHAPTER XXXVIII.

ONE fine evening, Agnese heard a carriage stop at the door—It is she, and none other!—It was indeed Lucia, with the good widow; the mutual greetings we leave the reader to imagine.

Next morning Renzo arrived in good time, totally ignorant of what had happened, and with no other intentions than of pouring out his feelings a little with Agnese about Lucia's long delay. The gesticulations he made, and the exclamations he uttered, on finding her thus before his eyes, we will also refer to our reader's imagination. Lucia's exhibitions of pleasure towards him were such, that it will not take many words to give an account of them. "Good morning, Renzo; how do you do?" said she, with downcast eyes, and an air of composure. Nor let the reader think that Renzo considered this mode of reception too cold, and took it at all amiss. He entered fully into the meaning of her behavior; and as among educated people one know how to make allowance for compliments, so he understood very well what feelings lay hidden beneath these words. Besides, it was easy enough to perceive that she had two ways of proffering them, one for Renzo, and another for all those she might happen to know.

"It does me good to see you," replied the youth, making use of a set phrase, which he himself, however, had invented on the spur of the moment.

"Our poor Father Cristoforo! . . . said Lucia; "pray for his soul; though one may be almost sure that he is now praying for us above."

"I expected no less, indeed," said Renzo. Nor was this the only melancholy chord touched in the course of this dialogue. But what then? Whatever subject was the topic of conversation, it always seemed to them delightful. Like a capricious horse, which halts and plants itself in a certain spot, and lifts first one hoof and then another, and sets it down again in the self-same place and cuts a hundred capers before taking a single step, and then all on a sudden starts on its career, and speeds forward as if borne on the wings of the wind; such had time become in his eyes; at first minutes had seemed hours; now hours seemed to him like minutes.

The widow not only did not spoil the party, but entered into it with great spirit, nor could Renzo, when he saw her lying on that miserable bed in the Lazzeretto, have imagined her of so companionable and cheerful a disposition. But the Lazzeretta and the country, death and a wedding, are not exactly one and the same thing. With Agnese she was very soon on friendly terms; and it was a pleasure to see her with Lucia, so tender, and, at the same time, playful, rallying her gracefully and without effort, just so much as was necessary to give more courage to her words and motions.

At length Renzo said that he was going to Don Abbondio, to make arrangements about the wedding.

He went, and, with a certain air of respectful raillery, "Signor Curate," said he, "have you at last lost that hearache, which you told me prevented your marrying us? We are now in time; the bride is here, and I've come to know when it will be convenient to you; but this time, I must request you to make haste."

Don Abbondio did not, indeed, reply that he would not; but he began to hesitate, to bring forward sundry excuses, to throw out sundry insinuations: and why bring himself into notice and publish his name, with that proclamation for his seizure still out against him? and that the thing could be done equally well elsewhere; and this, that, and the other argument.

"Oh, I see!" said Renzo: "you've still a little pain in your head. But listen, listen." And he began to describe in what state he had beheld poor Don Rodrigo; and that by that time he must undoubtedly be gone. "Let us hope," concluded he, "that the Lord will have had mercy on him."

"This has nothing to do with us," said Don Abbondio. "Did I say no? Certainly I did not; but I speak . . . . I speak for good reasons. Besides, don't you see, as long as a man has breath in his body . . . . Only look at me: I'm somewhat sickly; I too have been nearer the other world than this: and yet I'm here; and . . . . if troubles don't come upon me . . . . why . . . . I may hope to stay here a little longer yet. Think, too, of some people's constitutions. But, as I say, this has nothing to do with us."

* * *

AFTER a little further conversation neither more nor less conclusive, Renzo made an elegant bow, returned to his party, made his report of the interview, and concluded by saying: "I've come away, because I've had quite enough of it, and that I mightn't run the risk of losing my patience, and using bad words. Sometimes he seemed exactly like what he was that other time; the very same hesitation, and the very same arguments: I'm sure, if it had lasted a little longer, he'd have returned to the charge with some words in Latin. I see there must be another delay: it would be better to do what he says at once, and go and get married where we're about to live."

"I'll tell you what we'll do," said the widow: "I should like you to let us women go make the trial, and see whether we can't find rather a better way to manage him. By this means, too, I shall have the pleasure of knowing this man, whether he's just such as you describe him. After dinner I should like to go, not to assail him again too quickly. And now, Signor bridegroom, please to accompany us two in a little walk, while Agnese is so busily employed: I will act the part of Lucia's mother. I want very much to see these mountains, and this lake of which I've heard so much, rather more at large, for the little I've already seen of them seems to me a charmingly fine view."

Renzo escorted them first to the cottage of his hospitable friend, where they met with a hearty welcome; and they made him promise that, not that day only, but, if he could, every day, he would join their party at dinner.

Having returned from their ramble, and dined, Renzo suddenly took his departure, without saying where he was going. The women waited a little while to confer together, and concert about the mode of assailing Don Abbondio; and at length they set off to make the attack.

—Here they are, I declare,—said he to himself; but he put on a pleasant face, and offered warm congratulations to Lucia, greetings to Agnese, and compliments to the stranger. He made them sit down; then he entered upon the grand subject of the plague, and wanted to hear from Lucia how she had managed to get over it in the midst of so many sorrows: the Lazzeretto afforded an opportunity, of bringing her companion into conversation; then, as was but fair, Don Abbondio talked about his share in the storm; then followed great rejoicings with Agnese, that she had come forth unharmed. The conversation was carried to some length: from the very first moment the two elders were on the watch for a favorable opportunity of mentioning the essential point; and at length one of the two, I am not sure which, succeeded in breaking the ice. But what think you? Don Abbondio could not hear with that ear. He took care not to say so, but behold! he again recurred to his usual evasions, circumlocutions, and hoppings from bush to bush. "It would be necessary," he said, "to get rid of that order for Renzo's arrest. You, Signora, who come from Milan, will know more or less the course these matters take; you would claim protection—some cavalier of weight; for with such means every wound may be cured. If then we may jump to the conclusion, without perplexing ourselves with so many considerations; as these young people, and our good Agnese here, already intend to expatriate themselves (but I'm talking at random; for one's country is wherever one is well off), it seems to me that all may be accomplished there, where no proclamation interposes. I don't myself exactly see that this is the moment for the conclusion of this match, but I wish it well concluded, and undisturbedly. To tell the truth: here, with this edict in force, to proclaim the name of Lorenzo Tramaglino from the altar, I couldn't do it with a quiet conscience; I too sincerely wish them well; I should be afraid I were doing them an injury. You see, ma'am, and they, too."

* * *

HERE Agnese and the widow, each in their own way, broke in to combat these arguments; Don Abbondio reproduced them in another shape; it was a perpetual recommencement; when lo, enter Renzo with a determined step, and tidings in his face.

"The Signor Marquis has arrived," said he.

"What does this mean? Arrived where?" asked Don Abbondio.

"He has arrived at his palace, which was once Don Rodrigo's; because this Signor Marquis is the heir by feoffment in trust, as they say; so that there's no longer any doubt. As for myself, I should be very glad of it, if I could hear that that poor man had died in peace. At any rate, I've said paternosters for him hitherto; now I will say the de profundis. And this Signor Marquis is a very fine man."

"Certainly," said Don Abbondio, "I've heard him mentioned more than once as a really excellent signor, a man of the old stamp. But is it positively true? . . ."

"Will you believe the sexton?"

"Why?"

"Because he's seen him with his own eyes. I've only been in the neighborhood of the castle; and, to say the truth, I went there on purpose, thinking they must know something there. And several people told me about it. Afterwards I met Ambrogio, who had just been up there, and had seen him, I say, take possession. Will you hear Ambrogio's testimony? I made him wait outside on purpose."

"Yes, let him come in," said Don Abbondio. Renzo went and called the sexton, who, after confirming every fact, adding fresh particulars, and dissipating every doubt, again went on his way.

"Ah! he's dead, then! he's really gone!" exclaimed Don Abbondio. "You see, my children, how providence overtakes some people. You know what a grand thing this is! what a great relief to this poor country! for it was impossible to live with him here. This pestilence has been a great scourge, but it has also been a good broom; it has swept away some, from whom, my children, we could never have freed ourselves. Young, blooming, and in full vigor, we might have said that they who were destined to assist at their funeral were still writing Latin exercises at school; and in the twinkling of an eye they've disappeared, by hundreds at a time. We shall no longer see him going about with those cut-throat looking fellows at his heels, with such an ostentatious and supercilious air, looking as if they were all placed in the world to be honored by his condescension. Well, he's here no longer, and we are. He'll never again send such messages to honest men. He's given us all a great deal of disquietude, you see; for now we may venture to say so."

"I've forgiven him from my noart," said Renzo.

"And you do right! it's your duty to do so," replied Don Abbondio; "but one may thank heaven, I suppose, who has delivered us from him. But to return to ourselves; I repeat, do what you like best. If you wish me to marry you, here I am; if it will be more convenient to you to go elsewhere, do so. As to the order of arrest, I likewise think that, as there is now no longer anyone who keeps his eye on you, and wishes to do you harm, it isn't worth giving yourself any great uneasiness about it; particularly as this gracious degree, on occasion of the birth of the most serene Infanta, is interposed. And then the plague! the plague! Oh, that plague has put to flight many a grand thing! So that, if you like * * * today is Thursday * * * on Sunday I'll ask you in church; because what may have been done in that way before will count for nothing, after so long an interval; and then I shall have the pleasure of marrying you myself."

"You know we came about this very thing," said Renzo.

"Very well; I shall attend you; and I must also write immediately and inform his eminence."

"Who is his eminence?"

"His eminence," replied Don Abbondio, "is Signor Cardinal the Archbishop, whom may God preserve!"

"Oh, I beg parden," answered Agnese; "but, though I'm a poor ignorant creature, I can assure you he's not called so; because, the second time we were about to speak to him, just as I'm speaking to you, sir, one of the priests drew me aside, and instructed me how to behave to a gentleman like him; and that he ought to be called your illustrious Lordship, and my Lord."

"And now, if he had to repeat his instructions, he'd tell you that he is to have the title of Eminence; do you understand now? Because the Pope, whom may God likewise preserve, has ordered, ever since the month of June, that Cardinals are to have this title. And why do you think that he has come to this resolution? Because the word illustrious, which once belonged to them and certain princes, has now become—even you know what, and to how many it is given; and how willingly they swallow it! And what would have done? Take it away from all? Then we should have complaints, hatred, troubles and jealousies without end, and after all, they would go on just as before. So the Pope found a capital remedy. By degrees, however, they will begin to give the title of Eminence to Bishops; then Abbots will claim it; then Provosts; for men are made so; they must always be advancing, always be advancing; then Canons * * *"

"And Curates?" said the widow.

"No, no," pursued Don Abbondio, "the Curates must draw the cart; never fear that "your Reverence" will sit ill upon Curates to the end of the world. Farther, I shouldn't be surprised if cavaliers, who are accustomed to hear themselves called Illustrious, and to be treated like Cardinals, should some day or other want the title of Eminence themselves. And if they want it, you know, depend upon it they'll find somebody to give it them. And then, whoever happens to be Pope then, will invent something else for the Cardinals. But come, let us return to our own affairs. On Sunday, I'll ask you in church; and, meanwhile, what do you think I've thought of to serve you better? Meanwhile, we'll ask for a dispensation for the two other times. They must have plenty to do up at Court in giving dispensations, if things go on everywhere as they do here. I've already * * * one * * * two * * * three * * * for Sunday, without counting yourselves; and some others may occur yet. And then you'll see afterwards; the fire has caught, and there'll not be left one person single. Perpetua surely made a mistake to die now; for this was the time that even she would have found a purchaser. And I fancy, Signora, it will be the same at Milan."

"So it is, indeed; you may imagine it, when, in my parish only, last Sunday, there were fifty weddings."

"I said so; the world won't come to an end yet. And you, Signora, has no bumble fly begun to hover about you?"

"No, no; I don't think about such things, nor do I wish to."

"Oh, yes, yes; for you will be the only single one. Even Agnese, you see—even Agnese . . . "

"Poh! you are inclined to be merry," said Agnese.

"I am indeed; and I think, at length, it's time. We've passed through some rough days, haven't we, my young ones? Some rough ones we've passed indeed; and the few days we have yet to live, we may hope will be a little less melancholy. But, happy you, who, if no misfortunes happen, have still a little time left to talk over bygone sorrows! I, poor old man . . . villains may die; one may recover of the plague, but there is no help for old age; and, as they say, senectus ipsa est morbus."

"Now, then," said Renzo, "you may talk Latin as long as you like, it makes no difference to me."

"You're at it again with that Latin, are you? Well, well, I'll settle it with you; when you come before me with this little creature here, just to hear you pronounce certain little words in Latin, I'll say to you—You don't like Latin; good-bye. Shall I?"

"Ah! but I know what I mean," replied Renzo; "it isn't at all that Latin there that frightens me—that is honest, sacred Latin, like that in the mass. And, besides, it is necessary there that you should read what is in the book. I'm talking of that knavish Latin, out of church, that comes upon one treacherously, in the very pith of a conversation. For example, now that we are here, and all is over, that Latin you went on pouring forth, just here in this corner, to give me to understand that you couldn't, and that other things were wanting, and I know not what besides; please now to translate it a little for me."

"Hold your tongue, you wicked fellow, hold your tongue; don't stir up these things; for if we were now to make up our accounts, I don't know which would be creditor. I've forgiven all; let us talk about it no longer; but you certainly played me some tricks. I don't wonder at you, because you're a downright young scoundrel; but fancy this creature, as quiet as a mouse, this little saint, whom one would have thought it a sin to suspect and guard against. But after all, I know who set her up to it, I know, I know." So saying, he pointed and waved towards Agnese the finger he had at first directed at Lucia; and it is impossible to describe the good temper and pleasantry with which he made these reproaches. The tidings he had just heard had given him a freedom and a talkativeness to which he had long been a stranger; and we should still be far enough from a conclusion, if we were to relate all the rest of this conversation, which he continued to prolong, more than once detaining the party when on the point of starting, and afterwards stopping them again for a little while at the very street door, each time to make some jocose speech

* * *

THE day following, he received a visit as unexpected as it was gratifying, from the Signor Marquis we have mentioned; a person beyond the prime of manhood, whose countenance was, as it were, a seal to what report had said of him; open, benevolent, placid, humble, dignified, and with something that indicated a resigned sadness.

"I come," said he, "to bring you the compliments of the Cardinal Archbishop."

"Ah, what condescension of you both!"

"When I was about to take leave of that incomparable man, who is good enough to honor me with his friendship, he mentioned to me two young betrothed persons of this parish, who have had to suffer on account of the unfortunate Don Rodrigo. His Lordship wishes to have some tidings of them. Are they living? and are their affairs settled?"

"Everything is settled. Indeed, I was intending to write about them to his Eminence; but now that I have the honor . . . "

"Are they here?"

"They are; and they will be man and wife as soon as possible."

"And I request you to be good enough to tell me if I can be of any service to them, and also to instruct me in the best way of being so. During this calamity, I have lost the only two sons I had, and their mother, and have received three considerable inheritances. I had a superfluity even before; so that you see it is really rendering me a service to give me an opportunity of employing some of my wealth, and particularly such an opportunity as this."

"May heaven bless you! Why are not all . . . Enough; I thank you most heartily, in the name of these my children. And since your illustrious lordship gives me so much encouragement, it is true, my lord, that I have an expedient to suggest which perhaps may not displease your lordship. Allow me to tell you, then, that these worthy people are resolved to go and settle themselves elsewhere, and to sell what little property they have here—the young man a vineyard of about nine or ten perches, if I am not mistaken, but neglected and completely overgrown. Besides, he also has a cottage, and his bride another, now both, you will see, the abode of rats. A nobleman like your lordship cannot know how the poor fare when they are reduced to the necessity of disposing of their goods. It always ends by falling into the hands of some knave, who, if occasion offers, will make love to the place for some time and as soon as he finds that its owner wants to sell it, draws back and pretends not to wish for it; so that he is obliged to run after him and give it him for a piece of bread; particularly, too, in such circumstances as these. My Lord Marquis will already have seen the drift of my remarks. The best charity your most illustrious lordship can afford to these people is to relieve them from this difficulty by purchasing their little property. To say the truth, I have an eye to my own interest, my own advantage, in making this suggestion, the acquisition in my parish of a fellow ruler like my Lord Marquis; but your lordship will decide according to your own judgment: I have only spoken from obedience."

The marquis highly commended the suggestion, returned thanks for it, begged Don Abbondio to be the judge of the price and to charge it exorbitantly, and completed the curate's amazement by proposing to go together immediately to the bride's house, where they should probably also find the bridegroom.

By the way, Don Abbondio, in high glee, as may be imagined, thought of and mentioned another proposal. "Since your illustrious lordship is so inclined to benefit these poor people, there is another service which you might render them. The young man has an order of arrest out against him, a kind of sentence of outlawry, for some trifling fault he committed in Milan two years ago, on that day of the great insurrection, in which he chanced to be implicated, without any malicious intentions, indeed quite ignorant, like a mouse caught in a trap. Nothing serious, I assure you: mere boyish tricks, mischievous pranks; indeed, he is quite incapable of committing an actual crime. I may say so, for I baptized him and have seen him grow up under my eyes. Besides, if your lordship would take any pleasure in it, as gentlemen sometimes do in hearing these poor people's rude language, you can make him relate the account himself, and you will hear. At present, as it refers to old matters, no one gives him any molestation; and, as I have said, he thinks of leaving the state; but in the course of time, or in case of returning here, or going elsewhere, some time or other, you will agree with me that it is always better to find oneself clear. My Lord Marquis has influence in Milan, as is just, both as a noble cavalier, and as the great man he really is . . . No, no, allow me to say it, for truth will have its way. A recommendation, a word from a person like yourself, is more than is necessary to obtain a ready acquittal."

"Are there not heavy charges against this young man?"

"Pshaw, pshaw! I would not believe them. They made a great stir about it at the moment; but I don't think there's anything now beyond the mere formalities."

"If so, the thing will be easy; and I willingly take it upon me."

"And yet you will not let it be said that you are a great man. I say it, and I will say it; in spite of your lordship, I will say it. And even if I were to be silent, it would be to no purpose, because everybody says so: and vox populi, vox Dei."

* * *

THEY found Renzo and the three women together, as they expected. How these felt we leave the reader to imagine; but for my part, I think that the very rough and bare walls, and the windows, and the tables, and the kitchen utensils, must have marvelled at receiving among them so extraordinary a guest. He encouraged the conversation, by talking of the cardinal and their other matters with unreserved cordiality, and at the same time with great delicacy. By and by he came to the proposal. Don Abbondio, being requested by him to name the price, came forward; and, after a few gestures and apologies—that it wasn't in his line, and that he could only guess at random, and that he spoke out of obedience, and that he left it to him, mentioned what he thought a most extravagant sum. The purchaser said that, for his part, he was extremely well satisfied, and, as if he had misunderstood, repeated double the amount. He would not hear of rectifying the mistake, and cut short and concluded all further conversation, by inviting the party to dinner at his palace the day after the wedding, when the deeds should be properly drawn out.

—Ah!—said Don Abbondio afterwards to himself, when he had returned home—if the plague did things in this way always and everywhere, it would really be a sin to speak ill of it: we might almost wish for one every generation; and be content that people should be in league to produce a malady——

The dispensation arrived, the acquittal arrived, that blessed day arrived: the bride and bridegroom went in triumphal security to that very church, where, with Don Abbondio's own mouch, they were declared man and wife. Another, and far more singular triumph, was the going next day to the palace; and I leave my readers to conjecture the thoughts which must have passed through their minds on ascending that acclivity, on entering that doorway; and the observations that each must have made, according to his or her natural disposition. I will only mention that, in the midst of their rejoicing, one or other more than once made the remark, that poor Father Cristoforo was still wanting to complete their happiness. "Yet for himself," added they, "he is assuredly better off than we are."

The nobleman received them with great kindness, conducted them into a fine large servants' hall, and seated the bride and bridegroom at table with Agnese and their Milanese friend; and before withdrawing to dine elsewhere with Don Abbondio, wished to assist a little at this first banquet, and even helped to wait upon them. I hope it will enter into no one's head to say that it would have been a more simple plan to have made at once but one table. I have described him as an excellent man, but not as an original, as it would now-a-days be called; I have said that he was humble, but not that he was a prodigy of humanity. He possessed enough of this virtue to put himself beneath these good people, but not on an equality with them.

After the two dinners, the contract was drawn out by the hands of a lawyer, not, however, Azzecca-Garbugli. He, I mean his outward man, was, and still is, at Canterelli. And for those who are unacquainted with that neighborhood, I suppose some explanation of this information is here necessary.

A little higher up than Lecco, perhaps half a mile or so, and almost on the confines of another country, named Castello, is a place called Canterelli, where two ways cross; and at one corner of the square space is seen an eminence, like an artificial hillock, with a cross on the summit. This is nothing else but a heap of the bodies of those who died in this contagion. Tradition, it is true, simply says, died of the contagion: but it must be this one, and none other, as it was the last and most destructive of which any memory remains. And we know that unassisted traditions always say too little by themselves.

They felt no inconvenience on their return, except that Renzo was rather incommoded by the weight of the money he carried away with him. But, as the reader knows, he had had far greater troubles in his life than this. I say nothing of the disquiet of his mind, which was by no means trifling, in deciding upon the best means of employing it. To have seen the different projects that passed through that mind—the fancies—the debates; to have heard the pros and cons for agriculture or business, it was as if two academies of the last century had there met together. And the affair was to Renzo far more overwhelming and perplexing, because, since he was but a solitary individual, it could not be said to him—Why need you choose at all? both one and the other, each in its own turn; for in substance they are the same; and, like one's legs, they are two things which go better together than one alone.

Nothing was now thought of, but packing up and setting off on their journey; the Tramaglino family to their new country, and the widow to Milan. The tears, the thanks, the promises of going to see each other, were many. Not less tender, even to tears, was the separation of Renzo and the family from his hospitable friend; nor let it be thought that matters went on coldly even with Don Abbondio. The three poor creatures had always preserved a certain respectful attachment to their curate; and he, in the bottom of his heart, had always wished them well. Such happy circumstances as these entangle the affections.

(To Be Continued.)

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KNIGHTS' DAY AT LAGOON SUCCESS

Most Enjoyable Outing in History of State Is Attended by Many.

SALT LAKE IS VICTOR

Baseball Championship and Possession of Cup Goes to Capital Team.

BISHOP IS PRESENT

The 1917 outing of the Knights of Columbus will be recorded as the most successful ever held—with the possible exception of the fact that Ogden knights were forced to surrender baseball championship honors to Salt Lake council. This, however, was done with exceptional good grace and after it was all over everybody seemed happy, especially when Mr. and Mrs. S. C. Bauchman of Ogden during the evening captured the prize for the old folks prize waltz.

The outing was held at Lagoon and was attended by several hundred knights, their families and friends. While no actual count was made, indications were that Ogden took first place in the matter of attendance, but the Salt Lake knights also attended in numbers and there were members of the order present, also, from Park City and Eureka.

Clergy Are Guests.

The Rt. Rev. Joseph S. Glass, C. M., D. D., and the Rt. Rev. Msgr. P. M. Cushnahan, V. G., of Ogden were among the guests of honor. Other clergymen who attended were the Rev. T. J. Schultz, the Rev. Dr. S. Anzalone, the Rev. W. J. Flynn and the Rev. R. Chaves of Salt Lake; the Rev. F. A. Murphy of Garfield and the Rev. John Ryan of Eureka, as well as priests from All Hallows college in Salt Lake.

The crowds began to arrive on the very first of the afternoon trains, many children going to Lagoon with their parents in time to participate in or witness the children's games, arranged by the athletic director of the day, the Rev. Father Schultz. In the race for girls under 12 years of age Miss Eileen Driscoll was the prize winner; and in the race for girls over 12 Miss Minnie Carroll captured the honors. In the boys' races Dan Kennedy won the race for boys under 12 years and Leslie Dustin the race for boys over 12 years. The bottle-filling contest, which caused no end of merriment, was won by Harold Junk. Will Bryne was the winner of the running high jump, while Alexis Marcell starred by winning both the broad jump and the 100-yard dash.

Too Much Pitching.

The big event of the day, of course, was the contest for the state baseball championship, waged between the Salt Lake and Ogden council teams. The result was a decisive victory for the Salt Lake men by the substantial margin of 8 to 2. "Too much pitching" was the verdict of the Ogden men, who found great difficulties in locating the ball as delivered from the capable hands of Corkwright, pitching for the Salt Lake aggregation. Only five times during the game did the Ogden batters touch Corkwright for safe hits and in the last five innings only nineteen Ogden men faced the heavy firt from his sturdy arm.

By winning from Ogden, Salt Lake council now becomes permanent owner of the beautiful cup donated some years ago by Don Maguire of Ogden and known as the "Maguire Cup." It was provided that the team which first won the cup three times would have it for permanent property. Both Ogden and Salt Lake had previously won the cup twice, so there was great interest in the game yesterday, especially in the fact that the cup was then the property of Ogden council, which won last year's game, and was the donation of an Ogden knight. During the evening the cup was formally presented to Salt Lake council by Mr. Maguire and was received by the manager of the Salt Lake team, Jack Malone.

A Brief Summary.

Here is a brief but telling account of what happened:

SALT LAKE.

Name	Runs	Hits
Sullivan ss	3	0
Cassidy, 2b	1	2
D. McPhee, lf	1	3
Malone, c	1	1
C. McPhee	1	2
Killeen, 1b	0	1
Downey, cf	1	2
Feisel, cf	0	1
Corkwright, rf	0	0
Total	8	12

OGDEN.

Veasy, c	0	0
Armanco, 3b	0	0
Fagan, 1b	0	2
Morley, lf	0	0
O'Neil, 2b	0	0
Wall, cf	1	1
L. Brophy, rf	0	0
Reardon, ss	1	1
E. Brophy, p	0	1
Totals	2	5

Bathing Is Enjoyed.

The Rev. Father Schultz of Salt Lake acted as umpire, assisted by Ray Morrissey of Ogden, who umpired on the bases. There were no casualties, since Corkwright was master of the situation at all times, and received some excellent support from his teammates, who had been coached by Father Schultz.

After the game the popular spot was the big fresh water swimming pool, which kept many of the picnickers cool until almost 8 o'clock in the evening. Basket luncheons were in order and there were some record appetites present after the strenuous afternoon.

The evening was devoted largely to dancing, although those who did not dance enjoyed tours of the various attractions offered at the Lagoon resort.

The members of the committees from Ogden and Salt Lake councils who arranged the affair received many well merited congratulations from those present on the success of the outing.

MONSIG. CUSHNAHAN VISITING IN THE EAST

Ogden, July 18.—The Rt. Rev. Monsignor P. M. Cushnahan, V. G., left several days ago for the east. Monsignor Cushnahan expects to be gone only a short time. No date has yet been set for the solemn investiture ceremonies, which are to be held in St. Joseph's church when the vicar general is officially made a domestic prelate. The date will probably be set in the near future, but is not to be definitely settled until word is received from the Most Rev. Edward J. Hanna, D. D., archbishop of San Francisco, as to when he can be in Ogden to attend. Archbishop Hanna and Monsignor Cushnahan are close friends, and it is his special desire, as well as that of the bishop, that the archbishop be here when the investiture takes place.

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Salt Lake City, Utah

Lieut. Galligan Is Ordered to Ft. Douglas



DR. J. J. GALLIGAN.

Dr. John J. Galligan, popular young Salt Lake physician, who was commissioned as a second lieutenant in the medical reserve corps recently, was notified this week of his assignment to Fort Douglas, in Salt Lake city. Dr. Galligan was ordered to report for duty immediately, and expected to be on duty before the end of the week.

Hundreds of friends of the young physician will be delighted to learn that, for the present at least, he will be at Fort Douglas and therefore near home. Later, of course, he may be attached to a section of the army and sent to France, but for the present his duties will keep him at the local army post, where there has been a shortage of medical officers since the rapid increase in population there through recruits arriving.

SUNDAY SERVICES AT SARAH DAFT HOME

Next Sunday at 3 o'clock the Rev. George Rapier, S. M., will conduct services at the Sarah Daft home for the aged. These visits of Father Rapier are looked forward to by the men and women of the institution with keen interest and pleasure. Catholic and non-Catholics alike attend the services given by Father Rapier and drink in with delight the words of wisdom he imparts.

An invitation and appeal is given to the Catholics of the city to attend these services, especially the members of the Catholic Woman's league. When the ministers of other denominations hold services a goodly number of their congregation also attend, so why not have a good representation of Catholics when a Catholic priest presides, thus showing some interest in the Catholic aged of the institution?

Our Lady of Lourdes

The first regular meeting of the Altar society of Our Lady of Lourdes was held Tuesday evening at the residence of the Rev. W. J. Flynn. The meeting was presided over by Father Flynn and conducted by the president, Mrs. W. F. Oden. The secretary, Mrs. O. S. Bonner, read the minutes of the election meeting and announced that twenty-nine members had already joined the society.

A cleaning was announced for Thursday, July 26, when all the ladies who possibly can are requested to gather at the church armed with scrub brushes, pails, dusters, broom and other implements used for housecleaning. A general cleaning of the little church will take place.

Those having flowers in their gardens are requested to send them for the decoration of the altars every Saturday and on the eves of feast days, as there will always be someone to decorate the altars on those days.

The following ladies were appointed to look after the altar linen and care for the boy's surplices every week. Miss Ann Stuber and Mrs. James Pitman. The mothers of the altar boys are asked to launder and keep in repair the cassocks and surplices worn by their children.

Following the business session an enjoyable social hour was passed and light refreshments were served by the entertainment committee.

* * *

The ladies appointed to decorate the altars for Sunday are Mrs. Bessie Brennan and Miss Ethel Bixby.

Park City

Park City, July 18.—Sunday afternoon the infant daughter of Mr. and Mrs. Thomas Savage was baptized at St. Mary's church by Father Galligan. The name given the child was Margaret Elizabeth and the sponsors were Catherine Bogan and William Savage.

* * *

The infant son of Mr. and Mrs. Carmon was baptized Sunday by Father Galligan. The sponsors were Mr. and Mrs. George Gasparic.

* * *

A pretty wedding of Saturday was that of Miss Mercedes Grey and George Gasparic, which took place at St. Mary's church, Rev. Father Galligan performing the ceremony. The young couple were attended by Miss Theressa Fife and George Gasparic, a cousin of the groom. The bride was gowned in white and wore a veil and wreath of orange blossoms. The young couple are now at home to their friends in their cozy home in Woodside avenue.

* * *

July Fourth an anniversary Mass was celebrated for the repose of the soul of Peter Tallon.

* * *

Monday being the feast of Our Lady of Mt. Carmel, Mass was celebrated at 7.30, and was well attended.

* * *

Rev. Thomas Galligan returned from Eureka Saturday after spending the week at that place.

* * *

The regular meeting of the Altar society was held Sunday afternoon at 2 o'clock at the church.

* * *

Miss Mary Martin visited in the Park the latter part of the week at the home of her brother, John Martin.

* * *

Mrs. Isabella Gaithwaite returned from Salt Lake Tuesday evening after a short visit with relatives and friends.

* * *

Mrs. John Shields visited in Salt Lake Monday, a guest at the home of Mrs. John Doyle.

* * *

Jack Quinn returned to the Park Sunday after a short stay in Salt Lake.

Good Shepherd Parish

Garfield Section.

The first fruits of the Round Table conferences appeared Sunday in the striking conversion of Mr. and Mrs. William Campbell and their two children, Claude and Myrtle. The altar in the Nonsectarian church as tastefully decorated by the Eucharistic guild. A special musical program under the direction of Miss Ethelyn Prebble added to the solemnity of the occasion. The joy of our reverend pastor's heart expressed itself in moving and eloquent words, as he touchingly portrayed the blessings and consolation of the Faith that they had embraced.

The ceremony was conducted by Father Murphy, who also acted as one of the sponsors. Mr. and Mrs. Frank Payne of Park City and Mrs. Margaret Reynolds of Garfield were the other sponsors. During the Mass which followed the baptism, Miss Myrtle Campbell received her first holy communion. Owing to the prominence of the Campbell family, socially and otherwise, this conversion has been considered a great victory for the church. The entire parish rejoices with their pastor that his untiring efforts have been so amply rewarded.

* * *

The funeral of John R. Coolican took place Saturday from the Taylor undertaking parlors. Burial was in Mount Calvary cemetery. The sympathy of the congregation is extended to Mrs. M. T. Butler, sister of the deceased.

* * *

A very enjoyable picnic of the children of the parish took place at Saltair last Wednesday.

* * *

The children of the parish were the guests of Father Schultz at the Knights of Columbus picnic at Lagoon last Wednesday.

Pleasant Green Section.

St. Elizabeth's guild met in a large and very enjoyable meeting at the home of Mrs. Emil Droege Thursday. Several new members were received.

* * *

Preparations are being made for the first holy communion of the children, at which it is expected over thirty children will receive their first holy communion.

* * *

The bazar committees are all working hard and enthusiastically for the success of our coming festival. The drawing contest for the Ford touring car is attracting unusual attention, and it is by far the most popular feature.

The deplorable state of the Hill of Notre Dame de la Garde at Marseilles, France, has now reached a climax. For half a century the quarry men have made it a general workshop, and now not only is the beauty of the hill compromised, but the magnificent basilica is in danger. At last the city council of Marseilles and the committee of the sites of the Bouches des Rhones" have by unanimous votes classed this site as amongst historic monuments, and the report of the commission on the same being favorable, Notre Dame de la Garde will be preserved for future generations and the Mediterranean will not lose one of its most beautiful landmarks.

Statistics show that an average of a little over seven priests die every week in the United States. A fraction of over one priest is added every day to the ranks of the priesthood in the United States. In 1916, 411 priests were added. In the United States last year the Church added one new church daily to her churches. Last year there was a decrease of six in the number of boys' colleges and an increase of nine in the number of academies. Last year there was a decrease of ten in the number of Catholic orphanages in the United States and an increase of 3030 in the number of orphans.



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Bishop Glass to Be Present at Ceremony

Going to Seattle Sunday to Witness Consecration of Bishop-elect Crimont.

TO BE HELD JULY 25

The Rt. Rev. Joseph S. Glass, C. M., D. D., bishop of Salt Lake, will leave here Sunday for Seattle, where he will be present on Wednesday, July 25, at the consecration of the Rt. Rev. Joseph Raphael Crimont, S. J., bishop-elect of Ammaedera and vicar-apostolic of Alaska.

The solemn ceremonies will take place on the morning of July 25 in the cathedral of Seattle. The Most Rev. Alexander Christie, D. D., archbishop of Portland, will preside at the consecration ceremonies, and the assistant bishops will be the Rt. Rev. Edward J. O'Dea, D. D., bishop of Seattle, and the Rt. Rev. A. F. Schinner, D. D., bishop of Spokane.

The sermon on the occasion of the consecration ceremonies will be delivered by the Most Rev. Timothy Casey, D. D., archbishop of Vancouver, B. C. It is expected that a number of other prelates, as well as a large number of priests from points throughout the west, will be among those to attend.

Pocatello, Idaho

Miss Mary Etta Higson is home from New York to spend the summer with her parents, Mr. and Mrs. H. K. Higson.

* * *

Miss Minnie Ford returned recently from Ogden, where she has been visiting for some time.

* * *

Miss Mary Kathryn McDonald, daughter of Mr. and Mrs. W. K. McDonald, returned last week from Kansas City, where she has been attending school the past winter.

* * *

Miss Lucille Hood has returned from Holy Cross hospital, where she underwent an operation for appendicitus.

* * *

St. Joseph's church have recently been presented with new stations of the Cross by St. Joseph's Altar society, and the same will be hung up in the near future.

* * *

A very pretty home wedding occurred at the home of Mr. and Mrs. M. A. Mullin at 218 North Garfield avenue on Tuesday morning, July 17, at 9.30 o'clock, when their daughter, Mina Gertrude, became the bride of William M. Sheldon, the ceremony being performed by Rev. Cyril Van der Donckt, pastor of St. Joseph's Catholic church.

The parlor, where the ceremony was performed, was a profusion of Easter lilies and smilax and the same color scheme of green and white was carried out in the living room, while the color scheme of pink and white was used on the table and throughout the dining room.

The dainty little bride wore a gown of white satin embroidered in pearls with white tulle veil ornamented with orange blossoms and carried white roses, while the bride's maid, Miss Maude Mullin, a sister of the bride, was becomingly gowned in rose chiffon embroidered in pearls, with large white picture hat and carried pink roses. The groom wore conventional black and was attended by William Mullin as best man. Mrs. M. A. Mullin, mother of the bride, was becomingly gowned in a purple silk gown trimmed in purple crepe.

During the ceremony Miss Ann Sponberg sang "Oh, Promise Me" in her usual charming manner, while Miss Delia Mullin delightfully sang "I Love You Truly." After the ceremony a delightful five-course wedding freakbast was served by the Misses Smith, Hoskinson, Kathleen and Delia Mullin, assisted by Mrs. Neil Reed.

The bride is the eldest daughter of Mr. and Mrs. M. A. Mullin, one of Pocatello's most prominent families, and a graduate of the Idaho Technical institute, while the groom has resided in Pocatello for many years and is well known in railroad circles, having been chief clerk for Supt. A. B. Stevenson for a good many years. The bridal couple left on the noon train for California, where they will spend their honeymoon, after which they will be at home to their many friends at Pocatello. The wishes of a host of friends are extended to the groom and his charming bride.

* * *

Charles Cannon and Dan Kinney were delightfully entertained at the Knights of Columbus hall by the Catholics of the parish pursuant to their departure for California, where they have enlisted in the quartermaster's corps, Tuesday evening. Mr. Kinney and Mr. Cannon have been prominent members of the Pocatello Knights of Columbus for a good many years and their departure will be keenly felt by the Pocatello council.

St. Patrick's Parish

Masses on Sunday will be at 8 o'clock and 10 o'clock. Benediction after last Mass.

* * *

Mrs. Larkin and Mrs. O'Connor are appointed to decorate the altars for next Sunday.

* * *

Mr. and Mrs. C. F. Conger of Ogden arrived yesterday and will be the house guests of Mr. and Mrs. J. A. Jenkins for a few weeks.

To the Dominicans, England owes the erection of the first great Calvary or wayside Cross to commemorate the dead of the war. This was unveiled at Woodchester on Trinity Sunday by the Bishop of Clifton. A great Crucifix twenty-one feet high dominates the roadside. It is approached by a small scala sancta closed by gates and when completed will be flanked by two mourning angels. On the slab at the foot appear the names of all the men of the district who have given their lives in the war and a note that the Calvary was set up by subscriptions from Catholics and Protestants alike.

Six young Mexicans, students at the National Mexican seminary at Castroville, Tex., kept up by the Catholic Extension society, were recently ordained priests by an exile Bishop, and minor orders were given to a number. Forty-one priests are alumni of the seminary.

The Bible classes conducted by Father Rapier on Sunday afternoons at All Hallows college have been resumed. The next class will be held next Sunday at 5 o'clock, followed by Benediction.

SOCIAL AND PERSONAL



MRS. ARTHUR E. HALSTEAD,
Formerly Miss Estelle Kane, daughter of Mrs. Mary Kane, who was married last Saturday.

EVENTS OF WEEK IN SALT LAKE SOCIETY

AN interesting wedding of the week was solemnized last Sunday evening at the home of Mrs. Mary Kane, 149 S. Eighth East street, when Miss Estella Kane and Arthur E. Halstead were united in marriage. The ceremony was performed at 8.30 o'clock by the Rev. Dr. S. Anzalone of St. Mary's cathedral in the presence of the relatives and a few intimate friends of the bride and bridegroom. During the service the young couple stood before a bank of white Shasta daisies and ferns and Mrs. P. J. O'Carroll, a sister of the bride, played soft strains of bridal music.

The bride was attractive in a dainty wedding gown of white georgette crepe and carried a shower bouquet of bride's roses and white sweet peas. Miss Bessie Stone, a cousin of the bride, attended as bridesmaid and wore a pretty summer frock of pale blue crepe de chine over pink silk and carried an armful of coral-shaded sweet peas. Little Mary O'Carroll was the ring-bearer, carrying the circlet of gold in a white rose. She was frocked in a beautiful dress of white lingerie richly embroidered. Richard Kane acted as best man.

Following the ceremony a wedding supper was served to the members of the bridal party. The long table was artistic with a profusion of gay garden flowers. After a short wedding trip Mr. and Mrs. Halstead will make their home in Bingham.

* * *

Mrs. Alice S. Little announces the marriage of her daughter, Miss Romania Little, to J. William Sheets of Seattle, Wash. The marriage took place last week in Seattle, where they will make their home.

* * *

Miss Gretta Cosgriff was the hostess of an enjoyable affair last Friday evening, when she entertained at a beautifully appointed dinner on the roof garden of the Hotel Utah in honor of her guest, Mrs. Thomas A. Cosgriff of Denver. The table was decorated with gay garden flowers, arranged in artistic effect. Twelve guests were present to meet Mrs. Cosgriff.

* * *

The fortnightly hops at Fort Douglas are gay social affairs enjoyed by many of the townspeople. Following the one of last Friday evening Miss Genevieve Hoffman entertained thirty-five guests at a buffet supper at the Hess quarters in honor of Miss Catherine Combs, a popular guest at the post. The rooms were brilliant with garden flowers, while the supper table was particularly pretty with its central decoration of yellow-centered Shasta daisies and pink Cecil Brunner roses, arranged in a large crystal basket, the handle of which was tied with a fluffy bow of white tulle. The young hostess was assisted by her mother, Mrs. Elizabeth L. Hoffman, Mrs. John H. Hess, Miss Alice Hess and Miss Margaret O'Brien.

* * *

Mrs. Elizabeth Judge O'Brien entertained the members of the Crystal Bridge club and a few additional friends Wednesday at her country home, "Oakden," in the Cottonwoods. Flowers from the lovely gardens surrounding the estate were used to decorate the rooms of the house and the small tables from which the 1 o'clock luncheon was served. Ten tables of bridge were played during the afternoon hours. Mrs. O'Brien was assisted by her daughters, Miss Margaret O'Brien and Miss Elizabeth O'Brien.

* * *

Mrs. J. J. Daly, a popular visitor from Los Angeles, has been the honored guest at several enjoyable affairs during her stay in Salt Lake. Last Saturday Mrs. Isador Mayer and Mrs. Pauline Sands entertained at a matinee party at the Salt Lake theatre to witness the performance of "Flora Bella," followed by tea at the Hotel Utah, in honor of Mrs. Daly and Mrs. E. D. Woodruff. The guests included a few of the old-time friends of the honored visitors.

On Monday Mrs. Henry T. Hoffman presided over a prettily appointed luncheon in honor of Mrs. Daly at the Hoffman home in E. South Temple street. The luncheon table was placed in the pleasant ballroom, which was decorated in flowers of red, white and blue. The table had for its central decoration a crystal basket of deep crimson ramblers, white roses and blue cornflowers, while small baskets of the flowers were at the four corners of the table. The place cards, which were laid for twenty-six, were carried out in the patriotic colors. Following luncheon six tables of bridge were played. Mrs. Hoffman was assisted during the afternoon by Mrs. P. S. Keogh, Mrs. Joseph Young, Miss Consuelo Stewart and Miss Naomi Hoffman.

* * *

Miss Anna Dailey has been the complimented guest at several pleasant affairs during her visit in the city as a guest of Miss Gene Hanson. Among them was the kensington and tea given Wednesday afternoon by Miss Priscilla Stohr. The early afternoon hours were spent in sewing and at 4 o'clock tea was served on the spacious lawn surrounding the Stohr home. The young hostess was assisted by her mother, Mrs. L. H. Stohr, and about a dozen guests were bidden to meet Miss Dailey.

* * *

Mr. and Mrs. George J. Gibson will have as their guests for a short stay, Mrs. Gibson's sister, Mrs. Nathaniel Prentiss Grey and her little daughter, Barbara, who are on their way from London to their home in California. Mr. Gray has been one of the commissioners on the food supply for the Belgians for the past year.

* * *

Miss Minnie O'Connor leaves early next week for an indefinite visit with her sister in Brockton, Mass.

* * *

Mr. and Mrs. L. C. Robinson and children, Mr. and Mrs. Edward McGurrin, Howard McGurrin, Edward McGurrin, Jr., Mary Catherine McGurrin and Miss Mayme Noble, left Wednesday for the Noble ranch in Wyoming for a month's stay.

* * *

W. J. Halloran, Mr. and Mrs. Ruel G. Halloran, Miss Florence Halloran and Miss Beth Baldwin have returned from a three weeks' trip by automobile through Yellowstone park.

* * *

Dr. and Mrs. W. D. Donoher and little daughter, Jene, have returned from a short stay at Brighton.

* * *

Miss Virginia Testman of Grand Island, Neb., is visiting her aunt, Mrs. F. J. Westcott, for the summer.

* * *

Mr. and Mrs. J. F. Fitzpatrick have as their guests Miss Anna Fitzpatrick and Miss Mamie Weyman of Burlington, Iowa.

* * *

The many friends of Miss Celia McLaughlin will be pleased to learn that she has recovered from her recent operation at Holy Cross hospital and will return to her home in Pocatello in a few days.

* * *

Mrs. Mary D. Sullivan and daughter, Miss Marcella Sullivan, have gone to the Hermitage in Ogden canyon for a few weeks' stay.

* * *

Mrs. W. M. Day and little son, Billy, of Washington, D. C., are the guests of Mrs. Anna Ryan at her home in Q street.

* * *

The many friends of Miss Florence Sullivan will be pleased to learn that she has recovered from her recent serious illness.

* * *

Mrs. W. Scott Keyting and infant daughter have returned from a local hospital and are now at their home in the Hillcrest.

* * *

Dr. James B. McEnany returned last Sunday from Los Angeles.

Chicago Catholics are delighted to learn that work on a new $1,000,000 school for Catholic young women will soon begin in River Forest. The Dominican Nuns of St. Clara convent, Sinsinawa, Wis., have determined to remove their famous institution to Chicago, and Mother Mary Samuel, superior general, is now there to arrange for the erection of the new buildings.

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Salt Lake Churches

CATHEDRAL.
Sunday Masses—6, 8, 9 and 11 a. m.
Weekday Masses—7 and 8 a. m.
Baptisms—3 p. m., Sundays. At other times by special arrangement.
Confessions—Saturdays and the evenings of feast days, 4 to 6 p. m. and resumed at 7.30 p. m.

ST. PATRICK'S.
Sunday Masses at 8 and 10 a. m.
Weekday Mass at 8 a. m.
Confessions—Saturday evenings from 7 to 8 p. m. and every morning before the hour of the Mass on weekdays.

OUR LADY OF LOURDES.
Sunday Masses at 8 and 10 a. m.
Weekday Mass at 8 a. m.

Cathedral of the Madeleine.

East South Temple and B streets. Cathedral residence, 331 E. South Temple street. The Right Reverend Joseph S. Glass, C. M., D. D., pastor; assistants, the Rev. Dr. S. Anzalone and the Rev. Theodore Schultz. Telephone, Wasatch 347.

St. Patrick's Church.

Fourth South between Ninth and Tenth West streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 10.30 o'clock. The Rev. Michael Sheehan, pastor. Residence, 931 W. Third South; telephone, Wasatch 7928.

Our Lady of Lourdes Church.

Eleventh East and Seventh South streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 9 a. m., except on the first Sunday of the month, when it will be held immediately after the 10 o'clock mass. The Rev. Wm. Flynn, pastor. Residence, 830 S. Eleventh East; telephone, Hyland 1346.

St. Ann's Chapel.

Twelfth South between Fourth and Fifth East streets. Mass and sermon on Sunday at 8.30 o'clock. The Rev. Timothy O'Brien, chaplain; residence, St. Ann's orphanage; telephone, Hyland 317.

MURRAY AND MIDVALE.

Masses will be celebrated in Murray on July 1, 15 and 29 in Fraternal hall at 9.30 o'clock.

Masses will be celebrated in Midvale on July 8 and 22 in W. O. W. hall at 10.15 o'clock.

The Rev. Timothy O'Brien, pastor. Residence, St. Ann's orphanage, Salt Lake. Telephone Hyland 3177.

Societies and Choirs.

Holy Name society the first Sunday of each month at 8 a. m.

* * *

Meeting of the St. Vincent de Paul society every Sunday morning at 10 o'clock in the parlors of the cathedral residence.

* * *

Catholic Woman's league meets the first Tuesday of every month at 2.30 at the Ladies' Literary club, 850 E. South Temple.

* * *

Social service department of the Catholic Woman's league meets the last Friday of every month at the office in the Charity Organization building at 128 E. First South street.

Office hours are from 10 a. m. to 12 m., and from 2 p. m. to 4 p. m. Telephone Wasatch 2165.

* * *

Promoters of the League of the Sacred Heart meet the last Sunday of each month in the sewing room of the cathedral residence at 3.30 p. m.

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Children of Mary sodality every second Sunday of the month at 8.30 a. m.

* * *

Altar society, first Monday of the month.

* * *

Holy Angels sodality, every third Sunday at 9 a. m.

* * *

Knights of Columbus, every Tuesday night at 8 o'clock, in clubrooms at Hotel Utah.

* * *

Altar Boys' society meets every Friday afternoon at 4.30 o'clock.

Don Jose Gutierrez Guerra has been elected president of the republic of Bolivia. He was a student of St. Bede's Catholic college, Manchester, England, and returned to South America in 1886. He is affectionately remembered by his masters and fellow students now scattered all over the world for his many fine points of character.

The diocese of Trincomalie, in Asia, has been without a chief pastor ever since the lamented death at Montepellier, France, of Dr. Ch. Lavigne, S. J., its late Bishop, more than three years ago. The Holy Father has now nominated the Very Rev. Father G. Robichez, S. J., interim Administrator Apostolic of the diocese, to the vacant See.

Among those who graduated from the Sacred Heart school, East Boston, Mass., recently was Alice M. Sen, Chinese. She is a daughter of John and Alice Sen of Boston. She is probably the first girl of her race to graduate from a Catholic school in the United States.

The Osservatore Romano publishes an encyclical letter from the Pope on preaching in churches. The Pontiff traces general lines for the preachers to follow, indicates subjects and adds: "Sermons should be exclusively religious and seek to please God and not man."

YOU DON'T NEED A SPY-GLASS TO SEE THE GOOD QUALITIES OF

Husler's

(The Flour of the Hour)

THE INTERMOUNTAIN CATHOLIC

COLORADO IDAHO UTAH NEVADA WYOMING MONTANA

Vol. 19, No. 38. Eighteenth Year. SALT LAKE CITY, UTAH, SATURDAY, AUGUST 4, 1917. Colorado Catholic, Thirty-third Year.

NOTICE TO READERS.

When you finish reading this newspaper place a 1-cent stamp on this notice, hand same to any postal employee and it will be placed in the hands of our soldiers or sailors at the front.

No wrapping—no addresses.

A. S. BURLESON,
Postmaster General

PROMULGATES NEW CANON LAW

His Holiness Issues Papal Bull Announcing Completion of Work.

TWELVE YEAR TASK

Will Become Effective Throughout Catholic World on May 19, 1918.

WORK IS REVIEWED

Rome.—His Holiness, Pope Benedict XV, has issued a papal bull promulgating the new code of canon law, which was recently completed under the supervision of Cardinal Gasparri after twelve years of careful and painstaking labor. Cardinal Gasparri, who is now papal secretary of state, worked in connection with a commission of cardinals, and was also advised by the learned doctors of the Church.

In order to give all an opportunity of familiarizing themselves with the new code, the Pope has decreed that it will not become effective until Pentecost day of next year, or May 19, 1918. In his bull promulgating the new code, the Pope very clearly explains the purposes of the new codification, and outlines the work done in connection with it. The papal edict follows in full:

Papal Announcement.

To Our Venerable Brothers and Beloved Sons the Patriarchs, Primates, Archbishops, Bishops and other Ordinaries, and also to the Professors and Students of the Catholic Universities and Seminaries.

BENEDICT, BISHOP,

Servant of the Servants of God, for a Perpetual Remembrance of the Matter.

The most provident of mothers, the Church, enriched by her Divine Founder with all those things that go towards constituting a perfect society from the very beginning of her existence, when she commenced to direct and govern all nations, was assiduous in regulating and safeguarding the discipline of the clergy and the Christian people by definite laws. As time passed, particularly when she asserted her freedom and grew greater daily, she never ceased to develop and prove her title to send forth laws, as is her right—a right which belongs to her from her very constitution. This she did by the promulgation of numerous decrees emanating from the Roman Pontiffs and the Oecumenical Councils, and of such a kind as events and times suggested. By means of these laws she not only made wise provision for the government of the clergy and people, but, as history bears witness, promoted in a most efficacious way the development of civilization. For the Church was at pains not only to abrogate the laws of barbarous nations and reduce to some civilized form their rude customs, but, with God's help, Roman law itself, that wonderful monument of ancient wisdom which is deservedly called 'written wisdom,' succeeded in mitigating them, and after correcting and perfecting them in a Christian manner up to the point of gradually preparing (according as the ways of public and private life were tending toward perfection), abundant material for the constitution of laws for the Middle Ages and recent times.

Changes Necessary.

However, owing to the changes in the circumstances of the times and the necessities of men, it became clear, as Pius X declared in the Motu Proprio "Arduum Sane," Canon Law no longer achieved its end with sufficient speed. Indeed, in the passing of centuries a great many laws were issued, some of which were abrogated by the supreme authority of the Church or fell into desuetude. Others it was too difficult to enforce, or they appeared, where there was question of the common weal, neither useful nor opportune for the times. Along with these objections we must add that the laws had so increased in number, and were so separated and scattered, that many of them were unknown not only to the people, but to the most learned.

Led by these reasons, one predecessor of happy memory, at the begin-

(Continued on Page 2.)

WOMAN WAR WORKER



Miss Edna Sheely.

Miss Edna Sheely of Washington, D. C., has recently been made chairman of the Catholic Women's War Relief committee, inaugurated by the Catholic alumnae. Miss Sheely is also a member of the women's committee of the national council of defense and is one of the commission on training camp activities.

Send Your Paper to Soldiers in France

Postoffice Department Arranges for Mailing of Literature to American Forces.

FOLLOW INSTRUCTIONS

Postmasters throughout the country have been notified that arrangements have been made for the mailing of magazines to our soldiers and sailors abroad. Under the provisions made, the publication must carry a formal notice of the arrangement in the upper left hand corner. Persons desiring to send copies to the expeditionary forces are instructed to place a 1 cent stamp on the notice and hand the copy, unaddressed and unwrapped to any postal employe.

Only papers bearing the official notice will be accepted under this arrangement, the regulations announce. This is to prevent the wholesale sending of old magazines and papers. Complying with these instructions, The Intermountain Catholic is placing the notice in the upper left hand corner of the first page of this issue. This notice will appear on all future issues as long as the postoffice department continues to maintain this service.

Writing to His Eminence, Cardinal Farley of New York, the Rev. John J. Brady, a Catholic chaplain with the United States troops in France, recently outlines his needs. Among other things he said: "Stacks of reading matter of all kinds are necessary. Do you know of anyone that would be willing to help out? I am not asking for luxuries, just merely what is necessary."

There is need, then, of Catholic literature for the American soldiers in France, who are there by the thousands in ever-increasing numbers. Estimates have been made by those in a position to know which indicate that approximately 40 per cent of the fighting forces of the United States are Catholic men. It is therefore the duty of Catholics to see that they are supplied with Catholic literature.

Catholic newspapers, generally, cannot afford to send hundreds of free copies. However, their readers can

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CHURCH HOPE OF WORLD TODAY

Must Provide New Standard for Manhood, Says Archbishop E. J. Hanna.

PROBLEMS ARE MANY

His Grace Delivers Sermon at Meeting of Educators in San Francisco.

The annual meeting of the Catholic Teachers' institute of the archdiocese of San Francisco was held last week in the Young Men's Institute building of San Francisco. The convention was opened with Solemn High Mass in the cathedral, with Archbishop Edward J. Hanna, D. D., presiding in the sanctuary, attended by the Rev. Peter Guilday, Ph. D., of the Catholic University of America. Dr. Pace and Dr. Guilday attended the convention as lecturers.

The sermon at the opening Mass was delivered by the archbishop, who brilliantly outlined the great work which the church had before it today.

Result of Efforts.

"Never before in the history of the world," said His Grace, "were there problems clamoring for solution like those which confront us today. If quiet of mind and balance of judgment are requisite in the world today much more are they necessary in us to whom has been given the responsibility of educating the children for the future. For a century the nations have apostatized from God and have refused to accept Christ and have used their might and power and intelligence to build up a world of their own and the result is chaos. They had promised great things, liberty, democracy and progress, and today the world is downhearted and discouraged, asking if there is hope still left—if there is anything on which to rebuild and reconstruct civilization.

There have been other crises in the world's history and they have been met and answered by God's Church. She is the hope for the world today because the Spirit of God is with her. What our world needs today is a new standard whereby to judge manhood, for the greatness of a nation consists not in its wealth or commerce, or power to command, but consists in the manhood, and the world must know the dignity of man, and must learn the secrets of true greatness if it is to reconstruct its civilization."

Great Opportunity.

There is a great opportunity before us, the Archbishop stated, because we hold in our hands the rebuilding of the world. While it is true that the Church is strengthened by the promise of God, the success of the Church depends on those sent to teach and guide and instruct. "Are we ready for the test? Do we who have consecrated our lives to education so account our responsibility to God's children that nothing else matters? If so all is well."

His Grace reminded the assembled educators that the old order was gone and that a new order and new standards had replaced those of the past. They would have a part in this new battle, but the real battle was with the children who will be the men and women of the future. He exhorted the teachers to impart to the children not only power and knowledge such as come from books but what was more essential they must be permeated with the knowledge and spirit of Christ. In concluding the Archbishop invoked the blessing of God on all assembled and wished them every measure of success in their deliberations.

'PLEASE REFRAIN FROM USING PROFANE AND INDECENT LANGUAGE.'

If the war department accepts a proposal of the Washington section of the Archdiocesan Union of the Holy Name society, placards bearing the above request will be displayed at all military cantonments throughout the country.

A request that such signs be posted was made by the Holy Name conference which met in Washington, attended by delegates representing thirty-six churches of Washington and vicinity. The delegates directed officers of the section to forward the proposal to the war department.

HUNGRY BOYS REFUSE TO EAT HAM

Catholics of Sixty-ninth New York Object to Friday Menu.

VETERANS SAIL IN

Find Out From Chaplain They Have Right to Eat Friday Meat.

FORTUNES OF WAR

(From the N. Y. Sun.)

"Sixty-ninth regiment: good appetites from drilling all day; all Irish; dote on boiled ham and cabbage"—that, or words and thoughts to that effect, yesterday entered the minds of the directing spirits of the Yankee Catering company, a feeding firm which a few days ago secured the contract to feed the husky lads of the Sixty-ninth three times a day at their armory in Lexington avenue.

Wherefore after the Sixty-ninth had had a Yankee Catering company breakfast yesterday morning of oranges, boiled eggs and coffee and had departed toward the East river waterfront for a long forenoon of close order field drill the catering folk started right in to mix crates of hams and mountains of cabbages and set the mess to boiling against the return of the regiment for midday dinner.

Charge the Table.

And at noon back came the Sixty-ninth, biting pieces out of their bayonets in an effort to stifle a bit of their hunger and finally breaking into a double quick as the cooking smells that permeated the general neighborhood of Lexington avenue and Twenty-fifth street eased themselves toward the oncoming regiment. And the Yankee Catering company, justly proud of its acumen in thinking of boiled ham and cabbage for a regiment that runs wholly to Celtic strains, stood around shaking hands with itself as a bugler sounded mess call.

Down into the expansive basement of the armory catapulted the Sixty-ninth toward the groaning tables, and heaven help the hindmost. In serried ranks the ham was assembled. Also the cabbage, which had been boiled with the ham. And amid a happy roar that suggested the zoo at feeding time the Sixty-ninth, more than 2000 strong, made a flying leap at the tables.

"Be heavens, 'tis Friday!"

Who it was that hollered forth these fateful words just as the Sixty-ninth was about to tear the ham bone from bone never will be known, for in the subsequent excitement no one remembered a detail so unimportant. But up and down the tables flashed the awful news and instant silence suddenly turned a faucet which had instantly shut off Niagara.

Excruciating Agony.

And then throughout a dinner hour that seemed to stretch out into a lifetime of excruciating agony all the regiment except some of the hardened veterans of the Mexican border service gazed in fixed fashion upon the ham and cabbage which posed invitingly before each man. They couldn't even eat the cabbage, because that had been cooked with the ham, and therefore also was placed in the forbidden fruit class by the conscientious rookie recruits of the command, the rookies numbering more than 600 heartily hungry youngsters.

MONTANA CATHOLICS CONTRIBUTE TO FUND

Butte, Mont., Aug. 1.—Reports from the various councils of the Knights of Columbus in this state indicate that a substantial sum toward the million-dollar fund for maintaining soldiers' recreation halls will be raised here. In Butte, as well as in other cities of the state, each member is paying an assessment of $2 toward the fund. Committees of Knights have solicited all Catholics of each parish, and have secured many contributions. Butte council has pledged itself to raise a fund of $2000.

Butts council No. 668 appointed the following influential committee of fifteen members to plan for raising the Butte sum:

C. F. Kelley, Frank C. Walker, John J. O'Neill, John P. O'Neill, H. L. Hanson, C. E. Meagher, Judge John V. Dwyer, County Attorney Joseph R. Jackson, John J. Harrington, W. B. Daly, Thomas Driscoll, John E. Corette, Dan Donohue, M. D.; P. H. McCarthy, M. D., and D. M. Kelly.

MUSIC OF THE CHURCH

WE sometimes wonder, and, I fear, we sometimes murmur at the rules and regulations laid down by the Church with respect to what the unwise might term unimportant details. But, as a matter of fact, there is nothing which brings out more clearly the divine origin and character of the Church than this very solicitude for little things. Even a hasty glance over the history of the Church, or—if one has the compass of a pure intention which enables the Catholic to find his way, however intricate the maze—over what we call secular history, will disclose a thousand instances where the disciplinary policy of the Church has been vindicated by events. In particular is the wisdom of ecclesiastical regulations and recommendations guiding the development of art in the service of religion everywhere manifest. In these rulings the imagination and the emotions—the sensitive faculties of man—are cared for and directed just as the intellect is provided with a method by the definitions regarding faith and morals. For, while it is true that the object of art is to convey truth to the mind, it does so by first arousing the imaginative and emotional element in man's nature.

Reason for Attention.

Now, of all the branches of art, music is the most sensuous. That is to say, it appeals less directly to the intellect than either poetry or the plastic arts. It is therefore the most useful and the most dangerous of all; the most useful, because it requires less mental effort to receive an impression musically conveyed, and the most dangerous, because an undesirable or false impression is not so easily recognized. The foregoing being true, it is not surprising that the Church has devoted more attention to music in public worship than to any other art. The fact is not often realized, and yet it is worthy of emphasis. The Church has never preferred Gothic architecture or Greek or Byzantine or Roman in ecclesiastical building, nor has she ever said that the style of painting of one period was any more suited to church decoration than that of another. The archaic hymns of St. Ambrose, the rhymed Latin of the middle ages, the classic meters of the renaissance—all are admitted to the liturgy. The Church never said, "This is my style," until she came to music, and she did not wait until St. Cecilia's day, 1903, to come to music. She began in the early times, even when her voice was hushed and low for fear of the persecutor, even in the catacombs she sang and she sings still the same melodies; and will call no others hers. Her priests have worn many different robes, have stood before variously fashioned altars and in temples of this and that period, but they have sung the Pater Noster in the same manner for many centuries. The Church says and has said for many ages, "the chant is my song. I will tolerate other music provided that it partakes of the character of the chant, but my music is the chant."

Proof of Wisdom.

We do not know exactly why this or that succession of tones produces a certain impression on us. Some learned men say it is altogether a matter of association—that as individuals and collectively we come gradually to associate certain sounds with certain feelings, because at some time or other the sounds and feelings were concomitant. Others, finding that this explanation will not cover all cases, say that there is something in the very nature of sound and of the sense of hearing which causes certain sounds to arouse certain feelings and emotions. Both are, perhaps, right in part. However the relation between certain musical sounds and certain emotions may be accounted for, it remains a fact and the wisdom of the church in recognizing it has been proved over and over. The very disobedience of her children proves the wisdom of their mother. In the eighteenth century, for example, when the music played at Mass was identical with that performed at the opera and in the concert room, what

(Continued on Page 2.)

MEXICO

By Eber Cole Byam

THIRTEENTH INSTALLMENT

THE Mexican "Liberals" are wholly ingenious mathematicians. Their activities are practical exemplifications of the revolutionary "rule of three," murder, outrage and pillage. When in possession of the public purse they are adepts at subtraction and division, and when they discuss the wealth of the Church they become experts at addition and multiplication.

Realizing the chattering fear and hate which many Americans entertain for either the Catholic clergy or "Wall street," a number of writers recently have improved the opportunity to formulate equations in which these two bogies appear as plus or minus equal. Thus they kill two birds with one stone and play both ends against the middle.

Indians Exempted.

In a pamphlet containing articles by Robert Bruce Brinsmade, M. C. Roland, and David Starr Jordan, there is an anonymous article intended to show that the "enormous wealth of the Mexican clergy" is being used in some mysterious way to tease "Wall street" to—in a manner even more mysterious—effect "intervention," ostensibly to secure protection for the "great Church wealth." The writer says: "The capital placed at interest in Mexico is, by more than 80 per cent, the property of one creditor only—the clergy." To explain the source of this he says: "* * * One of these sources of income, that of the 'tithe' imposed upon the Indians in the sections where they are most fanatical." The words "in the sections where they are most fanatical" are introduced to provide an alibi when someone discovers the fact that the Indians were specifically exempted from the tithes!

The writer then proceeds to state:

"The basis for this calculation is the following: Two hundred working days in the year, 25 cents income per day per Indian, and 4,000,000 contributing Indians; these figures being a very conservative minimum. The resulting income for the sixty years previous to the revolution amounts to the portentous amount of 1,200,000-000 pesos silver!"

Humboldt's Report.

He does not say which revolution but doubtless refers to that for "independence." The sixty years would be the period from 1750 to 1810. The tithes paid in during the twenty years period from 1770 to 1790 average $1,584,-049, and as this period is the middle third of the "sixty years" mentioned, its average may be taken as a fair average for the whole, not a penny of which was paid by the Indians. The yearly average, according to the anonymous writer, appears as twenty million, or more than twelve and a half times the truth!

In 1803 Baron von Humboldt, a Protestant, visited Mexico, and, by the king's orders, had access to all the records. In his work on Mexico, published later, the worthy baron says: "The value of the real estate belonging to the clergy does not exceed two or three million dollars." In his edition of 1822 Humboldt says: "Since the suppression of the Jesuits few estates belong to the Mexican clergy, and their real wealth, as we have already stated, consists in tithes and capitals laid out on farms of small cultivators. These capitals are usefully directed and increase the productive power of the national labor."

The Jesuits, numbering 528 individuals, were expelled in 1767. They were engaged in the service of higher education, and the "properties" were schools and colleges which did not reach two million dollars in value.

Interesting Figures.

The "capitals laid out on the farms of small cultivators" amounted to $44,-500,000, earning 5 per cent. To the extent of the capital mentioned we see accomplished the very thing that the American Congress has only recently granted the American farmer, viz.: Farm credits. In a later day we see the total disappearance of this sum, which was seized partly by the king of Spain and partly by the revolutionaries.

The seizure of the government in 1833 by the violent radical element opened the way for direct assault upon the Church and its property. To justify these assaults the red-flaggers published a statement of the Church "wealth," intended to show how "great" it was. To arrive at their totals these sapient mathematicians assumed that each pastor received $600 yearly in fees, etc. Then they multiplied this sum by twenty and charged it up to the Church as capital. As a matter of fact, if the average pastor could have been assured of this sum he would have fainted with joy, and then upon revival would have hastened to devote it to worthy charitable purposes, of which every parish priest can always discover an unlimited number. It is well to mention, in passing, that under the Spanish government the priests in the Indian parishes received two or three hundred dollars per year from the king's treasury, and were not permitted to collect any fees from the Indians for religious services, and the Indians were also exempted from paying tithes.

Actual Facts.

After multiplying an imaginary income to discover a still more imaginary capital, we find that the various conventual establishments — mostly used as schools—are charged up as capital, and 5 per cent assumed on this capital as the income they ought to have earned. They even charge up as capital the $44,500,000 which had been seized years before and charged the Church with the interest which it never

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TO CONFER ON CATHOLIC ACTIVITY

Important Conference of Catholic Leaders to Be Held in National Capital.

OPENS NEXT WEEK

Plans Will Be Made to Coordinate Work of Societies in War Preparations.

PURPOSES OUTLINED

Announcement has been issued by the Rev. John J. Burke, C. S. P., chairman of the executive committee of the Catholic Press association, the Rev. Lewis J. O'Hern, C. S. P., in charge of matters pertaining to Catholic chaplaincies in the army and navy, and the Rev. Dr. William J. Kerby of the Catholic university, that an important conference of Catholic leaders will be held this month at the Catholic university. The object of the congress will be to define Catholic attitude and coordinate Catholic activity on matters pertaining to war preparations and conduct.

Representatives of the leading Catholic societies of the country have been invited to attend, and the call for the annual convention of the Catholic Press association has been issued for the time of the congress so that the representatives of the Catholic press may participate in the congress. The meetings will be held at the Catholic University of America. Representatives will gather in Washington on Saturday of next week to register, and the congress will be formally opened on Sunday morning, August 12, with Solemn High Mass. The Rt. Rev. Thomas J. Shahan, D. D., rector of the Catholic university, has been invited to act as honorary chairman of the congress. Members of the Catholic hierachy have been invited to be present, and it is expected a large number will be in attendance.

Letter to Hierarchy.

The following call has been issued by the committee in charge to the Catholic hierarchy of the United States:

"The entry of our country into the great war in Europe has created duties, obligations and problems for the Catholic body in the United States which are both novel and extraordinary. Hundreds of thousands of our Catholic young men are or soon will be enlisted in our army and navy. That fact means changed conditions in the lives of Catholic youths of our country; conditions which will affect the life of the entire Catholic body. It ditions which will indeed affect the life of the entire Catholic body. It is not too much to say that the future of the church in this country depends in great measure on how we meet the problems and the needs now presented to us. We must take them up as one body and solve them with one mind and one heart. For the problem is a national, not a local one. Its efficient solution demands intelligent co-operation, a united effort, a standardized method of operations. Our resources are great; our societies many, capable and zealous. We must not work at cross purposes, nor overlap one another's work. Through ignorance of what other individuals or societies among ourselves are doing, we will forfeit just so much of the salutary work we would otherwise do. It is a time when we should 'get together' as speedily as possible; learn, if we do not know already, the problems and the needs we must meet; the common policy we ought to pursue, and how, working with one another can best meet them. Generous co-operation is the only road to a right solution.

Assembly Necessary.

"An assembly in which every diocese of our country and every Catholic society and interest of importance is represented will be the best, and we think the only way, by which we may all gain a knowledge of those problems; apportion the handling of needs so that they may be adequately met and thus learn what each one is willing to do and able to do, and give such support and co-operation to one another as will make that co-operation thorough and effective.

"The spiritual and moral welfare of the Catholic soldiers is in our hands. In every camp established, or to be established by our government, we

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Diocese of Denver

MARY A. KELLY, Correspondent.

The Intermountain and Colorado Catholic is placed on sale at the James Clarke church goods house, 1845 California St., Denver, Colo.

To Open Mission at East Lake, Colorado

The Catholic church continues to grow in Colorado and each year witnesses the organization of many new parishes and missions. The most recently established mission is that at East Lake, Colo., the cornerstone of which was laid Sunday afternoon, July 29.

The Rev. H. L. McMenamin of the cathedral officiated. He was assisted by the Rev. Father Simons of Canada, who is spending the summer in Colorado, the Rev. M. F. Callanan, rector of Annunciation church, Denver, the Rev. Christopher V. Walsh of the cathedral, the Rev. J. F. McDonough, pastor of the Church of the Blessed Sacrament, and the Rev. Father Piccoli, O. S. M., of Mount Carmel church. Father McDonough delivered the sermon. The new mission will be in charge of the Rev. Father John of the order of Servants of Mary.

The building will be plain and neat in its architecture and will accommodate several hundred worshipers. It will be ready for service in September and will be attended from Welby, the nearest parish.

Denver Generous in Campaign for Army

Members of the Knights of Columbus, who have been soliciting funds for the establishment of recreation camps for the United States soldiers, feel gratified at the results attending their labors. The exact amount subscribed has not yet been announced because full reports have not been received by all the team captains.

One of the largest contributions received was $500 from J. K. Mullen, while Mrs. Mullen gave $100. The twelve teams that canvassed the city were captained by George F. Cottrell, Dr. Edward Delehanty, William P. Horan, J. A. Gallaher, P. D. Connor, J. F. Toner, W. P. Dolan, P. J. McEnery, John E. Cronen, Joseph Murray, W. C. Weldon and L. J. White.

Doings of Denverites

It is probable that Denver will soon have a Catholic Converts' league operating along lines similar to those societies in the eastern cities. The Rev. E. J. Mannix, who conducts a weekly class for the religious instruction of non-Catholics, has been in communication with the president of the league in New York as to ways and means of organizing and conducting such a society and will call a meeting of his converts in the near future for the purpose of organization.

* * *

The annual benefit for the boys of St. Vincent's orphange will be held next Saturday afternoon and evening and promises some unique and interesting features. The chief attraction will be a chicken dinner served from 5 until 8 o'clock. This will be under the supervision of Mrs. Frank Keichhof and patrons may rest assured that no detail of an excellent dinner will be omittted. A lighter repast may be obtained in the luncheon tent where the members of Annunciation parish branch of St. Vincent's society will dispense sandwiches, coffee, ice cream and cake. In charge of this booth will be Mrs. James Bartle, Mrs. Edward Connell, Mrs. Lillie Gordon, Mrs. William St. Peter, Mrs. Marking, Mrs. Patrick Judge and Mrs. M. Regan. The fish pond, flower booth, candy stand and soda fountain will all be well equipped and among those in charge will be Mrs. J. P. Donley, Mrs. Joseph Walsh, Miss Emily Cox, Miss Marian Douds, Mrs. T. J. Donnegan, Mrs. Charles J. Dunn, Mrs. Louis Hough, Mrs. Joseph A. Osner, Mrs. Ralph W. Kelly, Mrs. P. R. Riordan and Mrs. Alexander G. Douds.

* * *

The Rev. Father Geisert of St. Louis is spending part of the summer in Denver.

* * *

The Rev. C. V. Walsh of the Cathedral motored to Estes Park last Monday.

* * *

The Rev. Theodore Jargynski of St. Joseph's Polish Catholic church, Globeville, has organized the women of his parish into a knitting society to make sweaters, mufflers and other needed articles for the soldiers.

* * *

The Rev. William O'Ryan of St. Leo's parish blessed the new mission church at Burlington, Colo., last Sunday and in the evening delivered a lecture to raise funds to defray the expense of building and furnishing the new edifice.

* * *

The Rev. Albert J. Wise, S. J., of St. Ignatius' college, Chicago, will preach a retreat for the Sisters of Loretto at Loretto Heights academy commencing Monday, August 6. The Sisters from St. Mary's academy, on Pennsylvania street, the day school of the order, will attend the exercises at Loretto Heights.

* * *

The Rev. James M. Walsh, pastor of St. James' church, Montclair, is visiting his sister in Los Angeles.

* * *

The feast of St. Ignatius will be solemnly celebrated on Sunday, August 5, in Sacred Heart church and Loyola chapel.

* * *

The Sacred Heart Aid society met on Thursday afternoon at the home of Mrs. J. P. Donley, 1922 E. Fourteenth avenue.

* * *

Miss Marguerite Keating, daughter of Mr. and Mrs. John Keating, became the bride of Howard William Sanders at an early morning ceremony, which took place in St. Francis de Sales church Wednesday, July 25. The Rev. J. J. Donnelly officiated. Only relatives and a small circle of close friends were present. The bride wore a smartly tailored suit of dark blue cloth and white satin sport hat. Her corsage bouquet was of bride's roses. Miss Madeline Keating attended her sister. She wore a blue tailored suit and white hat and her bouquet was of pink roses. Albert Keating, brother of the bride, was best man. After the ceremony breakfast was served at the home of the bride's parents, 162 S. Corona street. Mr. and Mrs. Sanders then left for a tour of the state, after which they will be at home to their friends at 425 S. Sherman street. Mr. Sanders is sales manager for the Denver Music company. He is a recent convert to the church, having been baptized a week ago by the Rev. Father Mannix of the cathedral.

* * *

The wedding of Miss Ruth Nicholson and Max Melville will take place August 11 at the home of Miss Nicholson's father, Samuel D. Nicholson, on Logan street. Mr. Melville is at present a student at the officers' training camp, Fort Riley, Kan., but will return to Denver in about a week.

* * *

Miss Laura Wernert Osner presided at a daintily appointed luncheon Saturday, at which the guests of honor were Misses Julia and Luela Steger of Oak Park, Ill., and Miss Helen Morse of Rochester, N. Y., who is visiting her aunt, Mrs. William A. Grainger.

* * *

Mr. and Mrs. Frederick Hunt Wood and little son Frederick Hunt Wood, Jr., are at Glenwood Springs for the summer.

* * *

Mrs. Joseph V. Benson has issued invitations to a luncheon complimentary to Miss Ruth Nicholson.

* * *

Miss Isabel Horan was hostess at tea Sunday evening.

* * *

Mr. and Mrs. Anthony Weinschank of Wichita, Kan., were in Denver last week for a short stay en route to their summer home at Ward, Colo. Mr. Weinschank is a brother of Mrs. Louis Hagus of the Cathedral parish.

* * *

Mrs. Thomas J. Leahy and little sons Junior and Mark spent last week in Boulder as guests of Mrs. Leahy's sister, Mrs. Fred Totman.

* * *

Mr. and Mrs. Frank T. Dunn of Tonopah, Nev., are visiting Mr. and Mrs. Felix O'Neil, parents of Mrs. Dunn.

* * *

Mrs. Edward Kelty of 1944 Logan street has as her house guest her niece, Miss Regina Kelty, of Cedar Rapids, Ia.

* * *

Miss Davina Purcell left Denver early in the week to join her uncle and aunt, Mr. and Mrs. Charles Van Laningham, and accompany them to New York City.

* * *

The funeral of Joseph Francis Quick, infant son of Mr. and Mrs. George Quick, who died last Saturday, was held Monday afternoon, July 30, from Horan's undertaking parlors. Service was read by the Rev. E. J. Mannix of the Cathedral. Miss Marian Hawkins, accompanied by Mrs. P. G. Rowe, rendered appropriate hymns in a touching and beautiful manner. The little one was laid to rest in Mount Olivet cemetery.

* * *

Mrs. Catherine Hudson, wife of E. D. Hudson, passed away at her home, 3930 Williams street, on July 27. Her funeral was held from the Annunciation church on Monday morning. Interment took place in Mount Olivet cemetery.

* * *

The funeral of Martin Christ was held from St. Elizabeth's church on Friday morning. Interment was in Mount Olivet cemetery. Mr. Christ was the father of Mrs. Joseph Hill, Annie and John Christ.

* * *

Caleb A. Thurber, for many years a resident of Denver, died on July 27 at his home at Griffiths Crossing. Mr. Thurber is survived by his widow, Mrs. Anna Thurber, and three children, Mrs. Dora Bedard, Mrs. Mollie Laird and Will Thurber. His funeral was held from the Immaculate Conception Cathedral on Tuesday. The Rev. Father Walsh conducted the services and interment took place in Mount Olivet cemetery.

* * *

Miss Alice Clennan and her brother Howard Clennan entertained informally Thursday evening in honor of their cousin, Francis Grant, who is visiting from the east.

* * *

Mrs. Sandy H. Hughes was one of the hostesses of last week.

* * *

Philip Golding is seriously ill at St. Joseph's hospital.

* * *

Walter Wilstack, a prominent attorney of Lafayette, Ind., and his son George Wilstack spent part of last week in Denver, leaving Sunday for Manitou. They will visit Estes Park and other Colorado points of interest before returning to their eastern home.

* * *

Mrs. William P. McPhee entertained at a delightfully informal luncheon on Wednesday, at which the honor guest was Mrs. W. H. Allaire of Virginia, who is spending the summer in Denver, her former home.

* * *

Miss Mamie Mullin is a visitor at Bailey's in Sooth Platte canon. She is accompanied by her young nephew, Thomas Ryan.

* * *

Mrs. A. A. Stanton was the gracious hostess at a luncheon and card party at the Argonaut hotel last Tuesday. Covers were laid for eight.

* * *

Mrs. M. J. O'Fallon was hostess at a bridge luncheon last Tuesday. Fourteen guests enjoyed the occasion.

* * *

Miss Elizabeth L'Abbe is spending the summer in Seattle.

* * *

Miss Ruth McGuire entertained at Monte Carlo whist last Thursday afternoon complimentary to Miss Vernie Rugh of Pittsburgh, who is visiting Denver friends.

* * *

Mr. and Mrs. Joseph T. Kendall spent last week in Cheyenne, where they enjoyed the Frontier Days celebration.

* * *

Dr. and Mrs. Leonard Freeman, Leonard Freeman, Jr., and Frank Freeman are at Grand lake.

* * *

Mrs. J. K. Mullen and daughter, Mrs. Oscar I. Malo, have gone to Glenwood Springs for an extended visit.

* * *

Mr. and Mrs. A. McSwigan are enjoying a stay at Estes Park.

* * *

Miss Mary O'Rourke of Massachusetts is the house guest of Mrs. William P. Horan.

* * *

Mrs. John W. Benson and Mrs. Joseph V. Benson entertained at bridge Friday at their home, 1819 Gilpin street.

* * *

Miss Madelyn Wilkin has returned from a visit to Idaho Springs.

* * *

Mr. and Mrs. W. H. McBride of St. Louis and their daughters, Misses Ruth and Martha McBride, are visiting friends in Denver.

* * *

Mr. and Mrs. Charles McAllister Willcox entertained at dinner Friday evening in compliment to Miss Olga Quintell of New York, who is the guest of her uncle and aunt, Judge and Mrs. Caldwell Yeaman.

CROSSING THE ISONZO



Italian soldiers crossing the Isonzo on a swinging bridge. The difficulties that beset the Italians in fighting the Austrians are well illustrated in this photograph.

MUSIC OF CHURCH

(Continued From Page 1.)

were the manners and morals of the people? They professed the truth, perhaps, with their mouths, but they lived as if there were no other world than this, and this were to last forever. They were swept away in the awful upheaval of the end of that century, which seemed to them the end of the world.

Natural Expression.

On the other hand, whenever and wherever faith and piety have prevailed, people have found in the Church's own music the natural expression of their devotion. Indeed, many of the most beautiful plain-chant melodies originated in the ages of faith. Who composed them no one knows. It is most likely that they are not the creations of individual minds but rather that they gradually assumed definite form and became traditional. It is mysterious and almost miraculous that in spite of the very great number of plain-chant melodies and their great, almost infinite variety, the same character pervades them all. It is the character of the liturgy. It is of the very nature of the plain-chant that it be so united to the liturgical texts which it serves to glorify, emphasize and illumine that instead of diverting the mind of the worshipper it impels him to devotion. This is a fact which anyone may test for himself. He has only to go to Vespers some Sunday evening and listen with his mind as well as with his ears. The three tones of the very opening invocation of the celebrant seem to place us in the presence of God, even if we are not attending to the meaning of the words. The culminating beauty of Vespers is the antiphon of the Blessed Virgin sung at the close. Often as we say the Hail, Holy Queen, we do not know all it means until we hear it sung to that wonderful melody, which seems as simple, as confident, as inspiring, as profound as the prayer itself. The more lofty the act of worship, the more beautiful the music which belongs to it, so it is not surprising that we find the plain chant melodies assigned to High Mass particularly lofty in character. The melodies for the creed, for instance—how the symbol of faith becomes vivified, becomes a real act when it is lifted on these soaring notes. We knew that this is the creed of martyrs, the act of faith of the only souls in the world who do not know doubt, but now we feel it.

Must Understand It.

It is true that we will not recognize all the beauty in the music of the Church unless we first have a clear idea as to the real mission and object of church music. This mission is not to please the worshipper but to help and to inspire his devotion. Those who go to High Mass to be entertained by the music are like persons who dress for their own honor and not for the honor of the company in which they are. It is as if an army officer were to wear his uniform because it was becoming and not for the honor of the government he serves. We realize that the vestments of the priest are worn to honor the Holy Sacrifice and not to please the assistants. Why should we wish to sing the Gloria in Excelsis to please ourselves? No, these are little follies which we go to church to forget. In the Mass for the dedication of a church is sung, "Surely this is the House of God and the Gate of Heaven." We come to church to look through this gate and long for the joys beyond it. And here we are brought to what is the chief difference between Gregorian chant and modern music, and a most significant difference it is. The chant never ends. The last note of a melody does not seem to end it. It seems interrupted for a time. This suspense is suggestive of longing. It points always upward, and though never weary, it is never at rest. This is certainly the fitting character of man's song here below. Let us learn it from our Mother the Church, and so be helped to fix our hearts where true joys are to be found.—Cathedral Record, Pittsburgh, Pa.

SEND YOUR PAPER

(Continued From Page 1.)

now assist in this great work by mailing their papers as soon as they are read. It affords a splendid opportunity for thousands of the stay-at-homes to prove whether they really want to help. The cost each week is a 1 cent stamp and is therefore within the reach of all.

Remember the instructions as printed in the notice: Place a 1 cent stamp over the notice and hand the paper to any postal employe. Do not wrap or address. These instructions must be carried out to the letter.

FRENCH AND AMERICAN LEADERS



First photograph of Marshal Joseph Joffre of France and Major General John J. Pershing, in command of United States expeditionary forces.

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D. A. CALLAHAN,

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TO CONFER

(Continued From Page 1.)

must build a recreation hall that will give to the soldiers the opportunity of fulfilling their religious obligations, and of enjoying such healthy recreation as will help them to forego evil company and sinful occasions. These halls must be well built, so that they may be used in winter as well as in summer. In many camps more than one hall will be required. These halls must be well furnished and equipped. Priests—outside of the regular army chaplain,—will have to be provided and supported, that they may minister to the soldiers.

Need Assistance.

"Some of the new camps will number 40,000 men of these 15,000 will be Catholics. How are all of them to have the opportunity of assisting at Mass on Sundays?

"The salaries of those assisting priests must be furnished, for the dioceses are, as a rule, too poor to provide it.

"The spiritual work of the priests must receive the assistance of the laity—local committees who will assist in providing suitable recreation, bringing something of the home life into the lives of those who have been for the time deprived of it.

"The halls must be furnished with the suitable means of recreation.

"The chapels furnished with all the necessities for divine service. Literature, prayer books, catechisms, devotional articles provided.

"Post libraries of good books furnished.

"All this must be done to anticipate, to provide for the moral and spiritual care of an army of 1,000,000 men, in which there will be at least 400,000 Catholics.

"Every diocese and every Catholic society of our country should have full knowledge of, and should have its part and its voice in meeting and solving these vast problems that are the common problems of all.

Cardinals Approve.

"How shall we best direct our resources? How can each one of us, individually and as a society unit, help the common cause? What is to be our common Catholic policy in co-operating, in working with non-Catholic bodies for the national welfare, the promotion of which is the common cause of all?

"That we may have intelligent and thoughtful expression and secure unity of operation and policy in these problems, it has been decided under the approval of their eminences, James, Cardinal Gibbons, John, Cardinal Farley, William, Cardinal O'Connell, to call a national meeting of Catholics at Washington in the near future. At this meeting an official representative of every diocese of the United States and an official representative of every Catholic society of laymen and laywomen and of the more important of our Catholic publications will be asked to be present. A program of the questions and the problems such as this letter outlines will be presented to this assembly and it will take such definite action as will insure united and efficient action by the Catholic body in this hour when God asks every one of us to do his best for church and for country.

"You are respectfully requested to send an official representative to this meeting. Would you kindly let us know as soon as possible the full name of the person whom you have so appointed."

MEXICO

(Continued From Page 1.)

saw. By thus padding income and capital, the grand totals are finally found to be $7,546,593 and $179,163,754, respectively. An analysis of the tabulation discloses the fact that the actual income was as follows:

Tithes	$ 2,341,152
148 Monasteries—	
Country property	147,047
City property	195,053
Alms	162,192
Interest on invested funds	91,255
53 convents, city property	436,209
Interest on invested funds	288,677
Total	$ 3,662,085
On a 6 per cent basis the productive real property would appear to have been	$12,980,150
And the invested funds are known to have been	7,598,632
Total	$20,578,782

The convents and monasteries numbered 213, and with their numerous branches and missions served as schools. The average income for each establishment, therefore, was less than $17 per day, or for each individual, $1 per day, all of which had to serve for all the expenses of the establishment and support numbers of the pupils who were given free their room and board. Tuition was free to all.

PROMULGATES

(Continued From Page 1.)

ning of his Pontificate, thinking over what should prove most useful in restoring and strengthening ecclesiastical discipline and in remedying the objections mentioned above, decided to put together with order and clearness all the laws of the Church issued down to our own day, removing all that should be recognized as abrogated or obsolete, adapting others to the necessities of the times, and making new ones according as need and opportunity should direct.

When putting his hand to this weighty enterprise after mature deliberation, he deemed it necessary to know the minds of the Bishops, whom the Holy Ghost had chosen to rule the Church of God. Accordingly, by letter from the Cardinal Secretary of State, all the Archbishops of the Catholic world were invited to interrogate their Suffragans and those prelates who had a right to be present at the Provincial Councils and to carefully refer to this Holy See such modifications as they might consider necessary to be introduced into the regulations of canon law.

Experts Summoned.

Then, after having called to collaborate numerous experts in canon law residing in Rome and other places, he gave to our beloved son Cardinal Gasparri, then Archbishop of Cesarea, the task of directing, perfecting, and, as far as necessary, completing the work of the consultors. He also constituted a commission of Cardinals and nominated on it Cardinals Domenico Ferrata, Casimiro Gennari, Benjamino Cavicchioni, Giuseppe Vives y Tuto, and Felice Cavagnis, who, in pursuance of suggestions in a report of Cardinal Gasparri, should diligently examine the proposed canons, and change, correct, and perfect them as their judgment directed. When these personages passed away one after the other, there were appointed in their place our beloved sons Cardinals Vincenzo Vannutelli, Gaetano De Lai, Sebastino Martinelli, Basilio Pompili, Wilhelm Van Rossum, Filippo Giustini, and Michele Lega, who have in an admirable manner completed the work confided to them.

Finally, after again consulting the prudence and authority of his venerable brothers in the episcopacy, he directed that to them and the superiors of religious orders who are accustomed to be summoned to an Oecumenical Council there should be sent a copy of the new code finished and corrected before being promulgated, so that they might freely manifest their opinions on the canons.

Pius Passes Away.

But since, meanwhile, to the sorrow of the whole Catholic world, our predecessor of immortal memory passed away from life, it became our duty, as soon as by the secret will of Providence we began our pontificate, to receive with due honor the wishes of the church, teaching with us, collected in this way from every quarter. And then we acknowledged in all its parts, approved of and sanctioned the Code of the whole of Canon Law, which at the Vatican Council had been asked for by many bishops and which had been begun more than twelve years previously.

Therefore having invoked the help of Divine grace, and relying upon the authority of the Blessed Apostles Peter and Paul, of our own accord and with accurate knowledge, and in the fullness of the Apostolic power with which we are invested, by this our constitution, which we wish to be valid "in perpetuum," we promulgate, decree and order that the present Code, just as it is compiled, shall have from this time forth the power of law for the Universal church, and we confide it to your custody and vigilance. But so that all may be enabled to have a knowledge of the regulations of the code before they begin to be binding, we ordain that they do not come into effect until Pentecost Day next year, i. e., May 19, 1918. Every privilege, constitution and custom to the contrary notwithstanding.

For no one, therefore, is it lawful to contradict or contravene in any way these our wishes. If anyone should dare to do so, let him know he will incur the wrath of God and the Blessed Apostles Peter and Paul.

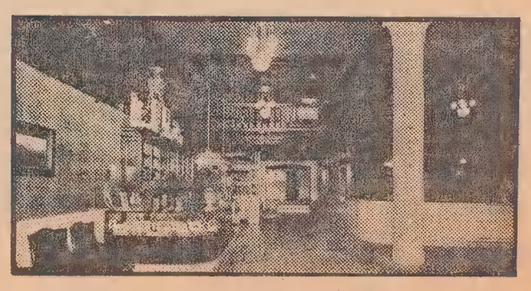
Given at Rome from St. Peter's on the Feast of Pentecost of the year 1917, the third year of our pontificate.

Remarking that Gunner Clancy was the first American to carry the Stars and Stripes into action in France, the Canadian Freeman exclaims: "Another disloyal Sinn Feiner and hyphen! Where were the 'Guardians of Liberty?' Too busy carrying bigotry into action at home?"

It is reported that Countess Markiewicz, the heroine of the Irish revolution, is receiving instruction preparatory to becoming a Catholic. During the battle of Dublin last year she was greatly impressed by the piety as well as the sublime courage and faith of the men who were waging the fight for Irish freedom against great odds.

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WAR FUND IS RAISED BY K. OF C.

State Deputies Report Success Everywhere to National Officer of Order.

WILL HAVE MILLION

Prominent Denver Catholic Among Heaviest Contributors to the Fund.

DELEGATE IS PLEASED

The ringing appeal sent out by the supreme officers of the Knights of Columbus in behalf of the order's $1,000,000 war camp fund for the moral and social welfare of the Catholic men of America's new armies, has received a cordial response from Catholics throughout the country. Leaders of the hierarchy and the laity are one in their praise of the latest work undertaken by the nation's foremost order of Catholic men. The prompt recognition of the Knights of Columbus by the war department as the official agency of all relief work for Catholic soldiers, just as the Y. M. C. A. is recognized as the official medium for relief work among non-Catholic soldiers, has created a profound impression among millions of Catholics who had hoped and prayed that this recognition would be forthcoming, and who knew that the Knights of Columbus, by virtue of its achievements for the troops at the Mexican border, was splendidly organized and equipped to carry through this newer and far greater work to a success that will redound to the honor of American Catholicity.

Delegate's Message.

His Excellency Monsignor John Bonzano, the Apostolic Delegate, expressed the general sentiment of American Catholics when he said that the work aroused his high admiration; and Cardinal Gibbons, in a letter to District Deputy Frederick Ullrich of Baltimore, expressed in glowing and convincing terms his indorsement of the project.

"The timely and handsome patriotic gift of $1,000,000 to build recreation halls for the soldiers at the sixteen cantonment camps deserves gratitude from 500,000 fathers and mothers and from 100,000,000 Americans," His Eminence writes. "The Knights of Columbus do things, and it is my pleasant duty to both thank you and wish you the most hearty co-operation from not only 400,000 knights, but also from our 18,000,000 admiring American Catholics.

"Soon we shall have 181 Catholic chaplains in the United States armies, where over a third of the soldiers are said to be Catholics. And hence your noble gift of $1,000,000 to furnish decent places for these splendid young American Catholic soldiers to hear Mass and receive the Sacraments and other consolations of our holy faith, should forever stamp the Knights of Columbus as men of practical forethought, timely patriotism and true Christian charity.

"May God bless the knights and this superb work!

"God wills it."

Cardinals Enthused.

Cardinals Farley and O'Connell, and Archbishops and Bishops of dioceses everywhere have hastened to indorse the work in the heartiest terms in personal and pastoral letters, and have contributed liberally to the war camp fund, thus setting a high and practical example for the Catholics in their pastorates. Individual pastors have not only contributed to the fund, but have taken special collections among their parishioners in its behalf.

There is no doubt from the general chorus of praise and approval heard on all sides, and particularly from the generous publicity and editorial comment bestowed upon the work by the leading Catholic papers, that the K. of C. war relief work is regarded as the paramount Catholic undertaking in America at the present hour.

As one editor put it: "For once a Catholic organization is able to enter a field of service on absolutely even terms with its Protestant competitor in the same field." With the official recognition from the government, the Knights of Columbus work goes beyond the bounds of a merely fraternal undertaking and becomes in fact the standard before the world of American Catholicity's charitable endeavor in this greatest of American wars.

Since the drawing for the national army was held there is hardly a Catholic family in the United States that has not been affected; there is hardly a Catholic man or woman who has not a brother, son or friend enlisted in the ranks of the nation's defenders. And these Catholic fathers and mothers and sisters and brothers will rejoice that a great Catholic organization has been officially designated to care for Catholic soldiers, not only by the erection and maintenance of recreation centers at the sixteen great cantonments where the new armies will train but in the far more important work of providing for the spiritual welfare of the men.

Merits Approval.

By a recent ruling there will be 181 Catholic chaplains appointed to the American armies, approximately a third of the total of chaplains; but as the number of Catholic troops is conservatively estimated as well over one-third of the total of enlisted men, the need for additional chaplains to those authorized by the war departmen is apparent. The Knights of Columbus $1,000,000 war fund will provide for these additional chaplains, will make it possible for many thousands of Catholic soldiers training to fight and, if need be, die for their country to hear Holy Mass and receive the Sacraments regularly during their period of training; and, beyond all else, will provide chaplains for the American Catholic soldiers in the trenches of Europe so that on the eve of battle there will not be a Catholic fighting man lacking the consolations of his faith when those are most vitally needed.

That a work of this truly beneficent and patriotic character merits the approval of every loyal citizen, goes without saying, and that it should receive the enthusiastic support of every Catholic in this country is imperative for its success.

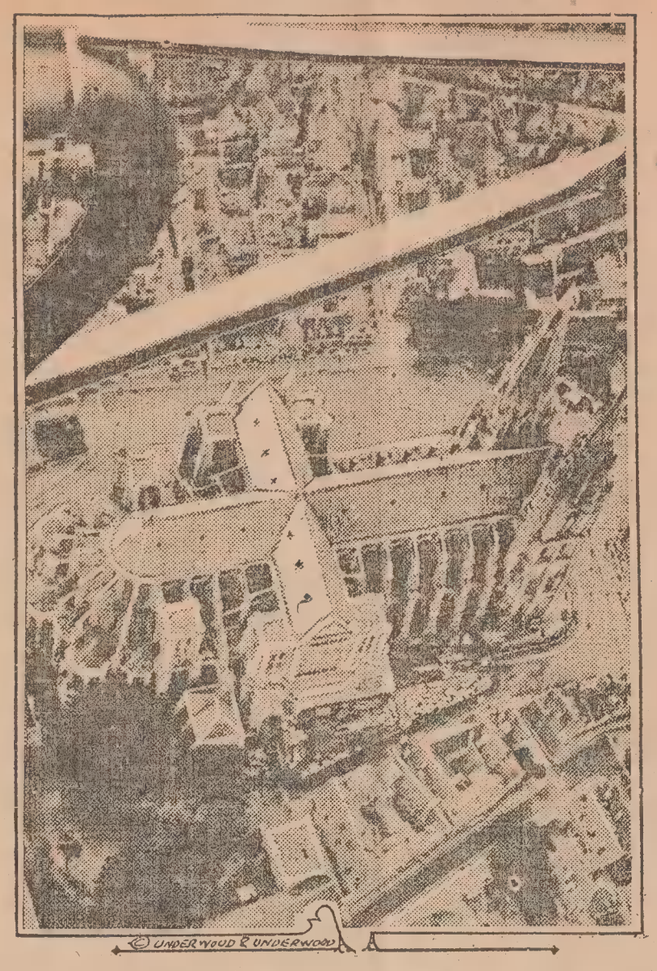
Reports from state and district deputies throughout every state in the Union give great encouragement, and the councils everywhere have taken a keen and active interest in the raising of the fund so that the special campaign week of July 22-28 should, when the returns are finally tabulated, show an imposing amount of contributions from Catholic people who have at heart the urgent needs of our Catholic soldiers.

John D. Crimmins, prominent Catholic business man of New York, donated $1000 to the fund immediately on hearing of its purpose, and promised further contributions of $500 per year for the duration of the work. J. K. Mullen of Denver donated $500. President King of the Catholic club, New York, and prominent Catholic priests and men and women in all walks of life are giving to the fund.

The sum of $1,000,000 is a large one, but the Knights have every confidence that it will be raised soon, as the Catholics of dozens of cities and towns have indicated, through the Grand Knights of local councils, that they will contribute more than the quota of the fund allotted to them. It remains for every Catholic man, woman and child to contribute promptly to this distinctly Catholic work that bears the fullest indorsement of the civil and ecclesiastical authorities.

The Knights of Columbus committee on war camp activities, with headquarters at Washington, D. C., is working night and day upon the order's plans. Contributions given now to the fund will be twice given in effect. All donations sent to the Supreme Secretary, K. of C., New Haven, Conn., or to the local council, will be promptly acknowledged.

ROOF OF CATHEDRAL, AS SEEN FROM AIRPLANE, FORMS A PERFECT CROSS



The roof of the Cathedral of Chartres as seen from an airplane.

This is the first photograph to be made showing the singular architectural construction of the historic cathedral, the roof of which forms a perfect cross. Without the airplane this unusual bird's-eye never could have been made.

The Cathedral of Chartres is in the centre of the old town. It is one of the greatest works of art in all Europe and the architect when he drew his plans may have had in mind the cross, symbolizing the purpose for which the building was created.

STOP WASTING FOOD!

Cardinal Gibbons Gives Some Timely Advice in Letter Addressed to Clergy of His Archdiocese.

After a careful survey of the field, the Government of the United States has appealed to its citizens to exercise the strictest economy in the use of foodstuffs.

The immediate reasons for this appeal are that the enforced entrance of the Nation into war contemplates a definite end, and that, unless economy be universally practiced, the realization of that end becomes impossible.

Guarantees Protection.

Forestalling the unworthy suggestion that our action is prompted by mercenary motives, our civil rulers assure us that the Government has embarked upon this enterprise for the sole purpose of insuring the recognition and the application of the principles of justice and of peace in all future relations of the nations of the world among themselves.

We have ever been known as a Christian Commonwealth. Were proof of this proposition required, it is found in the unalterable devotion of our people to the exalted standard thus set for them by our Chief Magistrate and his able advisers. To act in a spirit of justice and of charity towards all men and thus to establish the reign of that peace which is the sole guarantee of happiness in this world and is of the very essence of Christianity.

Surely the cause is a noble one. As such it should engage not only the loyalty, but also the enthusiastic cooperation of all who glory in the double title of American and Christian.

Now the officials of our Government seriously warn us that unless self-restraint in the consumption of food to be generally exercised, this glorious ideal must fail of accomplishment. The duty to which we must at once address ourselves is set forth in the following sententious language: "To meet the needs of the war and of the world, we must produce generously, give freely to our Allies, ourselves eat as much as we need, but no more, and especially save the waste."

Simple Life Necessary.

The necessity of returning as a nation to a frugal mode of living is not less clearly expressed in the succeeding paragraph of this important communication. The text is as follows: "The waste in food amounts to at least fifty dollars a year for every family in America. The waste of a single ounce of food each day in every home means a yearly waste of nearly five hundred million pounds of food. The waste of a single slice of bread each day in every home means the daily waste of a million loaves of bread. The thousand million dollars of needless waste which thus takes place yearly in the households of America can and should be stopped." These astonishing figures lend countenance to the oft-repeated saying that a French or a German family could be supported upon the food which an American family throws away.

Reason and Revelation supply the precedents upon which the action of our government is based. In virtue of the law which God has stamped upon the face of nature, matter may be transformed, but we know that no particle of matter, as no unit of energy, is ever lost. In the example of our Blessed Lord, there is, for every one of us, a peculiar appeal. Such was His power, that at any time He might have changed stones into bread. Yet, after having fed the 5000 on the mountainside with five loaves and two fishes, He commanded His Apostles to gather up the fragments lest they be lost.

In the light of these illustrations, what more reasonable than the request of the authorities that we meet their wishes "by purchasing wisely, by losing nothing for lack of proper care, by serving no more than hunger demands, by serving again the unused portion, and by saving in time of plenty against the lean months ahead."

Housewives Responsible.

The housewives of the land are the high and responsible agents of the government in the furtherance of these plans. In their willing service alone can the government find strength and comfort. We are sure that they will recognize the dignity and responsibility of the office with which they are charged, and that by their earnest efforts they will hearten the nation in its hour of stress.

To the Catholic the practice of self-denial will not be a new experience. The Church teaches her children the necessity of mortification at all times, and she believes in the special efficacy of abstinence, fasting and prayer at stated seasons, notably during Advent and Lent, and on all the Fridays of the year. These are the arms with which she equips the faithful for the spiritual combat of life. These, too, are the weapons with which our beloved country would now furnish us in order that we may successfully contend for the salvation of its most cherished institutions. Thus are the recommendations of our government seen to be directly in line with the principles and practices of our holy faith.

I confidently call upon all the Catholics of this archdiocese to lend their fullest co-operation to the officers of our government in their laudable endeavors to conserve the resources of the country, remembering "that there is no power but from God; and those that are, are ordained of God."

The White Sisters of Black Africa.

The White Sisters are able to save many little black babies, both physically and spiritually, as this tribute shows.

In 1913 eight Sisters of Our Lady of Africa established themselves in Mossi, where they prepared, but study of the language, for an apostolate which cannot fail to be fruitful in the midst of a female population which the missionaries could reach only indirectly.

In the interval of the study of two languages, they gave some domestic instruction to the women of the little "village of liberty," St. Eugene, established in 1901, near the mission. Their work has not been a failure. The Father Superior recently wrote to Mgr. Lemaire:

"Every year we used to lose, on an average, four out of five children born in our Christian homes. This year, thanks to the devoutness and enlightened care of the good sisters, not one of these little ones has perished. God be praised for this unhoped for success!"

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Our men work 8 hours a week less than any other clerk in our line in this city. Open until 12 midnight, Sundays and holidays excepted.

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Make the right prices.
Solicit your trade.
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Right all wrongs.
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All Kinds of Optical Repair Work. Any Lense Duplicated.

Another American Missionary Nun.

Not a few American nuns are already assisting in the apostolic work of different mission countries. We hear from them occasionally, now from China, now from Africa, now from the West Indies. The Philippines also possess one of those earnest workers in the person of Sister Dora, a Franciscan missionary of Mary, who is in Lipa, teaching school. A letter from her reads:

"St. Agnes' school is poor, having no support except the 25 cents a month given by the children who can afford even that. The income from seventy children is very little. However, Providence helps us, and our kind bishop, Mgr. Petrelli, who is the best of Fathers, encourages us to continue a work which would otherwise be discouraging.

"I, too, am an American, from Washington, our beautiful capital, and as such I beg an occasional alms for the good of these souls that we have come so far to save."

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WITH BATH, $1.50
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PROMPT DELIVERY.
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ESTABLISHED 1889.

THE INTERMOUNTAIN CATHOLIC

In vain will you build churches, give missions, found schools—all your works, all your efforts will be destroyed if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic Press. —Pope Pius X.

Published in Salt Lake City, Utah, every Saturday by the Intermountain Catholic Publishing Company, 515-517 McIntyre building.

RT. REV. JOSEPH S. GLASS, C. M., D. D., President.
J. LEO MEEHAN, Manager.

Subscription rate, $2.00 the year in advance.
Advertising rates on application.
Entered at the Salt Lake postoffice as second class matter.

THE INTERMOUNTAIN CATHOLIC is the official organ of the diocese of Salt Lake and is the only Catholic journal in the intermountain country. It is widely circulated through the states of Utah, Nevada, Idaho, Montana, Wyoming and Colorado.

Reliable business firms are urged to consider the value of this paper as a medium for reaching thousands of Catholics throughout the entire Rocky Mountain region. Its Catholic readers are urged to patronize the advertisers who contribute to the support of their church paper.

Correspondence is solicited from the Reverend Clergy, from officers of Catholic societies and others who are interested in the welfare of the paper. All items of news will be gratefully received.

ADMIRAL BENSON.

"ADMIRAL BENSON has the biggest berth in the biggest navy this country has every owned. He is the real 'boss of the navy,' because Congress has vested him with greater powers than it has given any other man."

This striking passage is to be found in an article, "Admiral Benson—the Man Behind the Fleet," by Hal H. Smith in the June number of "The Navy and Merchant Marine."

Founded by a Catholic, Commodore Barry, in the Revolutionary days, the United States navy is thus today under the supreme command of another Catholic, for Admiral Shepherd Benson is a convert to the Faith and an exemplary Catholic.

"And he has already 'made good.'

"In the present national emergency," Mr. Smith tells us, "he has shown himself to be one of the ablest and most virile, though modest, contemporary naval officers and he is serving with rare success both as chief of naval operations and as president of the general board of the navy. Two years ago last month he was a captain. Now he is an admiral and the ranking officer on active duty in the United States navy. He outranks the commander in chief of the Atlantic, Pacific and Asiatic fleets, all of whom may fly the four-starred flag denoting the rank of admiral while serving in that capacity, because he is charged with the operations of all the fleets, with readiness and preparation for war, and must have superior rank to make his work effective."

Concluding his article, Mr. Smith pays the following tribute to Admiral Benson's sterling character:

"Admiral Benson is not given to epigrams—especially those that include the first person singular. He seldom talks about himself. If the rules of official life could be reduced to a single sentence they might be covered best by the phrases, 'Always prepared' and 'There is no excellence without great labor.' He won his spurs by work, work and still more work. Broad of vision, determined in character, though genial and affable, thoroughly steeped in the technique and latest wisdom of his profession, a student of naval problems and affairs.

Admiral Benson was awarded this year's Laetare medal by Notre Dame university.

DEFINES FREE SPEECH.

IN sentencing Emma Goldman and Alexander Berkman, anarchists, to two years each and to pay a fine of $10,000 apiece, Judge Meyer of New York thus defined free speech:

"This is not a question of free speech, for free speech is guaranteed to us under the constitution. No American worthy of the name believes in anything else than free speech, but free speech means not license, not counselling disobedience of the law. Free speech means that frank, free, clear and orderly expression that every man and woman in the land, citizen or alien, may engage in, in a lawful and orderly fashion, that same free speech is guaranteed to us and no law should deny it to anyone in the confines of the United States of America."

SERVICE AN HONOR.

THOSE who are chosen to answer the summons of their country should not regard themselves as unfortunate. They have been honored in being selected as their country's defenders in this hour of trial. They must face hardships and dangers; but those who are unwilling to make sacrifices for their country are unworthy of its citizenship. Nor should those who are left behind repine at their lot. They, too, have duties, not less imperative, if less hazardous, than those of the soldier at the front. Theirs is the duty of supplying the sinews of war, of making it possible for the country to maintain its forces at the front. Their turn for army service may come later on; for this war is far from ended yet.

We have no words of commiseration for the young men who must soon prepare for military training. Rather we congratulate them on the opportunity that is theirs. No stigma attaches to the method of their selection. Had it been left to each one to volunteer the one who stayed at home might have been pointed out as a "slacker." There can be no "slackers" under the draft system. All are on an equality before the drawing, but those who have ben chosen for service will be the heroes of the struggle. Next to love of God, Himself, there is no higher love than that of country. Love of country is measured by the sacrifices one makes for it. The supreme sacrifice many will be called upon to make in this war. But death for right and for country is an honor that only heroes gain. War is a terrible thing; but "it is sweet and becoming to die for one's country." To fight for freedom and justice is a privilege that this country grants to those whom she called last week.—True Voice.

Paris is said to be "the most distressful city" imaginable. She is stripped of everything that could mean ease or comfort, and economy of the brilliant kind is practiced there. If our play mad, music idling cities with their eternal knitters, could see Paris as she is they would believe their people were living the lives of the favorites of wealth as compared to the forlorn city of France.—Catholic Sun.

Until some other employment is found for those young men in uniform who are making police news these days, why not set them at knitting? Thousands of working girls are cutting down their lunch time in order to save ten or fifteen minutes for knitting, which the rioting young warriors might well do for themselves, and for their well-behaved brothers in arms.—Sacred Heart Review.

Hawaiian troops, we read, are clamoring to be taken to the front. By all means let them go. The ukulele has not been prohibited by the Hague conventions and should work fearful havoc among the music loving Teutons.—Catholic Union and Times.

We have a suggestion to make to the uplifters which we think will bring speedy and permanent results. Let everyone who desires that the world be bettered begin to apply all his efforts on himself.—Catholic Register.

From the secular press illustrations we see, it is quite evident that much more goods could be used in this summer's bathing suits without accusing the women wearers of being guilty of waste.—Church Progress.

Some men are not only eager to give the devil his due, but they insist on adding a fat bonus. It is the Lord who usually finds collections poor.—Houston Post.

EMPLOYMENT BUREAU

Positions Wanted

LIGHT WORK or chores wanted by man who is unable to do heavy work.

* * *

STENOGRAPHIC OR CLERICAL work wanted by young lady in Salt Lake City.

* * *

EXPERT ACCOUNTANT AND BOOKKEEPER wants permanent position in Salt Lake. Prefers mining or railroad company. References can be furnished.

* * *

MACHINIST wants work at his trade.

* * *

ADVERTISING MAN wants position. Experienced in soliciting advertising.

* * *

POSITION AS TEACHER is wanted by young lady in out-of-town school. Has best of references.

Positions Open

HOUSEKEEPER WANTED in small Catholic family of Salt Lake City.

* * *

MAID to care for children and assist with housework wanted in Cathoolic family of Salt Lake City.

* * *

YOUNG LADY wanted as clerk in store.

SUMMER SCHEDULE OF MASSES

For Motorists and Those on Vacations.

SALT LAKE CITY.

Complete schedule on page 8, column 7.

OGDEN.

St. Joseph's church, Very Rev. P. M. Cushnahan, V. G., pastor; Rev. John D. Lagan, assistant. Masses on Sunday at 6.30, 8 and 10.30 o'clock, except during July and August, when the last Mass is at 10 o'clock.

PARK CITY.

St. Mary's church, Rev. Thomas Galligan, pastor. Sunday Masses at 8 and 9.30 o'clock.

GARFIELD.

Good Shepherd parish, Rev. F. A. Murphy, pastor. Sunday Mass at 9.15 a. m., in nonsectarian church.

PLEASANT GREEN.

Good Shepherd parish, Rev. F. A. Murphy, pastor. Sunday Mass at 8 o'clock.

MURRAY AND MIDVALE.

Schedule of Masses will be found on page 8, column 7.

PROVO.

St. Peter's church, Rev. M. F. Killeen, pastor. Mass every Sunday at 10 o'clock.

EUREKA.

St. Patrick's church, Rev. John Ryan, pastor. Masses every Sunday at 8 and 10 o'clock.

TOOELE.

Rev. George De Stoop, pastor. Sunday Masses at 6.45 and 10 o'clock.

ELY, NEV.

Sacred Heart church, Rev. M. J. O'Reardon, pastor. Mass every Sunday at 11 o'clock, with an additional Mass at 8.30 o'clock on the first Sunday of the month. Mass at McGill at 8.45 o'clock on the second and fourth Sundays of the month. Mass at Ruth on the third Sunday at 7.15 o'clock.

QUESTION BOX

Readers — Catholic and non-Catholic—are invited to submit questions to this department when they are in doubt on some point of religious doctrine. Questions should be addressed to "Question Box," care of Intermountain Catholic, and should be stated as briefly as possible.

What was the first and last book of the New Testament?

It is easier to determine which book of the New Testament appeared last. The New Testament closed with the writing of St. John's gospel. It is not certain which book appeared first. Biblical students are at variance in their deductions. Many contend that the Gospel of St. Matthew was the first book; others are of the opinion that some of St. Paul's epistles preceded the gospels; not a few claim that St. Paul's epistle to the Thossalonians was the very first writing of the New Testament. It is no easy task to determine with precision the dates of the composition of works that were written about 1900 years ago. Christ died about the year 29 A. D.; St. John lived almost to the close of the first century; it is improbable that any of the writings of the New Testament appeared within fifteen to twenty years after Christ's ascension.

* * *

When one invites a Protestant to our church, should he be asked to genuflect and kneel just as Catholics do?

When non-Catholics attend our services, they are usually anxious to comport themselves as Catholics do, if for no other reason than to avoid unpleasant attention. Hence you will probably be conferring a favor on your friend by instructing him how to act in a Catholic church. Tell him the reason for genuflection; instruct him when to kneel and stand and he will appreciate your thoughtful attention.

* * *

Where did the present Pope get his name of Benedict XV?

When the Pope is elected, he selects the name by which he desires to be called, much like Catholics take a name at Confirmation. The present Pope was Cardinal Giacomo della Chiesa, or as we would say in English, James Church. He selected for himself the name of Benedict; there had been fourteen other Popes of the name Benedict; hence the present Holy Father is Benedict XV.

* * *

I have a Protestant friend who cannot understand the difference between mortal and venial sin. He insists that every sin offends God.

When your friend states that every sin offends God he has the correct notion and the Catholic view. Both venial and mortal sin are offenses against God; but common sense as well as revelation insists that offenses may vary in malice. The law of the land recognizes this fundamental distinction in crimes; the common drunk goes to the workhouse for thirty days, the dishonest cashier is sent to the penitentiary for a term of years; the murderer may be condemned to the electric chair. Common sense insists that all sins are not equal in malice. Thus, a sudden outburst of temper is not equal in malice with a premeditated murder; yet both are sins against God's law. What would be a serious offense in an adult would contain less malice in a child acting without full knowledge. These are dictates of common sense. Revelation, likewise, refutes your friend's contention. St. John states plainly (1 John V-16, 17): "There is a sin unto death; there is a sin which is not unto death." Ask your friend how he privately interprets that text.

* * *

Is it a part of Catholic doctrine that each and every soul, destined for heaven, must pass through purgatory?

It is not; many souls pass immediately into heaven, and in the case of canonized saints, the Church passes official and infallible judgment to that effect. "Nothing defiled can enter heaven," that is God's revelation. Many souls retain their baptismal innocence unsullied all through life; others who, by sin, have tarnished that robe of innocence, regain that innocence by their prayers and penance and other good works; many, who had led rather careless lives, return to God in the end with such a fervor of love that, fortified by the sacraments of the Church, they make adequate amends. All these pass immediately into heaven and are not detained in purgatory.

* * *

In confession, who forgives us, God or the priest?

Both. The words of absolution answer your doubt. While other prayers precede and follow, the essential part of the act of absolution is contained in these words: "May our Lord Jesus Christ absolve you, and I, by His authority, absolve you from all bond of excommunication and interdict, as far as I can and you stand in need of; therefore, I absolve you in the name of the Father, Son and Holy Ghost." By his ordination the priest receives from God real and true power to absolve from sin; it is the power conferred by Christ on the apostles with the words, "Whose sins you shall forgive, they are forgiven; whose sins you shall retain, they are retained" (John XX-21). Christ the Lord redeemed us from sin; His merits take away sin; and He has determined that these merits should be applied to the souls of men for the forgiveness of sin through the absolution of His accredited ambassadors, the priests of His Church.

* * *

When I asked a Protestant where was his church in the first 1500 years, he said that the Christian faith had been lost and was then resurrected by Luther. What do you think of that?

I think it is a very convenient way of avoiding a serious difficulty; but it does not convince. Luther did not bring to light old truths that had been lost or forgotten; he substituted his private opinion for the ancient and primitive teaching of Christ. Moreover, the attitude of your friend is not very complimentary to the founder of Christianity. Christ, according to this attitude, would have established a very imperfect church; one that flourished, perhaps for a few decades, then sank into the depths of error and heresy, leading myriads of souls astray, remained submerged for 1500 years, raised its head from the depths of error but four centuries ago, and even since then has reached but a very small percentage of Christians. Such a church makes a very poor showing in the face of 1900 years of history, and would not be worthy of the incarnate Son of God, Jesus Christ. Again, your friend, by his statement, denies the truth of our Lord's own words. Christ promised to remain with His church: "I am with you all days, even to the consumation of the world" (Matt. 28-20); how was Christ with the church if that church for three-fourths of its existence forgot Christ and lost His gospel? On another occasion Christ told His disciples: "I will pray the Father and He shall give you another comforter that he may abide with you forever, the Spirit of Truth" (John xiv-16, 17); now if the Hold Ghost, the Spirit of Truth, remained with the church, how was it possible for that church under that guidance to have wandered from the path of truth? Would not that mean that, for 1500 years, the "Gates of Hell" prevailed against Christ's church? Your friend's explanation will not stand the light of reason or of revelation. Christ's full doctrine was taught by His Catholic church in all ages; at various times men arose, who were not divinely commissioned, and assumed the right to reform God's truth; among these pretenders were the so-called reformers of the sixteenth century. They taught a new doctrine, innovations devised by men.

* * *

The Bible tells us that when Jesus instituted the Last Supper, He commanded His apostles: "This do in remembrance of me." Therefore, we have a memorial service and do not partake of the reality of Christ's body and blood.

Answer: And why could not the reality, or, as we Catholics are accustomed to say, the Real Presence of Christ's body and blood be a true memorial, or remembrance? When Christ said to the apostles, His priests, "Do this in remembrance of Me," He commanded them to do just what He had done. The word, "this," embraces the action He had first performed. What had He done? He had changed bread into His body and wine into His blood by the words, "This is my body: This is my blood"; and that was precisely what He commanded the apostles to do in remembrance of Him. It is not necessary, nor is it implied in the words of the query, that Last Supper must be an empty figure or a mere representation in order to be a memorial of Christ's passion and death; much more so will the reality of Christ's body and blood be that true memorial service. St. Paul gives us the correct and the Catholic idea. In Cor. xi., after describing the Last Supper, St. Paul adds: "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come" (v. 26); then he adds the verses (27, 28, 29) that show plainly that the bread and cup are naught else than the body and blood of the Lord. The command of the Lord, "This do in remembrance of me," is fulfilled at every Mass; we have a real memorial service of Christ's passion and death in the reality of His body and blood.

AMONG CATHOLIC POETS

Some gifted energetic people do many things and do them all well. Miss Conway of Rochester, N. Y., wrote much for the daily press of that city before she was twenty. She has been a member of the editorial staff of the Catholic Union and Times and the Boston Pilot. For five years Miss Conway was identified with the English department of St. Mary's College, Notre Dame, during which time she continued her work in the Boston Republic. She is now editor of that paper. She has won distinction also as poet, essayist and novelist.

The First Red Leaf.

It gleams amid the foliage green,
While earth is fair and skies serene—
A little, fluttering, scarlet leaf,
The herald of a coming grief.

It saith to summer—Even so.
Thy fading time is near, I trow;
And I am come to whisper thee
Of gloomy days that yet must be.

A little longer wear thy crown,
Nor lay thy blooming sceptre down,
And in the sun's benignant smile
Forget thy tears a little while.

I shall not see thee pass away—
Swift is my coming, brief my stay.
Scarce doth the blessed daylight shine
On beauty shorter-lived than mine.

But know that thou art past thy prime:
It draweth near thy fading-time—
I am the herald of thy grief,
The first red leaf, the first red leaf.

The Heaviest Cross of All.

I've borne full many a sorrow, I've suffered many a loss—
But now, with a strange, new anguish,
I carry this last dread cross;
For of this be sure, my dearest, whatever thy life befall,
The cross that our own hands fashion
is the heaviest cross of all.

Heavy and hard I made it in the days
of my fair strong youth,
Veiling mine eyes from the blessed
light, and closing my heart to truth.
Pity me, Lord, whose mercy passeth my
wildest thought,
For I never dreamed of the bitter end
of the work my hands had wrought!

In the sweet morn's flush and fragrance I wandered o'er dewy meadows
And I hid from the fervid noontide
glow in the cool, green, woodland
shadows;
And I never recked as I sang aloud in
my weird and wilful glee,
Of the mighty woe that was drawing
near to darken the world for me.

But it came at last, my dearest—what need to tell thee how?
Mayst never know of the wild, wild
woe that my heart is bearing now!
Over my summer's glory crept a damp
and chilling shade,
And I staggered under the heavy cross
that my sinful hands had made.

I go where the shadows deepen, and the end seems far off yet—
God keep thee safe from the sharing of
this woeful late regret!
For of this be sure, my dearest, whatever thy life befall,
The crosses we make for ourself, alas!
are the heaviest ones of all!

Two Vines.

By the garden-gate sprang a flowering vine,
And it sprouted and strengthened in
shower and shine.

It reached out tendrils on every side—
There was none to prune, there was
none to guide.

So it wavered and fell from its tender trust
And trailed its bright blossoms down
in the dust.

Within the garden its sister-vine
O'er many a friendly branch did twine.

Both were fed with the same sweet dew,
Both in the same kind sunlight grew.

But one was tended with fondest care,
And its blooming gladdened the garden fair.

While the other, as fragrant and pure and sweet,
Was trodden under by passing feet.

Days go by till the summer is fled.
The year is waning and both are dead.

Sister Mary Carmelita, for thirteen years superintendent of the Mercy hospital, Baltimore, Md., has been elected procurator of the Community of Sisters of the Archdiocese of Baltimore, and Sister Mary Thomasino as mother superior of the Community of Sisters.

AN APPEAL TO TRUTH

(Continued From Last Week.)

BY CARDINAL MERCIER

There is something more profoundly sad than political divisions and material disasters. It is the hatred which injustice, real or supposed, stores up in so many hearts created to love one another. Is it not upon us, the pastors of our people, that the duty lies of helping to get rid of these bad feelings, and of re-establishing on its foundations of justice, today so shaken, the union in love of all the children of the great Catholic family?

The occupying Power speaks and writes of its intention to stanch our wounds.

But in the tribunal of the world intention is judged by action.

Now all that we poor Belgians, who submit for a time to the domination of the empire, know, is that the Power which has staked its honor to govern us according to international law codified in the Hague convention, is ignoring its engagements. We are not speaking of particular abuses committed against individuals or communes, the character of which can only be estimated by an investigation made after hearing both sides at the end of this war. We are considering at present only acts of the government established by its official documents, posted up on the walls of our towns, and consequently involving directly its responsibility beyond any possible question.

Now the breaches of the Hague convention, since the date of the occupation of our provinces, are numerous and flagrant. We set them out here under headings and we shall provide, in an annex, the proof of our allegations. The following are the chief breaches:

Collective punishments imposed on account of individual acts, contrary to article 50 of the Hague convention;

Compulsory labor for the enemy, contrary to article 52;

New taxes, in violation of articles 48, 49 and 52;

Abuse of requisitions in kind, in violation of article 52;

Disregard of the laws in force in the country, contrary to article 43.

These violations of international law, which aggravate our unhappy lot and increase the ferments of revolt and hatred in hearts usually peaceable and kindly disposed, would not be continued if those who commit them did not feel that they were supported, if not by the positive approbation, at least by the complacent silence of all those who form public opinion in their own country.

Again then, we confidently appeal to your charity; we are the weak, you are the strong; come and judge whether it is still permissible for you to refuse your aid.

There are, moreover, in regard to the establishment of a commission of inquiry by members of the Catholic Episcopate, arguments of a general kind.

We have already dwelt upon this. The spectacle which our divisions afford to the world is disconcerting; it is an occasion of scandal to it, and awakens it in blasphemous thoughts.

Our people do not understand how you can be unaware of the two-fold flagrant iniquity that has been inflicted upon Belgium—the violation of our neutrality and the inhuman conduct of your soldiers—or how, knowing it, you can refrain from raising your voice to condemn it, and to dissociate yourselves from it.

On the other hand, what ought to scandalize your population, Protestant and Catholic, is the role ascribed by your press to the Belgian clergy, and to a nation over which, for the last thirty years, it is well known that a Catholic government has ruled. "Take care," said the Bishop of Hildesheim to his clergy, no later than the 21st of September, 1914, "these charges which the press is circulating against priests, monks and nuns of Catholic nations are making a rift between the Catholics and Protestants on German soil, and the religious future of the empire is imperiled."

The campaign of calumnies against our clergy and our people has not slackened. Erzberger, a deputy of the Centre, seems to have taken upon himself to increase it. In Belgium itself, in the Cathedral of Antwerp, on the sixteenth Sunday after Whitsuntide, one of your priests, Heinrich Mohr, dared to declare from the pulpit of truth to the Catholic soldiers of your army: "Official documents have informed us how the Belgians have hanged German soldiers on trees, sprinkled them with boiling liquid and burnt them alive."

There is only one means of stopping these calumnies, and that is to bring the whole truth to the light of day, and to condemn the true culprits by religious authority.

There is another source of scandal for honest men, believers or nonbelievers, in the habit of giving prominence to the advantages and the disadvantages which Catholic interests would derive from the success either of the triple alliance or of the quadruple entente. Professor Schrors of the University of Bonn was the first, so far as we know, to devote his leisure to these alluring calculations.

The religious results of the war are the secret of God, and none of us is in the Divine confidence.

But there is a higher question than that—the question of morality, of right, of honor.

"Seek ye first," said the Lord in the Holy Gospel, "the Kingdom of God and His righteousness, and all these things shall be added unto you."

Do you duty, come what may!

Also we bishops at this present moment have a moral duty, and therefore a religious one, which takes precedence of all others, that of searching out and proclaiming the truth.

Did not Christ, whose disciples and ministers we have the glorious honor to be, say! "For this cause came I into the world that I should bear witness unto the truth." Ego ad hoc veni in mundum, ut testimonium perhibeam veritati.

On the solemn day of our episcopal consecration we vowed to God and to the Catholic Church never to forsake the truth, to yield neither to ambition nor to fear when it should be necessary to show our love for it. Veritatem diligat, neque eam unquam deserat aut laudibius aut timore superatus.

We have, therefore, in virtue of our vocation, a common role and a ground of sympathy. Confusion reigns in men's minds; what some call light, others designate as darkness; what is good to one is bad to another. We cherish the hope that the tribunal of impartial inquiry to which we have the honor of inviting your delegates, will help to dissipate more than one uncertainty: Non ponat lucem tenebras, nec tenebras lucem; non dicat malum bonum, nec bonum malum. With all the warmth of his prayers, our Holy Father calls for peace; in the last letter he deigned to address to you at Fulda, after your last meeting, he urged you—he urges us all—to long for it with him. But he deserves it only if it is based on respect for the rights and dignity of nations. Dum votis omnibus pacem expetimus, atque eam quidem pacem quae et justitiae sit opus et populorum congruat dignitati.

We shall respond then to the desire of our common Father by working together to cause truth to shine forth and triumph, truth on which must rest justice, the honor of nations and at length peace.

We are, Your Eminences and Venerated Colleagues, your respectful servants and brothers in devotion.

D. J. CARDINAL MERCIER,
Archbishop of Malines.
ANTONE, Bishop of Ghent.
GUSTAVE J., Bishop of Bruges.
THOMAS LOUIS,
Bishop of Namur.
MARTIN, HUBERT,
Bishop of Liege.
AMEDEE CROOIJ,
Bishop Designate of Tourani.

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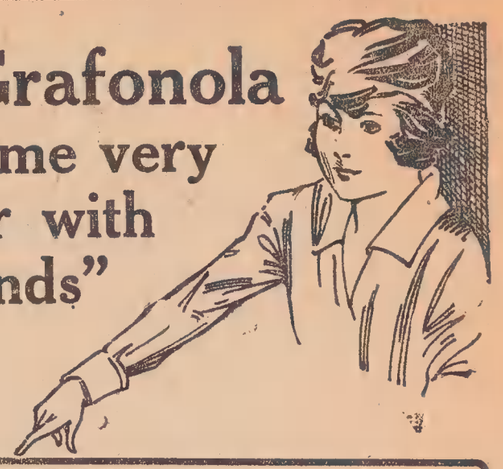
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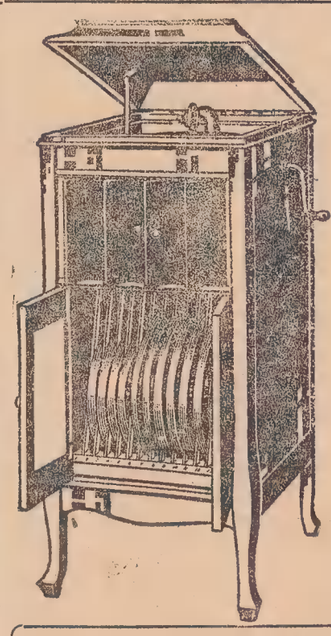
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THE CATHOLIC WOMAN

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Edited by Ethel Bixby.

Making of a Good Soldier.

A young man, who had been well brought up by Catholic parents, enlisted in the army. The first night in the barracks he knelt down by the bedside, as he was accustomed to do, and silently recited his night prayers. The other soldiers openly ridiculed him for it. As he took no notice of this, they began to roar with laughter, to whistle and stamp their feet. He did not allow himself to become angry, but calmly finished his devotions and went to bed. The second evening he knelt down as before. This was the signal for a similar outburst, and his comrades were even noisier than on the preceding night. On the third evening the same thing took place, but the young man was not disconcerted and paid no heed to what was said or done. At last, one of the noisest of the men said: "Let the lad alone, comrades; there is the making of a good soldier in him; he can stand fire." From that time on no one disturbed him and several even followed his example; or if they did not kneel down, at least breathed a silent prayer before composing themselves to sleep.

Do not be afraid to practice your religion openly. The world will admire you the more for a fearless and open profession of the faith that's in you.

* * *

THE GIRL WHO SAVED FT. HENRY.

Betty Zane was a bright-eyed, alert school girl, when she went to live in Ohio, at that time in the very heart of the great wilderness of the west. Her father was a natural woodsman, daring and not afraid of anything whatever. He and his family embarked on a rude flatboat and floated down the Ohio river to establish a new home in the wild.

When the Zanes came to their landing place at Fort Henry, Betty was astonished beyond words, for all there was in sight was a strange looking square fort with a high palisade of logs around it on all sides, and a blockhouse with loopholes for guns at each corner. When she entered the one gate on the east she was surprised to find within small cabins for the women and children, a storehouse, a well and stables and sheds for the horses and cattle.

Betty found life at the fort so interesting and varied that she had no time to be lonesome or homesick. The men devoted their time to enlarging the clearing, chopping and burning logs, making the land ready for crops of corn and beans and striving anxiously to have comfortable homes for their families as soon as possible. They also hunted, so as to keep the meat supply undiminished, and they did not have to hunt long to find plenty of game. Within the fort, the women and girls kept busy with housework, sewing, mending, spinning and weaving, and Betty entered enthusiastically into the fort life.

The forts along the Ohio river seemed the particular objects of the Indian hate, and Fort Henry did not escape. One morning, early in the beautiful autumn, a messenger arrived from Kentucky in haste, bringing the news that Simon Girty, with 500 Indians painted and in war mood, were on their way up the river to attack the fort.

At once the little village was all commotion. The settlers moved within the palisades with all their belongings that they could carry. The cattle and horses were driven in, and everything was made ready for a siege.

Soon the alarm was given by one of the sentinels and Betty, peeping out through a narrow crack in the wall, could see the Indians skulking through the woods toward the fort, dodging behind trees and hiding beneath the thick undergrowth. She wished that there was some way for her to help the brave little company.

The firing began, and for an hour the fighting was sharp but all the men within the fort escaped injury. The Indians appeared to be giving up the fight, and ran swiftly back to the forest. Some of the younger settlers thought that they were retreating, but the older and wiser heads knew that the apparent retreat was merely an Indian trick.

Colonel Shepherd took occasion during this lull to go from one blockhouse to another to give instructions, and to find out the amount of ammunition on hand. The terrifying discovery was made that the hunters had been reckless in the use of the powder, and there was only a little left in the fort. Someone then remembered that he had a new keg that had never been opened in his cabin in the village. Of course he should have taken it with him to the fort, but he was in such a hurry when he ran to the fort that he had forgotten all about the powder. The colonel ordered him to go and get it, but such a move would have meant certain death for the man. There were no Indians in sight, but they were merely hiding and watching the fort. The powder was in a cabin about sixty yards from the gate of the fort, and the peril of undertaking to get it was enormous.

Colonel Shepherd asked who would volunteer to go after the precious keg, and several young men volunteered at once, disputing over the privilege of being allowed to go. Then Betty Zane came forward and said: "Let me go. I am of no use here in the fort. I cannot fight, but I can bring the powder."

There was a great remonstrance from the men, but she was insistent, and her father finally said to the colonel: "I guess you'd better let her go."

The gate was opened a very little. Betty pushed through it and almost seemed to fly over the ground. The Indians were too surprised at the sight to shoot as she hurried to the cabin. She found the keg of powder, wrapped it in her apron, held it close in her arms, and started back to the fort. The Indians were suspicious now, and fired. The bullets whistled about her ears, but she only hurried the faster, and was inside the fort before the Indians could reload their guns.

For a day and night the Indians continued to attack the little fort, but the keg of powder proved sufficient in the hands of the determined settlers. The Indians began to grow discouraged, and when reinforcements to the fort took them by surprise they refused to fight any longer and started back to their homes in the northwest.

Someone asked Colonel Shepherd: "Who saved the day at Fort Henry?"

His answer was: "Betty Zane. God bless her!"

* * *

The Flowers' Mission.

As in the wood I walked one day,
When light the shadow chases,
The flowers along my lonely way
Sprang thick in truant spaces.
"O tell me why your loneliness
These forest byways graces?"
They nodded back, "We grow to bless,
And fill up empty spaces."

—Ave Maria.

* * *

Feasts of the Week.

TRANSFIGURATION OF OUR LORD.
August 6.

In order to show that the sufferings of His servants are usually intermingled with frequent spiritual comforts and to give a sensible demonstration of the truth of His promises of an eternal glory in the world to come, Our Divine Redeemer was pleased to manifest a glimpse of His majesty in the mystery of His transfiguration.

About a year before His passion, Christ took His three beloved disciples, St. Peter, St. James and St. John, and led them to a mountain solitude as He was accustomed often to do for prayer. While Jesus prayed He allowed His glory to diffuse a ray over His whole body. His face was altered and shone as the sun and His garments became white as snow. Moses and Elias were seen by the three apostles in His company and were heard discoursing with Him of the death He was soon to suffer in Jerusalem. Moses represented the first ancient patriarchs and the first saints while Elias represented the later prophets. They showed by their presence that all the just inspired by God from the beginning had given testimony to Christ as the true Messias. They had both been remarkable for their sufferings in the cause of virtue and the cross being the constant object of the most ardent desires of the Redeemer, they spoke to Him of nothing but the stripes, thorns, reproaches and cruel death which He was to suffer.

The three apostles were wonderfully delighted with the vision and St. Peter cried out to Christ, "Lord, it is good for us to be here. Let us make three tabernacles, one for Thee, one for Moses and one for Elias." While he was speaking, there came on a sudden a bright, shining cloud, an emblem of the presence of God's majesty and from out of this cloud was heard a voice which said, "This is My beloved Son in whom I am well pleased; hear ye Him." By this testimony the Father declared his only begotten and coeternal Son, sent by Him into the world to be the remedy for sinners. He also declared His Son the perfect model of virtue and commanded that He be heard and His example followed in order that there be a new spirit in men's souls of humility, meekness and patience. The apostles upon hearing this voice were filled with a sudden fear and fell upon the ground, but Jesus going to them touched them and bade them arise. They immediately did so, but saw no one but Jesus standing in His ordinary state.

As they went down the mountain early the next morning Christ gave them a charge that they tell no man what they had seen until He had risen from the dead. The Jews were unworthy to hear what many of them would have only blasphemed and they had sufficient evidence of His miracles to which they wilfully shut their eyes.

* * *

OUR LADY OF THE SNOW.
(August 5.)

O path of whiteness for the feet of God,
O path wherein Divinity hath trod!
No stain of earth did thy fair body know,
Thou whiter than Mt. Selmon's trackless snow.
Thy crystal beauty blended with the tide
That poured for us from Christ's spear-driven side.
Transformed of love, God's path of virgin snow,
Thou art the channel whence all blessings flow.
O Mother-Maid, O Heart of Purity,
Grant that we find thy Son Divine through thee!

—Sister M. Rita,
in "The Book of the Lily."

* * *

An Undaunted Woman.

(Great Thoughts.)

All of us have our moments of discouragement, when it seems as though too much stress had been asked of us and we were not able to bear our load. At such a time the story of some one else who has had a hard battle may be an inspiration.

Forty years ago a young woman was left a widow with a family of little children and a heavy burden of debt. Far from being daunted by the prospect before her, she took up her pen and wrote for a living, working early and late and giving her children a happy home, full of sunshine. Two sons she has sent through Oxford university (for this was an English home), a nephew she fitted for the civil service in India, two nieces she educated in Germany, an invalid brother she sheltered for years.

All this was the result of her own work with her pen, and she relates how frequently she was at her desk until 2 in the morning. In all her working years she never wholly laid aside her tasks, except for one week. She says of herself:

"I ought to have been worn out by work and crushed by care half a hundred times by all rules, but I never was so. Good day and ill day, they balanced each other, and I got on through year after year."

When she at last laid down her pen, Mrs. Oliphant was known all over the English-speaking world, but few have known the story behind the charming books.

* * *

Malicious Gossip.

A tall, proud-looking woman was being pilloried by the officers for some alleged comment on their efficiency. The president, gavel in hand, summed up the offender's iniquities and called for a vote on her expulsion. The vote was taken, and accused declared expelled. She made one or two efforts to speak, but was given no opportunity. With a stately, measured step she walked to the door; turning on the threshold she swept the assembly with a look of contempt and repressed fury, and then gathering her silken train, as if to free it from the contamination of a carpet trodden by the enemy's feet, she passed from view. The white, set face was never forgotten by the new member, who, sick at heart, slipped away from the place as if it were unholy. Her feeling of disgust and repulsion was intensified by hearing within the year that the expelled member had died, and that after her death the whole miserable story was unraveled to the starting point—the malicious gossip of a jealous officer. The vindication came too late.

The purposeless gossip is bad enough, but there is a worse type, the gossip who has a mission, who "thinks it her duty" to do harm. Such a gossip as this happened into a church—of all places to ply her art!—and a pure, sweet voice in the choir held her attention. She thought she recognized it. A former schoolmate had just such a voice. But if it were the schoolmate, she should not be singing in a choir. After the innocent school life had come another when the young singer had taken the wrong road; but she turned back, and leaving the home of her girlhood she went to a big city to begin life anew. She worked hard for an honest living, and attended church regularly. Her voice brought her an invitation to join the choir. She was as happy as anyone could be under the circumstances—until the gossip found her out. Repulsed by the virtuous, her efforts to lead a good life set at naught by worldly judgment, the poor girl turned her steps once more into the downward path that was so easy to follow. And she never again turned back!

There is a mistaken idea that only women gossip. The fact is there are men who can outclass any woman in length of tongue and willingness to use it. Any political campaign proves this assertion. Some party leaders run the whole range from gossip to vituperation and slander, and if they do not succeed in establishing anything else they certainly do establish a reputation for being character-killers. In less arduous times many men spend their leisure in trivial discussion of social follies or of the failings of their fellow-members of various organizations. Debates on subjects worth while are rare in stores and offices and club rooms. Even current issues that ought to be of interest are neglected, while intellect dwindles on a diet of gossip.

Manly men, womanly women and young people who are welcome in the homes of their friends, have a better use than employing both in destroying their neighbor's reputation.—The Catholic Sentinel.

* * *

SUN DRYING OF FRUITS AND VEGETABLES, ECONOMICAL.

Care Should Be Used, However, to Keep Product Clean.

Where care is used to employ sanitary methods, the sun drying of fruits and vegetables in perhaps the most economical. The following method of sun drying has been proved effective by experimenters of the Utah Agricultural college.

Be sure that the fruits and vegetables for drying are fresh. Cut them in halves, quarters or slices. Place in a dripper and set in a moderately hot oven, not sufficiently hot, however, to scorch or scald the fruits or vegetables. Allow to remain in oven one hour. Then place on racks made of fine screening, cover with mosquito netting to protect from flies and allow to remain in direct hot sun to dry thoroughly. When dry, fruits should turn more or less leather color. They should be turned often and should be brought in before sunset and never be placed out in cloudy or damp weather. When dry, put into sacks and hang in a dry, cool place.

No. 1 Peas—Peas should be fresh, shelled and placed in a shallow dripper. Dry in moderate oven one hour, then place on screening racks in sun for three or four days until perfectly dry. Store in paper sacks.

No. 2 Peas—Same as above, excepting that peas are boiled for one-half hour before being placed in the dripper in the oven.

Corn—Boil corn on the cob long enough to set the milk. Plunge into cold water. Then cut from cob with a sharp knife and proceed as with peas.

Beans, carrots and other vegetables may be dried in the same way.

* * *

An Open Field.

Dr. Hart of the Catholic Telegraph, under the caption, "Catholic Social Workers Needed," offers a timely word when he says: "The future is bright for the Catholic social worker. Only the highest motives, however, ought to induce a person to take up this work. Those who do so from a mere monetary viewpoint will never be successful. The fundamental principle underlying Catholic social work must ever be those great commandments to love God with all our hearts and our neighbors as ourselves."

It is true that there are countless Catholic women, induced by life's highest motive, now engaged in social work, but these women belong to Sisterhoods and are doing their work quietly, humbly in hospitals, orphanages, homes for the fallen, and the destitute. The rules of their convent life forbid them venturing forth in search of cases. They must wait for the sick, the abandoned, the fallen and the poor to come or be sent to them. Then only can the blessed character of their work show itself.

However, in this day of "movies," public dance halls, tenement dwellings, white-slavery, and general shamelessness in dress and habits among women there is crying need for the laity among earnest Catholic womanhood to engage in social work.

Many of our Catholic college graduates could and should take up this helpful work. If we all continue to stand idly by while religious meddling among the women workers of other sects goes energetically on many children among the poorer and foreign-born classes will be denied their birthright, life's chiefest blessing—the strength and solace of true faith.

* * *

Appreciation.

Appreciation is the salt of life, the spice which adds zest to the daily monotony. Without it life is tasteless, flat and wholly uninteresting. Considering the fact that we all long to be appreciated, we give out all too little of it in return. It only takes you a moment to express your thanks, yet that expression of appreciation will leave a warm glow behind. Those who feel the sincerity of your appreciation will feel like doing more for you in the future.—Catholic News.

* * *

Money.

If money is the root of all evil there are undoubtedly times when it is possible to secure a medicinal extract from the root.—Sir Hiram Lever.

* * *

Grass Stains.

Now that picnic days are with us once again, grass stains are in order. Here are a few directions for their removal.

A paste of molasses and flour rubbed on a grass stain will remove the stain and not the color of the goods. Let the paste remain on stained spot for a few hours.

Alcohol will wash away grass stain or a fresh stain may be removed by washing off with water into which a few drops of ammonia have been stirred.

Fruit stains are best removed by pouring boiling water through the goods while the stain is fresh.

* * *

Sarcasm!

Irony is the well-dressed and comparatively harmless brother of sarcasm. Irony smiles; sarcasm is sardonic. Irony may in its wildest moments wield a lancet or a rattan, medicinal, if menacing; the rough-handed brother is a bludgeon or a buzz-saw.

Sometimes, indeed, sarcasm is a means of defense, but so, too, is a sting, a fang, a claw, or the snap of sharp teeth. Unhappily, behind these weapons there is an irresponsible agent, and that it is which makes them formidable. So it is with sarcasm. The man who takes a pride in the glitter and edge of the dagger he loves to whet, will be tempted to display its burnished brightness and experiment with its sharpness. Sarcasm forgets the woes of its victim, while it exults in its own keenness and brilliancy. It assumes a superiority which is maddening; and it will not only pierce its victim, but turn its weapon in the wound.

Sarcasm has been the opening scene in many a domestic tragedy. A broken sleep, a disgruntled husband, or brother, or sister, or wife, or father, or mother at breakfast, the flash and bite of a sarcastic word—enough. The curtain falls; well, some place that we do not care to think about. Do you hunger for human affection; do you await the pleasure of trusting confidence? Then avoid sarcasm.

Since the time Adam got sarcastic with Eve, or vice versa, sarcasm has made almost as many converts as there are moons to the earth or suns in the planetary system or Christmases in one year. The sarcastic Herod did not deserve one word from Christ. Some Christian legends have canonized Pilate, but the devil's advocate had no trouble in excluding Herod from the roll of saints.

* * *

On Life.

How foolish for us to be mean to each other here on earth where we mingle for but a few years, take ourselves too seriously, and then pass away, to be forever forgotten! The greatest achievement in life is just being pleasant.

Did you ever sit and ponder, sit and wonder, sit and think.
Why we're here and what this life is all about?
It's a problem that has driven many brainy men to drink—
It's the weirdest thing they've tried to figure out.
About a thousand different theories the scientists all know,
But never yet have proved a reason why,
With all our thought and all we're taught and all we seem to know—
We're born—we live awhile—and then we die.

* * *

A Call to Arms.

The Rev. Father W. S. Courtney went the other day with a funeral party to Calvary cemetery, New York. He was astonished to find attached to a post in the cemetery this call: "Awake! Your country needs you!"

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THIRD
ELECTRIC GRAFONOLA
Miss Bess Faddies
UTAH

STATE PRIZE WINNERS

	UTAH	IDAHO	COLORADO	MONTANA	NEVADA
FIRST	Miss Gertrude Wescher	Mrs. L. F. Quigley	Miss Mary Kelley	Miss Ruth Reardon	Mrs F. G. Carlin
SECOND	Miss Lupeta Chaves	Mrs. Dora Randolph	Miss Ida Day	Miss Ella Murphy	
THIRD	Miss Rose Spidel	Mrs. Ella Whitney	Miss Addie Carr		
FOURTH	Miss Mary McKenna	Miss Nellie Hannifan	Miss Mary Sweeney		
FIFTH	Miss Edna Ludwig	Miss Nellie Gray	Miss Margaret McCarthy		

Above is the complete list of prize winners in the Intermountain Catholic's co-operative campaign. Winners should get in touch with this office concerning prizes.

As was stated in last week's issue, the greatest care has been takn in checking and rechecking all credits filed and now that this is completed, the publishers wish to congratulate those who scored successes and wish more could have shared in the distribution of awards.

With hundreds of new friends in scores of different localities throughout the Intermountain territory, this paper will be able to serve its patrons well and the growth attained through the campaign is but the beginning of a steady advance which will eventually fulfill the ambitions and desires of the publishers.

While on this point, we trust we will continue to have the active co-operation of our readers, and we will appreciate an expression from all who can carry on the good work. We will gladly show this appreciation in tangible form.

Especially gratifying to the publishers were the results of the campaign in districts where little was known about the Intermountain Catholic previously. The splendid results in our older fields were pleasing, of course, but making new friends is important and will lead to still bigger things.

With substantial returns from six states, we are truly the **Intermountain** Catholic and will spare no effort to represent this great territory as it deserves to be represented. There is much we have planned and will put into operation as rapidly as possible. Incidentally, we are always pleased to receive items of interest from readers.

From every viewpoint our co-operative campaign was a success and at some future time we will arrange some other feature for our friends.

The Pope's Personality

An Intimate and Unusually Interesting Sketch of His Holiness, Benedict XV, written by the Roman Correspondent of the Rosary Magazine.

As the central figure of the Christian world the personality of our Holy Father Benedict XV could not hope to escape the closest scrutiny. The world even now has hardly recovered from the surprise occasioned by his selection for the august chair of St. Peter. When the holy Pius X laid down his life as a peace offering for Europe, there were trained diplomats, skilled in the art of reading the political future, who picked out probable candidates for the pontifical office. Cardinals whose years of service were long and whose achievements were notable were heralded as likely successors to Pius X. No one thought of the frail, retiring Archbishop of Bologna, whose admittance to the Sacred college dated back only six months. No one dreamed that a Pope would be chosen from among the most recently created cardinals. But if ever the Italian adage, "Who enters the conclave as Pope comes out as cardinal," was borne out in a most striking manner, it was surely in the last Papal election which placed Benedict XV upon the Fisherman's throne.

Very few people at large knew much if anything at all, beyond his name, Cardinal della Chiesa. Even among ecclesiastics few had any intimate knowledge of him. It was generally known that his career at Rome, after his ordination to the priesthood, had not been by any means distinguished by tenure of high office. The positions which he held in the Roman curia were very inferior positions. The diplomatic posts which he filled abroad were not of the first importance. But every one who had any knowledge of Monsignor della Chiesa knew that he was first and always and everywhere a man of hard work. His days as a young priest in the employ of the curia were filled with the most exhausting labors. For years he was almost literally chained to his desk. It was probably his devotion to his work, and also his far-reaching vision that drew upon him the attention of the late Cardinal Rampolla, whose pupil he became and whose confidences he shared. From this expert, well-tried diplomatist, he could not but gather hints and suggestions of a practical kind which, being put to use, developed to the highest point of efficiency the native acumen of his mind.

Becomes Archbishop.

After having waited an unusually long time for the recognition of his labors and his services to the church Monsignor della Chiesa was some years ago appointed to the Archbishopric of Bologna. He entered the City of the Hundred Towers without much noise or demonstration. He simply took hold of the rudder which obedience had placed in his hand. It soon became evident, however, that he actually had taken possession of his see, for almost in the twinkling of an eye he had mastered the thousand and one problems that inevitably arise in an important diocese. Early and late, as Archbishop of Bologna, he was at his desk studying for himself every phase and angle of the questions that came up for consideration. Though kind and hospitable to a degree, he never mingled much with his clergy, being in this, as in every other respect pre-eminently businesslike. His doors were always open to the priests. But they had to state their business clearly and distinctly and in as few words as possible. Then the Archbishop would retire to his study, with a kind invitation to his visitor to remain for dinner, if he could amuse himself in the interval.

It was only with the poor that he seemed to forget his business cares. When face to face with misery and poverty he always forgot everything else. Most of all, he forgot his own interests, for it is a matter of history that he was always on the verge of bankruptcy because of his large charities to the poor. Coming, as he did, from a rich and noble family, his private resources were by no means small or insignificant. But his regular income soon faded under his hand, and the Marchioness, his good mother, was often approached with soul-harrowing tales of the poverty that was calling so loudly for relief. Her large bequest to the poor on hearing of her son's elevation to the pontificate was not an isolated act, but rather a mother's way of best pleasing her child.

Spartan Simplicity.

The Spartan simplicity of life which had always characterized him was continued when, as the Vicar of Christ, he took possession of the largest, most splendid palace in the whole world. Benedict XV literally lives in three small rooms—a simple study, with about six plain chairs and a large wooden desk, a bedroom, with a simple couch, and an unostentatious living room. And his life was as simple as his surroundings. He is always up at 5 o'clock in order to make his preparation for Mass. One of his private chamberlains generally says a Mass which he attends. Then the Holy Father himself ascends the altar and in a dignified, though brisk, manner offers up the Holy Sacrifice. After his thanksgiving, he generally takes one cup of black coffee and a small piece of bread. Almost immeditaely he enters his study, where he is surrounded by four secretaries whom he keeps busily engaged until noon. There is no hurry or cyclonic haste anywhere. The Pope assigns tasks to each of his secretaries and follows closely their every move. He is reputed to share with St. Thomas Aquinas the very unusual faculty of being able to dictate to four secretaries simultaneously. His thin, rather shrill voice never loses its even pitch. Each word is clearly enunciated, almost snapped out. The most remarkable thing about the Holy Father is the ease and moderation with which he does the most diverse things. He sees and hears and notes down mentally everything going on around him. Secretaries appear during his hours of labor from the Curia or the Cancellaria with important documents, to each of which is pinned a slip of paper giving with almost telegraphic brevity its contents. With a single glance the Pope takes in every word and deposits the document in its proper place. To a man like this order is a prime requisite. One of the first things he did as Pontiff, they say, was to have an immense desk installed in his study to afford him room for the separate piles of documents and clippings which he always wishes to have before him. The Italians also say that he never mislays a paper.

Great Letter Writer.

It is not to be wondered at that business matters are never delayed at the Vatican under Benedict XV. Everything is taken care of systematically and methodically. Letters are never allowed to go unanswered. The Pope has always had the reputation of being a prompt correspondent and a great letter writer, and he has not given up this habit with his accession to the great responsibilities of the supreme rulership of the church. He writes a very legible, flowing, steady hand. An expert would call it a classic script. The characters are all well formed and boldly written. From his writing, it is apparent that he knows his own mind, and is ready to make it known to his correspondent. He writes with unusual celerity.

After a morning of such arduous labor, the Pontiff, passing through two files of kneeling Christians who have been gathered together from the whole world, wends his way to his midday luncheon. It is of the plainest kind, simple and substantial. After luncheon he again passes through files of pilgrims, anxious to get a glimpse of the great Father of Christendom. It is perhaps upon occasions like this we get the best impression of the Holy Father. Those who have had a private audience with him are all one in saying that in his public audiences he appears at his best. He has ears for every one, and a kind word, especially for the children and the poorer pilgrims. He always says the right word, too, brief, no doubt, but a word that will cling to the memory forever. When he has made the rounds, blessing right and left as he goes the Pontiff retires for an hour's rest or siesta, as do all Italians and all foreigners in Italy who wish to enjoy good health. After this he descends by an elevator to the Cortile Belvedere where his carriage is awaiting him. Behind two spirited black horses he drives through the fourteen acres of ground which constitute the Vatican gardens. It is safe to say that the Pope knows every inch of this garden. From his boyhood he has loved nature. Since those days when by the physician's orders he was sent into the country to grow strong, he has had a particular love for trees and shrubs and flowers. He knows them all by name as any botanist might. It is generally known that, as Archbishop of Bologna, he slipped away several times each year to the country home of a friend of boyhood days to enjoy unrestricted communion with nature. Therefore it was without surprise that the world learned that the famous Vatican gardens, which Pius X had greatly neglected, were amongst the first secular things to claim his attention. Those who have walked through the Vatican gardens in Pius X's time, and again in Benedict XV's time, will notice a very marked improvement. Of course Italian gardens are never the prim, trimmed flower beds which we find in colder climates. In Italy any flower that reaches out for the sun's kiss, above its fellow, is allowed to stand. Here, then, during the short space of forty-five minutes the Pope takes his recreation with some trusted friend, walking amongst the flowers and shrubs, perhaps having a little chat with the gardener before being driven back to the palace.

Omnivorous Reader.

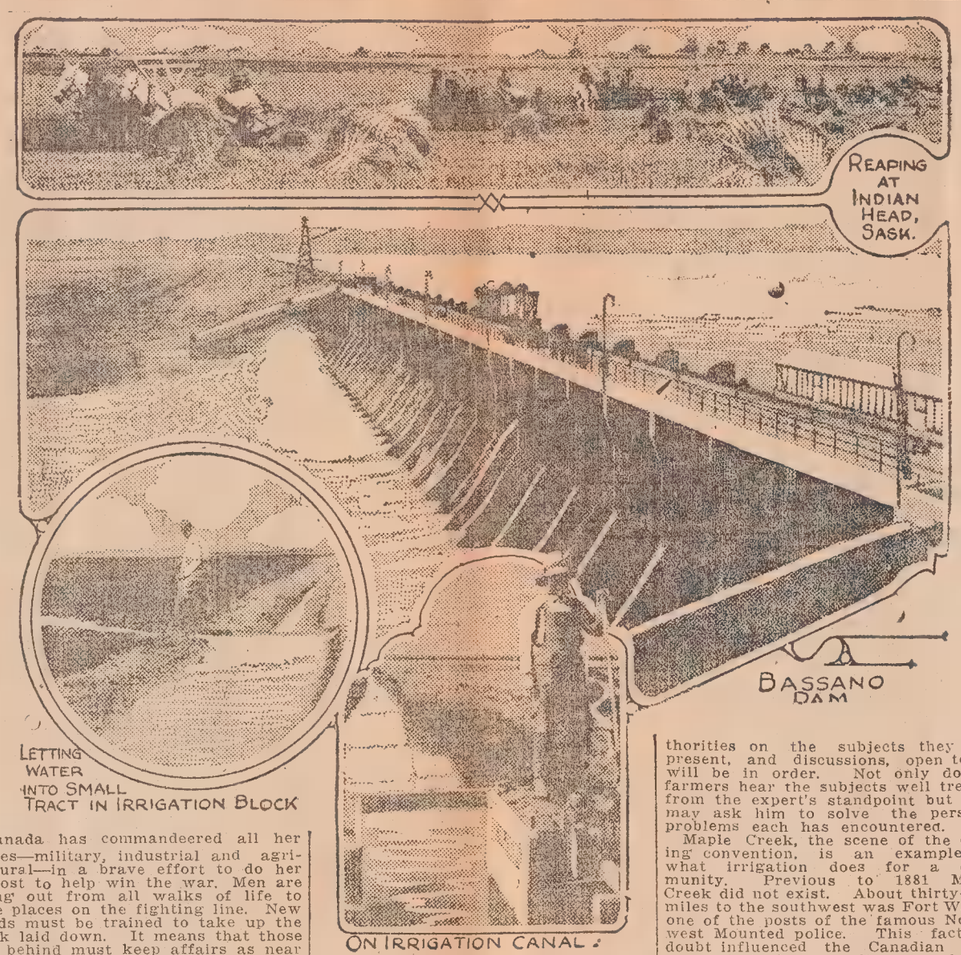
The remainder of the day is taken up either with private audiences or business of State until dinner is served at 7. This last repast of the day is no more tempting, from an epicure's point of view, than the other two. The Pope spends less than $1 per day for his meals.

It is probably in the evening, when he is alone, that the Holy Father pursues his private reading, which has always been the great passion of his life. That he is an omnivorous, but attentive reader, is plain from his conversation. He is perfectly at home on such diverse subjects as theology and athletics, diplomacy and literature, sociology and poetry. He has always been famous as a conversationalist. As a young priest it was his wont to gather in his rooms at night a chosen band of his learned friends, with whom questions of the day and questions of all time were discussed freely. By 11 o'clock when he retires, the Pope has earned every right to a good night's sleep.

The trepidation with which Benedict XV took up his august charge was due, no doubt, in great measure to the awful conflict that was rending Europe. The war was well under way and gave promise of long continuance when on August 4, 1914, he was called to be the Vicar of the Prince of Peace. He has not been recalcitrant to his mission and charge. From the beginning he has tried by every legitimate means, consistent with his neutrality, to bring about a lasting peace; and failing in this, through the obstinacy of the belligerents, to lessen the horrors of war. If men will not listen to his pleadings for peace, they cannot well close their ears against his humanitarian counsels. To the coming ages, after the smoke of war and the darkness have lifted, the figure of Benedict XV will stand forth not only as that of one of the greatest of Christ's Vicars, but as the embodiment, or incarnation, of the best humanitarian principles. Through his efforts thousands of hopelessly maimed and disabled prisoners of all the nations at war have been exchanged, thus bringing some slight ray of sunshine into many desolate homes, whilst at the same time easing the hard lot of the wounded soldier. Under his very eyes he has established a hospital for the care of the many wounded sent in from the battlefields. From the Vatican emergency supplies go forth in greater volume to the wounded than from any Red Cross society headquarters. Nor has he forgotten the dead, since he has granted to all priests throughout the world the precious privilege of offering up three Masses on All Souls' day in perpetuity, provided one be offered for the blessed repose of those slain in this war.

But perhaps nothing brings out better the fatherly spirit of the Pontiff and the confiding trustfulness of his children than the great work recently undertaken by His Holiness—that of tracing missing soldiers, whose names have not apepared in any casualty list or on the registers of the concentration camps. Helpless and hopeless, thousands of women turned to the Holy Father imploring his mediation and help in tracing their loved ones. On the direct initiative of the Holy Father, Monsignor De Schulte of Paderborn, and the now deceased Bishop of Fribourg, Monsignor Bovet, undertook to search the prison camps of Germany for more than 40,000 prisoners of whom all traces have been lost. With the aid of photographs and descriptions more than 5000 have been identified and put into communication with their families. If Pope Benedict XV had not accomplished anything else whatsoever, this Christian solicitude for countless souls tortured by uncertainty would entitle him forever to the gratitude of mankind. But he has accomplished many other things, and as he is still young in years for a Pope—being only 61 years old—his reign promises to be one of the most fruitful and glorious in the history of Christ's Church.

WAR NO BAR TO CANADIAN DEVELOPMENT PLANS



Canada has commandeered all her forces—military, industrial and agricultural—in a brave effort to do her utmost to help win the war. Men are going out from all walks of life to take places on the fighting line. New hands must be trained to take up the work laid down. It means that those left behind must keep affairs as near normal as possible. They are doing this not only for the present day with its unusual demands but are wisely looking forward to the after-war days and the problems that must be met and solved in re-assimilating Canada's overseas forces and in intelligently distributing the great influx of immigrants that will turn to Canada as a Land of Promise when it is possible for them to leave war-scarred, almost hopelessly devastated Europe.

The men who are giving their best thought to the solution of this coming problem have come to the conclusion that a great portion of these people must go onto the land, must become farmers, must be dissuaded from settling in cities and forming a surplusage there. Lord Shaughnessy, president of the Canadian Pacific railway, made the initial move when he announced that he would give 1000 "ready-made farms" to veterans. Government heads, railway officials, local associations and public spirited individuals are working to prepare for the after-war stream of humanity.

Dry farming is successful in all the western provinces and many a farmer has won a fortune thereby, but the magic of irrigation brings greater wealth with less effort and irrigation is the theme that occupies the attention of everyone interested in the development of western Canada. There are government projects, great railway schemes, local association and individual plans for the bringing of precious water to every furrow of the most-out-of-the-way farm.

The Western Canada Irrigation association is one of the most active agents for the furthering of irrigation farming. With Hon. W. R. Motherwell, Saskatchewan's minister of agriculture, as its active president, assisted by experts and farmers, it is doing a work of incalculable good. It is to hold its eleventh annual convention August 1-3, at Maple Creek, Saskatchewan. Anyone, be he farmer or would-be farmer, American or Canadian, is welcome to attend the meetings or to appeal to the association for information at other times. A splendid program has been prepared, the speakers being men who are authorities on the subjects they will present, and discussions, open to all, will be in order. Not only do the farmers hear the subjects well treated from the expert's standpoint but they may ask him to solve the personal problems each has encountered.

Maple Creek, the scene of the coming convention, is an example of what irrigation does for a community. Previous to 1881 Maple Creek did not exist. About thirty-five miles to the southwest was Fort Walsh, one of the posts of the famous Northwest Mounted police. This fact no doubt influenced the Canadian government to choose a site near what is now Maple Creek for the location of an Indian farm in 1881. The community may be said to have started them.

In 1883 the Canadian Pacific came through and with it the first families of Maple Creek. These early settlers brought a few cattle that soon grew into mighty herds that roamed the unfenced prairies. Saskatchewan at that time was only a grazing country and it was not until 1905 that farming made headway. Simple irrigation schemes brought water from the Cypress Hills and soon prairie grasses were supplanted by fields of grain and the herds were moved on to allow the reapers plenty of room. Today there are 190 irrigation schemes in operation and the 1916 grain crop marketed at Maple Creek amounted to $2,500,000. This accounts for the steady stream of settlders headed for Saskatchewan and the other western provinces that still offer many hundreds of square miles of untilled land and it explains why almost every farmer rides in an automobile against which there is plastered no mortgage, for the owner has a bank account capable of meeting the gasoline bills.

BRIDE OF KINGDON GOULD



Miss Annunziata Camilla Maria Lucci of New York was married to Kingdon Gould, millionaire New Yorker, on July 2 in the rectory of St. Patrick's cathedral in New York City by Monsignor Ferranti

PREVENTION OF DISEASE

BY DR. FRANCIS X. MAHONEY, in The Pilot.

Every precaution should be taken to keep our bodies in good physical condition. We are now at a period in the history of our country when preparedness and conservation should mean more than mere words. We should prepare ourselves for the battle against disease and conserve whatever we have in the line of health and health-giving agencies.

With a great war now brought to us and with a full realization of its cost we must of necessity be prepared to do our part in this struggle no matter how large or infinitesimal our alloted share might be.

Our first duty to ourselves and to our country is to keep well, because in this way we protect not only ourselves but our neighbors and visitors, and this means much during such a period.

During this critical time when unusual things are being done and strange events are taking place, it is but natural that in the evolution of these "novelties" we are apt to become lax or ignorant of things that are new to us and oftentimes unfathomable.

Disease and pestilence are always associated with war and in times past armies and civilian populations have been wiped out by disease given its impetus by one case. A malady brought into a camp or a civilian population is likely to do tremendous damage among either group. It has been said that more people are killed by disease than by war, and this should be borne in mind by everyone, soldier, sailor and civilian alike.

During the mobilization of troops our shores may become the camping ground of thousands of men who will be preparing to take part in this war and these men will come from all parts of the country. Until they have been taught hygiene and sanitation they are likely to be careless and ignorant.

It is therefore to our own advantage to be in the best of physical condition, and to practice carefully rules of sanitation and hygiene, so that whatever comes we will be prepared to fight it with probable success. If we are well we need not fear to become the cause of any outbreak among the soldiers or the civilian population and our chances of getting infection will be less than our neighbor who is careless and unmindful of the dangers that are about him.

We have seen the ravages caused by disease in European countries, we know the handicap under which a nation labors when it is afflicted in this manner and we appreciate the unhappy results that have accrued in consequence of this carelessness, ignorance and neglect which in themselves are sins against the laws of God and man.

OUR BOYS AND GIRLS

A Corner of the Paper Especially for Them.

Edited by Aunt Patricia.

Letters to Aunt Patricia should be addressed to her in care of the Intermountain Catholic, Salt Lake City, Utah.

Sunshine Willie.

Willie's making sunshine
On a cloudy day.
In the house is brightness,
Though the skies are gray.

Dollie's arm got broken,
And May began to weep:
But Doctor Willie fixed it,
And now the doll's asleep.

Baby in the cradle
Wakened from a nap,
And began to whimper
For his mother's lap.

Willie ran to rock him,
Bleated like a calf,
Was so gay and funny
Baby had to laugh.

"While Willie's shining inside,
Willie's making sunshine
On a cloudy day,
Let it rain," we say.

—Margaret Lee in Extension Magazine.

Dear Nieces and Nephews:

I often wonder if the time passes as quickly for you as it does for your Aunt Patricia, or is it a sign that I am growing old. Well, whatever it is it seems that no sooner do I get all the letters answered and think I can settle down for a day of loafing than it is time for me to give an account of myself to you. Sometimes I think I won't write this week, then I consider what would I do if I didn't have you to write to. I'm sure I would be a very lonely old lady, so am glad to see all the letters piling in.

The other day I received a very nice letter from one of my nieces, in which was enclosed a stamp for a personal reply. Perhaps there are other nieces or some nephews, who would like to write me a very private letter, in which she or he would like to ask some important question, but would not like to have it published. If there are, why just send a stamp for a reply and I will gladly write you at once. Perhaps I can help some of you in this way more than by any other means.

So don't hesitate to write anything to me. I will gladly help you all I can, for I am, you know.

Your devoted
AUNT PATRICIA.

The boy Samuel ministered unto the Lord at Shiloh before Eli the priest, and found favor with God and men; for he served the Lord is singleness of heart, and was obedient, and increased in wisdom.

But the sons of Eli, Hopni and Phinehas, were wicked lads, who cared not for the Lord, and their sins were very great. One day they stood under a tree before the house of their father Eli, and the boy Samuel was with them, girded with a linen ephod.

Then Hophni and Phinehas spoke wicked, shamless words to each other, and Samuel heard them, and blushed deeply, so that his countenance glowed like the setting sun. Thus the boy blushed for the first time, for he had never before heard a wicked word spoken by any one. But the wicked lads scoffed at him, and held him in derision, because he blushed at their words; and Samuel turned himself away and wept.

Eli, who had heard all that had happened, came to the boy, and said: "My son, why weepest thou?"

Then answered Samuel: "Thy sons Hophni and Phinehas spoke wickedly before me;—then my heart was moved, and it came like fire over my face,—and they derided me."

Then Eli embraced the boy Samuel, and lifted up his voice, saying: "Alas! my son, weep not, and let not their mockery move thee. Thou art the chosen one of the Lord; but what delights me in thee, fills my soul with grief for my own children,—for if they themselves destroy the flower, how can they ever bring forth fruit!"

And Eli wept for his sons, until his eyes were darkened; however, they did not cease to grieve his soul. But Samuel gladdened the heart of Eli the priest, and walked uprightly before the Lord.

Probate Notice.

IN THE DISTRICT COURT, PROBATE division, in and for Salt Lake county, state of Utah.

In the matter of the estate of Eli Gregson, deceased.—Notice.

The petition of E. J. Willis, executor of the last will and testament of Eli Gregson, deceased, praying for an order of sale of any or all of the real estate and personal property belonging to said estate now on hand, has been set for hearing on Friday, August 24, A. D. 1917, at the hour of 10 o'clock a. m., at the county courthouse, in the courtroom of said court, in Salt Lake City, Salt Lake county, Utah.

Witness the clerk of said court, with the seal thereof affixed, this 2nd day of August, A. D. 1917.

THOS. HOMER,
(Seal) Clerk.
By M. M. Snell, deputy clerk.
N. J. Sheckell, attorney for petitioner.

NOTICE TO CREDITORS.

Estate of James T. Strong, deceased. Creditors will present claims with vouchers to the undersigned at 403 Felt Building, Salt Lake City, Utah, on or before the 15th day of December, A. D. 1917.

H. P. STRONG,
Administrator of James T. Strong, Deceased.
N. J. Sheckell, attorney for administrator.
Date of first publication, August 4, A. D. 1917.

NOTICE TO CREDITORS.

ESTATE OF MARY JENKINS, deceased. Creditors will present claims with vouchers to the undersigned at 403 Felt building, Salt Lake City, on or before the 1st day of December, A. D. 1917.

JOSEPH JOHNSON,
Administrator of the Estate of Mary Jenkins, Deceased.
N. J. Sheckell, Attorney for Administrator.

The National Bank of the Republic
United States Depositary.

Capital ..... $ 300,000.00
Surplus and profits.. 358,487.63
Deposits 6,265,191.60

E. A. Culbertson.....President
DeWitt Knox .....Vice Pres.
W. F. Earls.....Cashier
George G. Knox....Asst. Cashier

Will be pleased to meet or correspond with those who contemplate making a change in banking connections or opening a new account.

4 Per Cent Interest Paid on Time Deposits.

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PHYSICIAN AND SURGEON.
Boston Bldg., Salt Lake City.

KOB KOB KOB KOB KOB KOB KOB KOB KOB KOB KOB KOB KOB KOB KOB

ARE YOU LUCKY?
Next Week Will Be (Beginning Monday)
4-Leaf Clover Week
Real Bargains will be found tucked away in every department. New offerings every day.
Keith-O'Brien Co

KOB KOB KOB KOB KOB KOB KOB KOB KOB KOB KOB KOB KOB KOB KOB

RUTH VINCENT AND AUNT ANN

SOME insistent sound had roused Ruth Vincent from refreshing slumber. Still only half awake, she thought impatiently that the family next door had begun their Friday cleaning at an unearthly hour. Opening her eyes, she stared at the rough board ceiling overhead, and then at the sunbeam creeping through a knot hole in the opposite wall—and remembered with a happy chuckle that she was far from next-door neighbors. She rose hastily and began to dress, for the days in camp were so precious that she did not wish to lose one moment of them.

Mrs. Graydon, her hostess, heard her stir and slipped a letter under the door.

"Here's a letter for you, dear!" she called. "Jackson rowed across the lake early this morning to get the mail."

"Thank you!" Ruth answered. "I hope it's from the folks at home."

But when she stooped to pick up the letter, she frowned in disappointment. The letter had been forwarded from the home postoffice.

"Aunt Ann! Why—she never writes except to thank me for my Christmas and birthday gifts—"

Glancing at the calendar beside the washstand, she gasped, and sat down weakly on the bed. Aunt Ann's birthday had passed—and she had forgotten it!

As her mind ran back over the past month she felt that it was quite natural that she should have forgotten the birthday of an aunt—especially a great-aunt whom she did not remember distinctly. There had been the excitement of getting ready for the high school commencement, and then commencement week with all its gay hours filled to the limit. After that had come the invitation to spend two weeks at the Graydon's summer camp. The last ten days had been brimming over with the pure joy of living.

But why had Aunt Ann written? Surely not to upbraid her because she had failed to remember. Ruth had grown up with the impression that Aunt Ann was—well, different. Opening the envelope, she drew out the note, written in a clear, precise hand. It read:

Dear Niece: I am writing to express to you my thanks for your remembrances of my birthday. All three of the packages arrived on the morning of that day, and I wish to assure you that I greatly appreciate your thoughtfulness. Very sincerely, your great aunt, ANN VINCENT.

"My three packages! What in the world does she mean?" Then suddenly Ruth rolled on the bed in a paroxysm of hysterical laughter. The thin walls of the summer cottage could not shut in such a tumult of merriment try as she would to muffle it, and immediately three girls in kimonos came rushing in and demanded to know at once what was causing such hilarity.

"It's—it's—my Aunt Ann," Ruth gasped, "and mother—and Aunt Helen and Aunt Grace!"

"Well, you've known them all for some time. How did you happen to discover all at once that they were so very amusing?" Irma Graydon asked, shaking her guest soundly.

"It's about Aunt Ann's birthday—I forgot it! But evidently the folks at home remembered in time, and to save me from disgrace each of them sent a present in my name, for Aunt Ann writes to thank me for her three gifts. I'm wondering whether it was three breakfast caps that they sent, or three handkerchiefs with tatting on, or three pairs of bedroom slippers."

Her friends joined in the laughter, and Mrs. Graydon, who had entered in time to hear Ruth's explanation, laughed, too; then her face grew thoughtful.

"We'll hope that your Aunt Ann was not offended in any way," she said.

Everyone in the home town knew how hard little Mrs. Vincent and her two delicate maiden sisters had had to struggle to keep a home together and to keep boisterous, romping Ruth in clothes, shoes and books while she climbed steadily from the baby room, through the grades and through the high school. Occasional gifts from Aunt Ann, the one living relative on the Vincent side, had helped; but since the funeral of Ruth's father, whom Aunt Ann had reared, educated and loved in her own undemonstrative way, that lady had never visited his family.

Early in June Ruth's mother had written to Aunt Ann and asked her to visit them during commencement week; she hoped that when Aunt Ann should hear about Ruth's wonderful achievement in the high school, and her longing to go on with her education, she would offer to lend the money for the college course. Aunt Ann had replied very briefly that she could not accept the invitation, because it was the busiest time on the farm. She had added that she hoped Ruth would go to work now, and waste no more time in school, as she, for her part, did not believe in sending girls to college.

Mrs. Graydon knew Aunt Ann's views on the education of women very well, but nevertheless had hoped that this well-to-do relative would change her views and give Ruth the opportunity that she deserved. This episode, she feared, might make matters worse.

When they had all left the room, Ruth sat down in front of the mirror to rearrange her tumbled hair. She glanced squarely into the face reflected there, and suddenly all her laughter vanished.

"I—I'm ashamed of you, Ruth Vincent," she said soberly. "Seeing only the funny side of what must have seemed almost a tragedy to three of the dearest women in the world."

Their faces came to her very clearly. She could see the little worried wrinkle that had come between mother's eyebrows when she had realized that Ruth was too far away to be reminded in time of Aunt Ann's birthday. Then mother had taken down the baking-powder can from the top of the kitchen cabinet, counted carefully the week's allowance, and slipped out enough to buy some little gift, which she had mailed without telling her sisters that thoughtless Ruth had left another burden on her mother's tired shoulders.

Then, as Aunt Helen had hurried down to the office, she had remembered, too. She had decided loyally to keep Ruth's forgetfulness from the others and had also mailed a package to Aunt Ann.

Gentle Aunt Grace, working ceaselessly over her embroidery or crochet work, had remembered and, snatching time from some of the orders that gave her a small supply of pin money, had made some beautiful thing and, keeping her own counsel, had mailed it to Aunt Ann.

"How dear they are!" Ruth whispered contritely. "I'll try to make it all up to them, but I don't know how to explain it to Aunt Ann."

She was quieter than usual during berakfast, but the others were so much excited over the projected motor trip to Great Caves, that they did not notice her silence. Irma and her father were looking over the guidebook and figuring up the number of miles to be driven that afternoon.

"Allowing for anything that could possibly happen, we'll reach the hotel in time for supper," Irma announced. "And early in the morning we'll get our guide and start through the caves, having all the time we will need to see everything. They say the trip up there is great—such picturesque scenery all along the way. Listen to some of the funny names of the little towns along the road."

Suddenly Ruth sat erect. Irma had rattled off the queer postmark on Aunt Ann's letter.

"Do you really go through Joppa?" she asked. "There is Aunt Ann's post-office address, and her farm lies just beyond the little village. I remember going there once with father. I thought that it was across the world from home then. I can't get used to the way your car annihilates distance."

A little later she caused consternation by announcing calmly, "Girls, I'm going to stay with Aunt Ann while you go on to Great Caves." No amount of expostulation or argument seemed to affect her decision, and Irma rushed to her mother for help.

"Make her give up this foolish plan," she said. "She's been wild to go and I can't understand her. She acts so—different. Come and talk to her, and make her see that it is all foolishness."

"Let her alone," said Mrs. Graydon gently. "I think that Ruth knows best."

If Ruth's high courage waned a bit when she stepped from the big car to the roadside where the gate opened into a lane, and where the mail box bore the grim name "Ann Vincent," she did not let the others know; she waved gaily to them as the car rolled away. Walking toward the big, square white house with its green shutters, she remembered that far-away day when she had trotted up the lane by her father's side, holding tight to his strong hand. Something like a sob caught in her throat as she thought of the many times that his dear feet must have passed this way.

There was no sign of life at the front of the house, but hearing voices, Ruth followed the walk to the rear. A man in working clothes was starting from the pump toward the back gate, where a horse and plough were waiting and a woman called after him, "And if you've finished that south patch, you will have time to work the garden over before supper."

She was a tall, straight woman with snow-white hair, but when she turned toward the girl the two pairs of dark eyes that met were very much alike.

"Aunt Ann, I have come to stay over night with you," Ruth said in her quick, direct way.

The woman started at the sound of her voice, looked at her keenly, and then held out her hand and said, "You are John's girl."

There were no demonstrations; they shook hands like two men. Then they went into the cool sitting room and Ruth in her straightforward manner began at once to tell how she had happened to come as an unexpected guest. When she had explained, she added, "I came to tell you about the three birthday gifts."

Aunt Ann's firm mouth twitched slightly at the corners.

"I didn't send them." Ruth went on and told the story. "And while I'm here," she said, "I might just as well tell you, Aunt Ann, that I never have remembered your birthday—though I didn't realize it until this morning; but I know now that it was always mother or Aunt Helen or Aunt Grace who reminded me in time. The part of me that was intended for the purpose of remembering birthdays either doesn't work well, or it was left out entirely. I've a notion that you would have survived without the hug-me-tights and caps and bedroom slippers—but I'm sorry I couldn't remember to send a friendly greeting anyway."

Aunt Ann's lips had parted in a broad grin now, and, beckoning, she led the way into her bedroom, opened a drawer of the old-fashioned cherry bureau and pointed to the orderly rows and stacks of unused articles, each labeled, "From your loving niece, Ruth."

"Do you mean to tell me that you did not make all these—things?" she said.

"I'm sorry to say that I did not," Ruth admitted. "It seems that the part of a person that is used to contrive fancy things was left out of my make-up, too. For the life or me, I can't see the use of things like those."

With a low chuckle Aunt Ann pushed the drawer in—and their visit began.

Ruth forgot her fear of the great-aunt whose favor she had been taught to strive for, and each of them started in on a new basis of friendship. Before nightfall they had explored every field, brook and woodland of the old farm, and Aunt Ann had answered all of Ruth's eager questions about her father, and she was enjoying the girl's frank comradeship more than she had ever hoped to enjoy anything in life again.

Ruth felt no regrets over the trip that she was missing. She slept that night in the room that had been her father's, and was standing the next morning by the window, looking out across the fields and woods, thinking of him, when Aunt Ann came in.

"You just look like your father, child," she said, putting one hand almost timidly on the girl's shoulder, "and—I am glad since yesterday I've made a decision. I am going to rent the farm and move to the state university town, and I want you to stay with me during school terms for the next four years and attend the university."

"But—I thought—you didn't approve—"

"Of the higher education for girls?" Aunt Ann finished. "I don't—for all girls. Maybe I've been bitter over that subject. You see, I had wanted to go away to school, and finally father had given his consent and I was going in September; but mother died in August. I couldn't go away and leave father and brother right then, so I decided to wait awhile. Just after Thanksgiving brother John got married and brought his wife home. She was like a dear older sister to me, and helped me plan my clothes and get ready to go the next fall. When I was ready to start, she died—leaving her baby boy in my care. Late that fall John took typhoid and never seemed to want to get well, and then father had a stroke, and went, too.

"I was all that little John had left, and I did the best I could with him. I managed the farm, and raised him, and I had managed to lay by enough for his education. Then he married, and I was left alone, too old to try to make of myself anything except a plain farm woman. All these years I've been watching how easily education comes to most girls, and how little most of them appreciate it; but I hadn't any right to say that none of them deserved it. I got the notion that you were one of the kind that didn't. Since I've seen you, I'm willing to hisk it on you."

The morning was filled with their planning for the future, and Ruth heard the distant call of the auto horn with genuine regret.

At the door she hesitated, then said firmly:

"Aunt Ann, they will be so glad at home—those three dear little women. One by one they will take me aside and tell me about remembering your birthday for me. They will be sure that they helped me in that way to a college education—and—Aunt Ann, I don't want to be deceitful, but I can't tell them that they didn't."

Aunt Ann cleared her throat, and her shrewd dark eyes suddenly grew moist. "That isn't deceit," she said very decidedly. "That is only some of the tact and grace they've been all these years trying to drill into your matter-of-fact Vincent nature, and I'm glad to see that it's taking hold—in the right places."

The horn sounded insistently now from the end of the lane. They started to shake hands, as they had done the day before; then Ruth suddenly threw both arms about Aunt Ann, and gave her a hug that nearly lifted the older woman from the floor.

"Oh, I love you so! I may forget your birthdays to the end of time—but I'll always love you!"

And she was away, down the lane as fast as her feet could carry her.

Aunt Ann stood quite still until Ruth had vanished from sight, then she wiped her eyes and said to herself:

"I used to think it was just palaver and put on, when John's wife was always trying to be nice to everyone, but I guess it came from her kind heart. Seems like Ruth's got her father's straight, honest ways and strong brain and her mother's gentle heart, and—after all—it isn't a bad combination."—Lulu Linton in The Youth's Companion.

QUEEN OF BELGIUM GETS GOLDEN ROSE

Benedict XV has announced his intention of bestowing the Golden Rose upon Elizabeth, Queen of the Belgians, in token of his own admiration and of that of the papacy, for the unselfish devotion to the cause of her stricken country, and of her quiet heroism since the beginning of the present war.

The first woman to receive the Golden Rose was Queen Joanna of Naples, in 1386; and after that it came to Queen Isabella of Spain, in 1493; to the German Empress Eleanor, in 1452; to Queen Catherine Medici of France, to Queen Mary Tudor of England; while in 1625 it was sent by Pope Urban VIII to Queen Henrietta of Great Britain, the French consort of the ill-fated Charles I, who met his death on the scaffold at Whitehall.

In more modern times it has been restricted wholly to Catholic women of sovereign rank. Thus, Pius IX gave it to Queen Maria Pia of Portugal, sister of the late King Humbert of Italy; also to Empress Eugenie, to Queen Marie of Naples and the two Sicilies, the heroine of the siege of Gaeta; and Leo XIII to the murdered Empress Elizabeth of Austria; to Christena, queen mother of Spain, and to Queen Marie Amelie of Portugal.

The Golden Rose consists, not of a single blossom, but of a cluster of delicately wrought buds and flowers, springing from a stem, the leaves being of exquisitely wrought green enamel. The buds and flowers are adorned with dark-hued sapphires, and the plant is set in a vase of silver gilt, with the papal arms in relief, and an inscription.

The Golden Rose is always blessed by the Pontiff with much ceremony on the fourth Sunday in Lent, and in the principal flower, or jeweled rose, there is a small aperture in which the Pontiff on these occasions places the duly consecrated incense, balsam and powdered amber.

The rose, which represents a value of some thousands of dollars, is conveyed to its recipient by a specially appointed Pontifical Ablegate, who presents it to the royal or imperial lady during the course of a religious ceremony. During the Mass the rose is placed on the altar, and after the Ite Missa Est the Ablegate reads aloud the Papal brief and then hands it to the royal lady, after which he presents her with the Golden Rose, which she receives kneeling. While she reverently kisses it the Ablegate repeats the following formula: "Will your majesty accept this present and with it the divine grace which the Holy Father implores upon you from God?" The Golden Rose is then replaced on the altar and the religious service is brought to a conclusion.

There seems to be an impression that the bestowal of the Golden Rose has always been restricted to women, in particular to those of royal and imperial rank. This is by no means the case. In its origin, which is very remote, it was employed as a token of Pontifical regard for the prefects of Rome, and the first instance of its being conferred upon any one not a prefect of Rome was when Urban II presented it in 1096 to Falcon, count of Angers, after the Council of Tours. After that it was bestowed by various Pontiffs upon not only rulers, but even upon republics.

Thus, it was presented by Martin V to the republic of Florence, in 1419, and to the republic of Venice by no less than six different Pontiffs, on the last occasion of Gregory XVI in 1833. Pope Eugenius IX bestowed it, 1444, upon Henry VI of England, while James III of Scotland received it from Innocent VII. Henry VIII of England, previous to his defiance of the Papacy, received it from three different Pontiffs, namely, Julius I, Leo X, and Clement VII. And among other rulers thus honored were the German Emperors Sigismund, King Charles VI and Charles VII of France, and Philip II of Spain.—True Voice.

One of the finest and most up to date hospitals in the upper part of New York state will be opened next month in Utica by the Franciscan Sisters. The building, which represents an outlay of almost $300,000, has already been offered to the government as a war hospital.

The quadrennial convention of the Ladies' Catholic Benevolent association was held at Atlantic City, N. J., a few days ago, with 900 delegates in attendance. The association has 165,000 members, 21,644 new members having been gained since the last convention. Miss Kate Mahoney of Troy, N. Y., was re-elected president.

St. Francis and the Birds.

Over the ocean, long ago,
In the land of Italy,
Lived a good man named St. Francis,
Francis of Assisi.
Neither silver nor gold had he,
His roof was the sky above,
But he helped the sick and needy,
And told them of God's love.
And all men he called his brothers,
The birds and the flowers, too,
And one day he preached to a flock of birds
A sermon good and true.
They fluttered and twittered about him,
And when he was old, 'tis said,
A choir of larks sang to him
As he lay on his dying bed.
For the birds and the flowers all loved him,
They know their friends, you see;
He was kind to man and bird and beast,
St. Francis of Assisi.
—Kindergarten Magazine.

CALENDAR FOR AUGUST.

1 W. St. Peter in Chains—The Seven Machabees.
2 Th. St. Alphonsus Liguori—2,570,909 for the afflicted.
3 F. **First Friday**—Finding of St. Stephen's Relics.
4 S. St. Dominic.
5 S. **10th after Pentecost**—Our Lady of the Snow—E. I. Cor. xii, 2-11; G. Luke xviii, 9-14.
6 M. Transfiguration of our Lord.
7 T. St. Cajetan.
8 W. SS. Cyriacus and Comp.
9 Th. **Vigil**—St. Romanus.
10 F. St. Lawrence.
11 S. SS. Tiburtius and Susanna.
12 S. **11th after Pentecost**—St. Clare E. I Cor. xv, 1-10; G. Mark vii, 31-37.
13 M. St. John Berchmans, S. J.—SS. Hippolytus and Cassian.
14 T. **Vigil—Fast Day**—St. Eusebius.
15 W. **Assumption of the B. V. M.**
16 Th. St. Joachim, Father of B. V. M.—St. Roch.
17 F. St. Hyacinth—St. Mamas.
18 S. St. Agapitus—St. Helen.
19 S. **12th after Pentecost**—St. Louis—E. II Cor. iii, 4-9; G. Luke x, 23-37.
20 M. St. Bernard.
21 T. St. Jane Frances and. Comp.
22 W. SS. Timothy and Comp.
23 Th. **Vigil**—St. Philip Beniti.
24 F. St. Bartholomew.
25 S. St. Louis, K. C.
26 S. **13th after Pentecost**—St. Zephyrinus—E. Gal. iii, 16-22; G. Luke xvii; 11-19.
27 M. St. Joseph Calasanctius.
28 T. St. Augustine.
29 W. Beheading of St. John the Baptist.
30 Th. St. Rose of Lima.
31 F. St. Raymond Nonnatus.

International Labor After the War.

A labor conference of delegates representing the trade union federations of England, Italy, Belgium and France was held at Leeds, England, July 1, 1916. It was called as the result of a preliminary conference of delegates representing these federations, held in Paris May 1, 1916, which paved the way for its work by calling upon the French federation (Confederation Generale du Travail) to draft a series of minimum labor standards which it was desired to incorporate in the final peace treaties which would terminate the war. At the Leeds conference the French draft of minimum standards was modified and adopted. It should be noted that these resolutions are now before the various international unions and federations affiliated with the international organization of labor, that they may give expression to their attitude toward them.

The conference declared that the peace treaty which will terminate the present war and will give to the nations political and economic independence should also insure to the working class of all countries a minimum of guarantees of a moral as well as of material kind concerning the right of coalition, emigration, social insurance, hours of labor, hygiene, and protection of labor, in order to secure them against the attacks of international capitalistic competition. These guarantees must be based upon the following principles:

Right to Work: Right of Coalition. Every workman, no matter to which nationality he may belong, ought to have the right to work wherever he can find employment.

Every workman, wherever he is employed, should enjoy all the trade union rights which the native workman enjoys, particularly the right to participate in the administration of his union.

No workman should be expelled on account of his trade unionist activities. No alien workman should be paid a lower rate of wages than the normal or prevailing rates of wages, or be made to work under worse conditions than those prevailing in the same locality or district for workers of the same trade or the same specialty.

Emigration and Immigration. The migrations of workmen shall be organized and based on national labor exchanges.

There should be in every country a special commission on emigration and immigration, consisting of representatives of the government and of the organizations of employers and workers of the country.

The recruiting of workmen in a foreign country should only be permitted if the commissions of the interested countries, whose duty it is to examine into the question as to whether the demand for and the extent of such recruiting really correspond with the needs of an industry or a district, and whether the labor contracts are in full conformity with the above-mentioned conditions of labor and the rate of wages, have favorably reported.

The recruiting emigrants should be under the control of the labor organizations of the country of emigration.

The execution of the labor contracts should be under the control of the labor organizations of the country of immigration.

Social Insurance (a). In case of accidents, workmen and their relatives, without distinction of nationality and domicile, shall be legally entitled to the same compensation as the native workmen.

(b) Countries which have not yet enacted insurance laws regarding sickness, invalidity, old age, and unemployment, should pledge themselves to do so within the shortest period.

(c) Pending the introduction of sickness insurance, diseases caused by the exercise of a trade should be regarded as accidents entitled to compensation.

Limitation of Hours of Labor. Children under 14 years of age should not be permitted to leave school and engage as wage workers in industrial, commercial and agricultural labor.

Female persons and juveniles under 18 years of age shall be prohibited from working at night work or in factories of continuous operation.

A weekly rest, i. e., complete cessation of work, of one and a half days shall be compulsory. It shall be fixed for Sundays and Saturday afternoons, unless there exist exceptional regulations.

For all workers a day's work must not exceed ten hours. In mines, factories of continuous operation, and unhealthy industries the maximum workday shall be eight hours.

An international commission for the purpose of supervising the application of the laws concerning social insurance, labor migrations, hours of labor, hygiene and accident prevention. This commission shall be instructed to report upon all questions and grievances submitted. On the demand of one of the parties, any point of conflict shall be submitted to an international court of arbitration.

It shall likewise be the duty of this commission to help on the preparations for the organization of future conferences which the governments of the various countries may convoke for the purpose of amending and developing labor legislation.

After seven years of editorial work on the Catholic Advance of Wichita, Kan., Rev. J. W. Maher, D. D., has retired to devote himself entirely to the duties of his parish.

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BYRNE NAMED FOR THIS DIOCESE

Will Assist Hoover In Promoting Plans for Food Conservation.

LETTER TO CHURCHES

Hierarchy Is Asked to Cooperate in Measures to Prevent Waste.

CARDINAL APPROVES

At the request of President Wilson, conveyed to the bishops of the United States by Cardinal Gibbons, the Rt. Rev. Joseph S. Glass, C. M., D. D., has appointed H. N. Byrne of this city, managing director of the Keith-O'Brien company, as representative of the diocese of Salt Lake in carrying out food conservation measures. The men appointed under this plan will be asked to co-operate with the food controller, Herbert C. Hoover, in promoting conservation of food and the like.

Letter From Cardinal.

Bishop Glass received the following letter from His Eminence, Cardinal Gibbons:

ARCHDIOCESE OF BALTIMORE,
Chancery Office.
July 24, 1917.

Rt. Rev. and Dear Bishop—I take great pleasure in calling your attention to the enclosed letter from Mr. Hoover on the vital question of the conservation of the food supply of the country.

It is the President's desire that a representative of your diocese be appointed with whom the government could get in touch and who would aid in carry out its plans.

The President has pointed out the extreme importance of this work on patriotic grounds. Whilst desiring to cooperate with him for these reasons, I feel sure that your Lordship will also appreciate the far-reaching importance of the conservation of our food supply at the present time on the ground of religious duty.

Will you kindly send the name and address of your appointee to Mr. Herbert Hoover, Washington, D. C.?

With sentiments of great respect, I remain,

Very faithfully yours,
J. CARD. GIBBONS.

Hoover's Appeal.

The communication from Herbert Hoover, addressed to the churches of the United States, a copy of which has been received by Bishop Glass, reads as follows:

July 19, 1917.

To the Churches in the United States:

Expressing what I know to be the views of the President, I feel it my duty to call to the attention of the churches of the country the opportunity which is before them in the present crisis in the food supply of the world. The reserve food supply is now so seriously depleted as to involve a grave menace to civilization. Safety for ourselves and for the world requires of every man and woman careful, persistent and conscientious economy of food. Otherwise either we ourselves, or other peoples who look to us for supplies will suffer very seriously.

As this is primarily a household matter, the President feels that the women of the land are particularly concerned. Our expert advisers agree that it is to the churches that the country must in a large measure look for systematic and efficient contact with these many homes. All the great religious bodies are appointing commissions to spread among their members information concerning this fundamental service to humanity and to align their churches in this work, which can only be successfully accomplished by comprehensive, whole-hearted and sustained co-operation.

You are, therefore, urgently requested to co-operate in this service, imperatively important alike on grounds of patriotism and of humanity, and are asked to give sympathetic hearing to such plans for the conservation of the food supply as the federal government may hereafter lay before you, that the churches of the land may bear their part in securing an adequate supply of bread not for themselves only, but also for the hungry and starving of other lands.

Later methods will be laid before you by which you can most effectively aid in this humane undertaking. On behalf of the President I ask your support. Yours sincerely,

HERBERT HOOVER.

Cathedral Altar Society

The members of the Altar Society of the Cathedral parish will meet Monday afternoon at 3 o'clock in the sewing room of the Cathedral residence. All members are requested to be present. Following the meeting the members will go to the library to sew for the Red Cross.

Common Need

The need that is common with most people is the need of a sufficient amount of money. The only certain way to secure this is to invest your surplus earnings in absolutely safe Securities.

You will always be supplied with a satisfactory reserve fund if you systematically invest your surplus in the 6 Per cent Secured Certificates which this Company offers for sale in denominations of $100 and upwards.

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CRIES FOR SHOES

A pitiful cry has gone up in France for shoes. Thousands upon thousands of refugees and of the families of the fighting men of France and her allies are barefoot—with winter not far away.

The following letter has just been received in America. Read it and then send your old shoes to the relief committee to be sent to France:

Paris, France, June 11, 1917.

Mrs. T. A. Buckner, New York.

My Dear Mrs. Buckner: I have just come in from the Vestiaire. Two American ambulance boys are unpacking your wonderful box of shoes. It is the finest contribution we have received since the beginning of the war. Dr. Shurtleff and our committee join in warmest thanks. Shoes in Paris are absolutely priceless. It is impossible for the refugees to buy them.

We are simply overwhelmed with calls for help these days. Thousands of people are being sent back from the invaded provinces by the Germans; others are coming from the regions recently devastated by the enemy in his retreat. These people reach the city in a state of destitution, and must be outfitted.

As the war goes on the need and suffering increase. Every day brings us more appeals than we can meet. It is heart-breaking to hear what many of the women and children have endured, but they are all so brave and courageous that it is really an inspiration to work for them.

Sincerely yours,
(Signed) MRS. E. W. SHURTLEFF.

The Insurance Federation of Utah has taken up this movement to furnish shoes for the bare feet in Europe and a collection depot has been organized at 76 E. First South street, Salt Lake, Utah. Telephone Wasatch 3882.

Volunteers are wanted to gather shoes from every locality in the state. There is scarcely a family anywhere but has one or more pairs of partly used shoes in their closets. The relief committee wants them brought out, dusted and cleaned off—it would be a real charity to have them patched up—and gathered at some local depot in each town and then shipped to the above address. All expense of handling, boxing and shipping to France will be paid by the Insurance Federation. It is expected that each locality will pay the expense of boxing and sending to Salt Lake. All shipments should be made not later than August 10.

This is a real opportunity to do some effective relief work without sacrifice on the part of the people of Utah, and this appeal should meet with a hearty response.

Lang Is Finally Ordered to the Front

Famous 'Christus' of Passion Play Is Called to Colors at Forty-two.

CASE IN PATHETIC

At the age of 42, Anton Lang has been called to the colors. It is remarked by Mrs. Gertrude Atherton that a feeling of protest arises in the minds of all who saw the passion play at Ober-Ammergau in 1910 and who hoped to see it again in 1920 with the same fine Christus. For "Lang is not only a thoroughly well-drilled actor, but nature presented him with a spiritual face." No doubt, observes this writer, "the German government, with its commercial eye on the main chance, spared him as long as possible." It is well known that all the younger men of the village have gone long ago. Miss Madeline Doty gave in a recent number of The Atlantic a picture of the little Bavarian village as one of the saddest of places. Mrs. Atherton points out that though the loss of Lang would be irreparable, the fact that he had eventually to go and the likelihood that he would be of small military value seem to point to a significant state of conditions in Germany. In the New York Times, where her letter appears, we read:

"Newspapers and others who have commented on this sacrifice of Lang, however, do not know just how significant it is. For the fact that he is a valuable commercial asset to Germany is only half of it. Lang is a consumptive. He is no more fitted to serve in the trenches, or in warfare at all, than a delicate woman.

"In 1908 I spent a fortnight in the village of Ober-Ammergau. I never wanted to see the passion play, but I did want to know this unique village, and for the same reason that brought me there I boarded in the home of Anton Lang.

"Frau Lang charged more than anyone else in that singularly unmercenary community, and was much censured for it by her neighbors. But she explained her offense against the spiritual attitude of this really Christian village very frankly to me one day.

"'My husband is tubercular. He may be the Christus in 1910, but he never will live until 1920. What little he makes as a potter is due to the fact that he is the Christus, and the tourists buy of him just as they come to my pension. When he dies the business will vanish, and I shall get the minimum price for my rooms—if I am, indeed, able to keep this house. I have two children. I wish them to grow up healthy, to exterminate, if possible, any seeds of their father's disease they may have inherited. You will understand, then, that I must make all I can now. I must appear mercenary; I must scrimp and save. I am a mother.'

"Others in the village told me the same thing—that with Anton Lang it was only a question of a few years. No one believed that he would live as long as he has, and no doubt his admirable wife is largely responsible. I have seen few men look more frail. When he carried a trunk upstairs he was white and panting before he reached the top. He spent as much time as he could afford riding around on his bicycle for air and exercise.

"Now, the obvious deduction is that if Germany is ordering her consumptives out she must be pretty hard up. For all we know she may have emptied her sanatoriums on to the battle field. Certainly no motives of humanity would deter her, possibly no reason whatever, except her dread of the caustic and irrepressible pen of Maximilian Harden—the only real man in Germany."

President Wilson has nominated Constantine J. Smyth of Nebraska to be chief justice of the court of appeals of the District of Columbia. Mr. Smyth was born in Ireland in 1859 and was brought to this country when a boy. He is a graduate of Creighton university, Omaha, where he served as professor of law. He was attorney general of Nebraska for two terms.

The late Bishop Browne of the diocese of Ferns, Ireland, whose death occurred recently, was the seventy-second Lord Bishop of Ferns in succession to St. Aidan, the founder of the See. His lordship was born in the parish of Mayglass in 1842, and was ordained priest in 1867. He was elected bishop of the diocese in succession to the Most Rev. Michael Warren, and was consecrated in September, 1884.

Garden Party Is Being Planned by League

Executive Board Holds Meeting; Red Cross and Surgical Classes Meet.

MEMBERS WORK HARD

Plans for an elaborate evening garden party, which will probably be held in the near future, were discussed last Tuesday afternoon at the monthly meeting of the executive board of the Catholic Woman's league. No definite arrangements have yet been announced, but committees to conclude them will probably be appointed by the board in the near future.

Routine business took up most of the time of the board session this week, although there was some discussion among the members of the board about the program for fall activities. Several reports were made to the board.

Excellent progress is being made by the Red Cross auxiliary, which is holding regular meetings twice each week. The class meets in Cathedral hall on Mondays and Thursdays at 2 p. m. Much valuable Red Cross work is being accomplished by the members of the auxiliary, all of whom are working enthusiastically. Other members of the league are invited to join the auxiliary.

A class in surgical bandage making is meeting every Wednesday afternoon at 1 o'clock in Holy Cross hospital. Those in charge of this class also report progress and gratifying interest.

Park City

Park City, Aug. 1.—Sunday afternoon the infant son of Mr. and Mrs. William Mozeteuvic was baptized at St. Mary's church by Father Galligan. The name given was Edward Alexander and the sponsors were Julia Guvena and Alexander Schinkumas.

* * *

Masses during the week were for the repose of the souls of J. V. Murphy and Bartholemew McDonough.

* * *

Mr. and Mrs. John Martin are receiving congratulations over the arrival of a son, born Wednesday, August 1.

* * *

Mrs. M. A. Ward is visiting in the Park, the guest of Mr. and Mrs. Fred Smith.

* * *

Miss Eleanore Wright returned to her home in the Park after a month's visit in Butte with her brother and sister.

* * *

William Devlin was a passenger to Salt Lake the first of the week.

* * *

Miss Melda Sullivan entertained at a lawn party Monday afternoon in honor of her eighth birthday. Those present were Mary McNellis, Ida, Una and Ada Wilson, Mae Holmes, Davenna Traynor, Blanche, Edith, Anna and May Dunbar, Llewellyn Sullivan, Frances McDonnell, Alice Burrows and Helen Deldon.

* * *

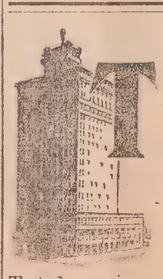
Emmett Shields is in the Park visiting with his Mother and sisters.

* * *

Mrs. W. Barta of Salina is in the Park the guest of her son Dr. R. V. Barta.

* * *

Mr. and Mrs. J. C. Ohara, Mrs. Lucy Garvin and Elwood Garvin spent Sunday on the Weber.



THIS bank has increased its deposits over $250,000 in three months.

Total resources are now over $9,000,000, built up by conservative, yet progressive, banking.

Walker Brothers Bankers

One Hundred on Holy Name Roster

Cathedral Society Increases Membership as Result of Its Recent Campaign.

TO RECEIVE SUNDAY

More than 100 men of the Cathedral parish are now on the roster of the Holy Name society, according to the president, P. J. Owens. The recent campaign for membership brought gratifying results and the society is now flourishing under the spiritual direction of the Rev. Theodore J. Schultz.

Next Sunday is the regular Communion day for the members and Father Schultz urges a large attendance. The members will go to Communion in a body at the 8 o'clock Mass, pews being reserved for them in the rear of the cathedral. Father Schultz will address the men briefly after the Mass.

The following names are now on the society's list of members:

Walter S. Acheson, J. J. Bartch, E. I. Boucher, Fred G. Breining, E. C. Brown, Gerald L. Buckley, Martin A. Burke, J. J. Brennan, J. J. Byrne, M. E. Callahan, W. H. Cromer, Joseph F. Cronin, John T. Connor, John J. Carabin, A. T. Cudworth, B. Crusham, Patrick M. Cayne, Edward Cassidy, Bernard Cunningham, Frank J. De Bus, B. Daugherty, A. F. Driscoll, Ulysses Duguet, Howard Emge, P. E. Erickson, J. P. Fanning, James J. Farrell, W. E. Fife, A. F. Filburn, J. F. Fitzpatrick, E. P. Gaylord, Dr. J. J. Galligan, C. N. Gerry, A. J. Gillis, Charles Gillis, Dan Gillis, R. J. Gilbert, John Geoghegan, R. H. Greenhalgh, John Griffin, Joseph E. Hart, John Harris, E. H. Herring, William Hurley, Dr. L. F. Hummer, Ivan Johnson, J. B. Junor, Harry Kane, R. A. Kane, Thomas Kearns, Jr., Edmund Kearns, H. Keiber, Alex M. Kelly, Dr. P. S. Keogh, Francis Krayenbuhl, D. J. Laramie, F. P. Laramie, William Lebborn, N. M. Long, George R. Lucey, P. C. Mahon, Thomas Mahon, W. F. McNulty, H. P. McArdle, Dr. J. F. McEnany, Dr. J. B. McEnany, J. F. Malone, George Jay Martin, J. F. Martini, W. G. McHugh, Joseph H. McKay, H. B. Markus, T. Messinger, J. Leo Meehan, James Meehan, J. B. Maher, M. J. Moran, John E. Murphy, Bernard F. Navin, S. A. Neligan, J. J. Neville, P. J. O'Carroll, Timothy O'Connor, H. O'Day, J. P. O'Dea, J. V. O'Dea, Raymond Owens, P. J. Owens, James K. O'Leary, George W. Pascoe, George V. Peake, Raymond Redden, James D. Reinard, Peter N. Rourke, Hugh Ryan, James A. Stanley, Richard Sexton, A. F. Schuler, Ed. J. Smith, Edward M. Shea, George Schneider, Carroll Stalling, James M. Sullivan, George P. Smith, R. C. Treanor and James J. Walsh.

CATALOGUE ISSUED BY HELENA SCHOOL

Helena, Mont., Aug. 1.—The eighth annual catalogue of Mount St. Charles college of this city has just been issued and is one of the most interesting records ever published by the school. Mount St. Charles college is enjoying a growing patronage from the Catholic young men of Montana and surrounding states, and under the patronage of the Rt. Rev. John P. Carroll, D. D., Bishop of Helena, is making splendid progress.

The college is empowered by the state to confer degrees and its high school department is accredited by the state. It makes both resident and non-resident pupils. It is conducted by the secular priests of the Diocese of Helena, under the direct supervision of Bishop Carroll, who has had many years of experience in educational work.

The executive officers include the Very Rev. Peter F. MacDonald, A. B., president; the Rev. John J. Tracy, Ph. D., vice president and general supervisor of teaching and studies; the Rev. James H. O'Neill, A. M., registrar, treasurer and prefect of discipline; and the Rev. Joseph M. Gilmore, D. D., director of athletics.

Members of the board of trustees are the Rt. Rev. John P. Carroll, D. D.; the Rt. Rev. Msgr. Victor Day, V. G.; the Rt. Rev. Peter De Siere, P. R.; the Very Rev. Peter F. MacDonald, A. B.; the Rev. Michael McCormack and the Rev. August D. Leitham. Bishop Carroll, Msgr. Day, the Rev. Joseph C. Willging, B. D.; Father Leitham and the Hon. William Scallon are the members of the board of incorporation.

The calendar for the coming year announces September 5 as registration day, while the first semester opens two days later. The annual retreat will be held on November 1, 2 and 3, and the year will close with commencement on June 12, 1918. Information concerning the tuition, instruction and the like can be secured by addressing the Reverend President.

BEAUTIFUL RAILING BOUGHT FOR CHURCH

Butte, Mont., July 30.—Twelve months ago the ladies of St. Lawrence parish began holding a series of card parties in order to raise money with which to purchase a brass railing for the church. At the same time the young people of the parish started raising funds to buy a brass pulpit. They secured enough funds through a play to make the purchase. Likewise the campaign of the ladies of the parish was successful.

The railing and the pulpit have arrived from Brooklyn, N. Y. They were made in the Brooklyn factory at a cost of $1195. They are of solid brass. The floor of the sanctuary has been lowered eighteen inches and the new altar rail will be straight instead of curved. This necessitates much work and it will take at least another week before the additions to the church and sanctuary are set in place. The thanks of the pastor and his assistant are extended to the ladies and young people who worked so hard and so faithfully to make the railing and pulpit possible. A new carpet will be placed in the sanctuary.

L. C. B. A. OUTING TO BE HELD NEXT WEEK

Butte, Mont., Aug. 1.—The De Siere branch of the Ladies' Catholic Benevolent association will have its annual picnic at Columbia gardens, Tuesday, August 7. The ladies plan to make it the most successful affair that they have ever given, and urge that all members of the association, as well as their families, make a special effort to attend. Coffee and ice cream will be served to all attending by the members of the branch

SOCIAL AND PERSONAL

EVENTS OF WEEK IN SALT LAKE SOCIETY

FOR Miss Geraldine Grace of San Francisco, who is a guest at the Kearns home, and Miss Virginia Testman of Grand Island, Neb., who is a guest at the Westcott home, Miss Helen Kearns entertained at an enjoyable tea Thursday afternoon, when about 100 friends called to meet the popular visitors.

The house was gay with garden flowers of every variety. The tea table was unusually attractive with its central decoration of old-fashioned flowers arranged in artistic effect. Presiding at the tea and coffee urns during the afternoon hours were Mrs. Ruel G. Halloran, Mrs. John D. Lyle, Mrs. Paul Keysor and Mrs. Lynn Thompson. Assisting in the dining room were Miss Margaret Collins, Miss Dorothy White, Miss Katherine Whitney, Miss Mary Lynch and Miss Margaret O'Brien. The punch bowl was presided over by Miss Olive Wall and Miss Adrienne King.

* * *

Mrs. F. J. Westcott was the hostess Thursday at an informal luncheon at her home in First avenue in compliment to her niece, Miss Virginia Testman. The table was decorated with quantities of mid-summer flowers and covers were laid for eight guests.

* * *

Out at Oakden, the attractive summer home in the Cottonwoods of Mrs. Elizabeth Judge O'Brien, a gay weekend party is being entertained by the daughter of the house, Miss Margaret O'Brien. The festivities opened Thursday evening with a picnic supper served in the glass enclosed dining room which overlooks the Cottonwood creek and faces the Wasatch mountains. Dancing is a feature of every evening, and the days are spent in enjoyable rambles over the spacious grounds. Sunday evening the thirty guests will return to the city.

* * *

Miss Geraldine Grace will be the honored guest at several social events during her stay in the city as the guest of Miss Helen Kearns. Among the teas already planned are those to be given by Miss Dorothy White at her home in South State street, and Miss Adrienne King at the Hotel Utah early next week, and the luncheon on Tuesday at the Alta club by Miss Katherine Whitney.

* * *

A midsummer event being looked forward to with interest by the Catholics of Salt Lake and their friends is the lawn party of the very near future. The affair will be given by the members of the Catholic Woman's league, and Mrs. Thomas Kearns has graciously offered her home and lovely grounds for the occasion.

* * *

A pretty children's party of the week took place Thursday afternoon when Mrs. H. C. Emge entertained a number of little people in honor of the seventh birthday anniversary of her small daughter, Mary Carol. The rooms were gay with California poppies, and the ices were in the form of kewpies. Games were played during the afternoon and supper was served at 5 o'clock. Mrs. Emge was assisted in entertaining the children by Mrs. James Meehan and the Misses Judith and Alma May Keysor.

* * *

Mr. and Mrs. J. E. Cosgriff, Mr. and Mrs. W. E. Fife and Miss Gretta Cosgriff returned Tuesday evening from a trip through Yellowstone park made by automobile.

* * *

Mr. and Mrs. N. J. Meagher are receiving congratulations over the arrival of a daughter at Holy Cross hospital Sunday, July 22.

* * *

Mrs. M. J. O'Connor and children of Ogden spent Sunday in the city visiting at the J. J. Harvey and M. A. Burke homes.

* * *

Mrs. J. Murphy of Park City is visiting in the city for a few days.

* * *

Miss Rose Goggin has returned from San Francisco, where she made an extensive stay with her sister, Mrs. J. P. Alves.

* * *

Mr. and Mrs. Frank Pryor of Pueblo, Colo., spent a few days in the city, visiting their sisers, Mrs. H. J. Meyer and family and Miss Mary Pryor at their home in Second avenue. Mr. and Mrs. Pryor have been in California for several months.

* * *

J. F. Fitzpatrick has recovered from his recent operation at Holy Cross hospital and is now at home.

* * *

Mr. and Mrs. Henry Welsh have gone to Park City.

* * *

Miss Florence Halloran is a guest at the Henderson summer cottage in Emigration canyon.

* * *

Garrett B. Wilken has returned to his home in Milford, after a short stay in the city with Mr. and Mrs. Matthew Cullen.

* * *

Mr. and Mrs. D. C. Jackling are expected within a few days for a few weeks' visit with friends.

* * *

W. J. Halloran has come back from from Vernal and other points of the Uintah basin district.

* * *

Mrs. Nicholas A. Robertson and Mrs. Elizabeth Judge O'Brien have returned from Alta, Utah, where they made a short visit.

* * *

Dennis Ryan and daughter, Mrs. Thomas Brennan of St. Paul, are visiting relatives in the city.

* * *

Mrs. Kate Murphy and daughter Aileen Murphy and mother, Mrs. O'Neil of Eureka, have come to Salt Lake to spend a month.

* * *

D. E. Nolan of Toledo, O., has been visiting in the city, a guest of Mrs. J. C. Collins and family at their home in B street.

* * *

J. J. Neville has returned from the Pacific coast, after a pleasant five weeks' vacation. Mrs. Neville and the children are still at Long Beach, where they will remain until the first of September. During Mr. Neville's stay the family visited in San Francisco, Los Angeles and other coast cities.

* * *

Miss Edna Dunn has gone to New York.

FOREIGN MISSION NEWS

Furnished by The Propagation of the Faith Society, 343 Lexington Ave., New York.

Four revolutions in six years is the record one missionary Bishop of China sends in. With so many political disturbances, followed by pillage and slaughter by hordes of bandits, it is a wonder our apostles accomplish all they do in the Flowery Kingdom. But conversions are constantly being made, and China is one of the most hopeful of missionary fields.

Bishop Roy of Coimbatore, India, has been staying a month in the Nilgiris mountains, the beautiful retreat that claims the more fortunate ones of India during the hottest season. He has been enjoying the cool air, and also giving confirmation to some of the Catholics who go to that region in large numbers. He adds this bit of information:

"I am going to confer priesthood on another aspirant, which will bring my native clergy up to nineteen. Of these, eighteen are in active service, one, 84 years old, is no longer able to undertake missionary labor. Needless to say, I could employ many more in my large district, but am grateful for everyone added to the staff."

Greeks Turning Toward Rome.

The movement of the schismatics toward Rome, which has been so marked in the east that that propaganda has sent an emissary to this country to further the cause, is not confined to the orient. Here in the United States similar conversions are taking place, for we read that 250 Greek Orthodox Church members, the entire congregation of the church at Willimantic, Conn., have been received into the Catholic Church. The abandonment of their schism took place recently at their parish church, their pastor, the Rev. Joseph Kurylo, having made public profession of faith the Sunday previous in the Ruthenian Catholic Church of St. John the Baptist, Newark, N. J.

The Way They Thank Us.

The missionaries have many ways of saying the same thing, but we never tire of hearing their words of sincere gratitude. It is Rev. Joseph Shipman B. F. M., who sends the following:

"I am glad to have this opportunity to express the grateful feelings of our Belgian missionaries working in the dioceses of Neuva-Segovia and Tuguegarao.

"In their name I thank our friends most heartily for their charitable cooperation in our mission work in the Philippines.

"I am sure they understand how great a spiritual joy it is for the missionary's heart when he feels that in the far-off civilized countries there are loving souls who sympathize with his own ideal to save more and more souls for heavenly happiness.

"Our Father Superior is still unable to write personally, owing to the fact that, although he is improving from typhoid fever, he is still quite weak.

"May the Sacred Heart of Jesus send down upon our American benefactors His most abundant blessings!"

The Missionary Sisters of the Immaculate Conception.

The nuns of the order named above are the only exclusively missionary sisters sent by Canada or the United States to the foreign field. Founded in Montreal, they have for several years past been working in China, some having charge of lepers. This letter, from Sister Marie, Superior at Canton, gives an insight into the conditions under which she labors:

"At the time the offering came from the United States, I was ill with variole. The quarantine was scarcely ended when one of the sisters became dangerously ill. She still lingers, is even slightly improved, but the doctors inform us that medical science can do but little, and that she may die at any time.

"We thank our friends with real, missionary gratitude. In our poverty we feel forced to draw more largely on the merits of the precious blood in behalf of those who aid us.

"Just before Christmas we were supplicated by the government officials to take charge of one of their foundling hospitals heretofore under the direction of Chinese Protestants. As the government pays all expenses, and there are many souls to be obtained therein we could not refuse, despite our need of the sisters. Two were sent to Tong San, about three miles from here, while awaiting the arrival of others from Montreal."

Put Your Money in Diamonds and Silver

Your clothes wear out, your house decays, your live stock gets old and has to die, but a diamond keeps on increasing in value, and your table silver becomes more valuable with age. Buy of us.

BOYD PARK
FOUNDED 1906
MAKERS OF JEWELRY
106 MAIN STREET SALT LAKE CITY

Salt Lake Churches

CATHEDRAL.
Sunday Masses—6, 8, 9 and 11 a. m.
Weekday Masses—7 and 8 a. m.
Baptisms—3 p. m., Sundays. At other times by special arrangement.
Confessions—Saturdays and the evenings of feast days, 4 to 8 p. m., and resumed at 7.30 p. m.

ST. PATRICK'S.
Sunday Masses at 8 and 10 a. m.
Weekday Mass at 8 a. m.
Confessions—Saturday evenings from 7 to 8 p. m. and every morning before the hour of the Mass on weekdays.

OUR LADY OF LOURDES.
Sunday Masses at 8 and 10 a. m.
Weekday Masses at 8 a. m.

Cathedral of the Madeleine.

East South Temple and B streets. Cathedral residence, 331 E. South Temple street. The Right Reverend Joseph S. Glass, C. M., D. D., pastor; assistants, the Rev. Dr. S. Anzalone and the Rev. Theodore Schultz. Telephone, Wasatch 347.

St. Patrick's Church.

Fourth South between Ninth and Tenth West streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 10.30 o'clock. The Rev. Michael Sheehan, pastor. Residence, 931 W. Third South. Telephone, Wasatch 7928.

Our Lady of Lourdes Church.

Eleventh East and Seventh South streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 8 a. m., except on the first Sunday of the month, when it will be held immediately after the 10 o'clock mass. The Rev. Wm. Flynn, pastor. Residence, 830 S. Eleventh East. Telephone, Hyland 1346.

St. Ann's Chapel.

Twelfth South between Fourth and Fifth East streets. Mass and sermon on Sunday at 8.30 o'clock. The Rev. Timothy O'Brien, chaplain. Residence, St. Ann's orphanage. Telephone, Hyland 3117.

MURRAY AND MIDVALE.

The Rev. Timothy O'Brien, pastor. Residence, St. Ann's orphanage, Salt Lake. Telephone, Hyland 3117.

Societies and Choirs.

Holy Name society the first Sunday of each month at 8 a. m.

* * *

Meeting of the St. Vincent de Paul society every Sunday morning at 10 o'clock in the parlors of the cathedral residence.

* * *

Catholic Woman's league meets the first Tuesday of every month at 2.30 at the Ladies' Literary club, 850 E. South Temple.

* * *

Social service department of the Catholic Woman's league meets the last Friday of every month at the office in the Charity Organization building at 128 E. First South street.

Office hours are from 10 a. m. to 12 m., and from 2 p. m. to 4 p. m. Telephone Wasatch 2165.

* * *

The Catholic Woman's league auxiliary to the Red Cross meets in the library of Cathedral hall every Monday and Thursday afternoons at 2 o'clock.

* * *

Promoters of the League of the Sacred Heart meet the last Sunday of each month in the sewing room of the cathedral residence at 3.30 p. m.

* * *

Children of Mary sodality every second Sunday of the month at 8.30 a. m.

* * *

The Young Ladies' sodality class in surgical dressings and bandages meets every Monday at 1 o'clock in the Red Cross rooms.

* * *

Altar society, first Monday of the month.

* * *

Holy Angels sodality, every third Sunday at 9 a. m.

* * *

Knights of Columbus, every Tuesday night at 8 o'clock in clubrooms at Hotel Utah.

* * *

Altar Boys' society meets every Friday afternoon at 4.30 o'clock.

Sacred Heart League

The promoters of the League of the Sacred Heart held a well-attended meeting Sunday at 3.30 o'clock in the sewing room of the Cathedral residence. The meeting was presided over by the spiritual director, the Rev. Dr. S. Anzalone, who gave an interesting talk on the intention to be prayed for during the month of August, "The Speedy Adjustment of Industrial Conditions After the War." About twenty promoters answered the roll call. At this meeting several new members were enrolled in the league and several donations received.

Prayers were offered for the repose of the souls of the following deceased members: Mrs. George W. Keel, Mrs. M. J. Foley and James Sullivan. In view of the fact that it was through the zealous efforts of Mr. Keel in the early days that the League of the Sacred Heart was established and financed for over twenty years, it was voted that a mass should be offered for Mrs. Keel, whose heart interests were in the league of Salt Lake. This mass will be said on Monday, August 6, at the Cathedral.

Get This Straight

USE

Husler's

(The Flour of the Hour)

St. Patrick's Parish

Masses on Sunday at 8 and 10 o'clock. Benediction immediately after 10 o'clock Mass.

* * *

Mrs. McKabe and Mrs. Hannigan are appointed to decorate the altars for Sunday.

* * *

Next Sunday, being the first Sunday of the month, is Holy Communion day for the children of the parish.

THE INTERMOUNTAIN CATHOLIC

COLORADO IDAHO UTAH NEVADA WYOMING MONTANA

Vol. 19, No. 39. Eighteenth Year. SALT LAKE CITY, UTAH, SATURDAY, AUGUST 11, 1917. Colorado Catholic, Thirty-third Year.

BISHOP MATZ IS DEAD

PRELATE ILL FOR PAST YEAR

Second Bishop of Denver in Poor Health Since Fall on Shipboard.

WONDERFUL GROWTH

See Has Become Important One Since He Took Charge in 1887.

BUILT THE CATHEDRAL

Denver, Colo., Aug. 9.—The Rt. Rev. Nicholas C. Matz, D. D., Bishop of Denver, died today at St. Anthony's hospital after lingering between life and death for a week. Since the first of the week the end had been expcted almost hourly. Miss Elizabeth Matz, a sister, had been at the Bishop's bedside almost constantly, and was there when the end came.

The death of Bishop Matz came after an extended period of ill health, which began five years ago with a fall on board a ship when he was on his way to Rome. The Bishop never fully recovered from the effects of the accident, and had been in declining health since that time.

Suffers Relapse.

Ever since his return from the east more than a year ago the Bishop had been a patient at St. Anthony's hospital, although he was occasionally able to go to the cathedral to participate in some solemn service. Recently his condition improved somewhat, and he was removed to the episcopal residence at 1536 Logan street. Last week, however, he suffered a relapse, and was returned to St. Anthony's hospital.

After the accident on shipboard Bishop Matz underwent an operation in Denver, and although it proved successful, he never quite recovered from the shock to his system. In the fall of 1915 he suffered a complete breakdown which necessitated his removal to a lower altitude. He was under treatment for several months in the Franciscan hospital at Lafayette, Ind., and later visited relatives in Indiana and in Memphis, Tenn. He failed, however, to completely recover his health, but for some time after his return was able to appear in the cathedral for special services.

Made Coadjutor.

Bishop Matz was consecrated coadjutor to the Rt. Rev. Bishop Machebeuf, first bishop of Denver, in October, 1877, and the silver anniversary of that occasion was made a part of the impressive ceremonies attending the dedication of Denver's magnificent cathedral in October, 1912. Upon the death of the venerable Bishop Machebeuf in the summer of 1889, Bishop Matz succeeded him.

Bishop Matz was one of the pioneer priests of Colorado. He was pastor at Georgetown about forty years ago, and just prior to his consecration as bishop was in charge of the Annunciation parish in Denver, which at that time was known as St. Ann's parish.

A brief sketch of the life of Bishop Matz follows:

Bishop Matz was born in Munster, Germany, on April 6, 1850. When 16 years of age he entered the ecclesiastical seminary of his native diocese, where he remained for two years. Two years later he sailed to America and entered St. Mary's seminary of Cincinnati, O. There he studied philosophy and theology, and having volunteered for service in the west he was or-

(Continued on Page 3.)

FLAHERTY RE-ELECTED

James A. Flaherty, supreme knight of the Knights of Columbus for the past several years, was re-elected at the convention held in Chicago this week. The convention was strictly a business session, entertainment features being abandoned on account of the war. It was decided that the order would raise a fund of $3,000,000 to provide for recreation halls for soldiers, and for sufficient Catholic chaplains to take care of the spiritual needs of the thousands of Catholics in the army and navy.

WHY ARE WE FIGHTING GERMANY?

By FRANKLIN K. LANE,
Secretary of the Interior

(Note—Herewith we publish Franklin K. Lane's speech, made on the eve of registration day. We think its publication now is timely, and our publishing it is a patriotic service. Needless to add, we are for the U. S. A. in these times—and all the time—and we don't care who knows it!)

WHY are we fighting Germany? The brief answer is that ours is a war of self-defense. We did not wish to fight Germany. She made the attack upon us; not on our shores, but on our ships, our lives, our rights, our future. For two years and more we held to a neutrality that made us apologists for things which outraged man's common sense of fair play and humanity.

"At each new offense—the invasion of Belgium, the killing of civilian Belgians, the attacks on Scarborough and other defenseless towns, the laying of mines in neutral waters, the fencing off of the seas—and on and through the months it said, 'This is war—archaic, uncivilized war, but war.

Rules Thrown Away.

"'All rules have been thrown away; all nobility; man has come down to the primitive brute. And while we cannot justify we will not intervene. It is not our war.'

"Then why are we in? Because we could not keep out. The invasion of Belgium, which opened the war, led to the invasion of the United States by slow, steady, logical steps. Our sympathies evolved into a conviction of self-interest. Our love of fair play ripened into alarm at our own peril.

"We talked in the language and in the spirit of good faith and sincerity, as honest men should talk, until we discovered our talk was construed as cowardice. And Mexico was called upon to cow us. We talked as men would talk who cared alone for peace and the advancement of their own material interests, until we discovered that we were thought to be a nation of mere money-makers, devoid of all character—until, indeed, we were told that we could not walk the highways of the world without permission of a Prussian soldier, that our ships might not sail wtihout wearing a striped uniform of humiliation, a narrow path of national subservience.

To Save America.

"We talked as men talk who hope for honest agreement, not for war, until we found that the treaty torn to pieces at Liege was but the symbol of a policy that made agreements worthless against a purpose that knew no word but success.

"And so we came into this war for ourselves. It is a war to save America, to preserve self-respect, to justify our right to live as we have lived, not as some one else wishes us to live. In the name of freedom we challenge with ships and men, money and an undaunted spirit, that word, 'verboten,' which Germany has written upon the sea and upon the land. For America is not the name of so much territory. It is a living spirit, born in travail, grown in the rough school of bitter experiences, a living spirit which has purpose and pride—knows why it wishes to live and to what end, knows how it comes to be respected of the world, and hopes to retain that respect by living on with the light of Lincoln's love of man as its old and new testament.

At War With Mahomet.

"It is more precious that this America should live than that we Americans should live. And this America as we now see has been challenged from the first of this war by the strong arm of a power that has no sympathy with our purpose, and will not hesitate to destroy us if the law that we respect, the rights that are to us sacred, or the spirit that we have, stand across her set will to make this world bow before

(Continued on Page 2.)

MEXICO

By Eber Cole Byam

FOURTEENTH INSTALLMENT.

THE seizure of the invested funds belonging to the church in Mexico closed or crippled many schools, and, as this policy continued, its evil effects increased. The Mexican "Liberals" deprived the church of the means to educate and then blamed it for the resultant illiteracy.

Mexico at that time had a population of about 7,500,000, which would give it communicants about equal in number to those of the Baptist church of today. Now, for the sake of comparison, let us look at the condition, financial and otherwise, of the Baptist congregations. According to the Baptist Year Book for 1916, they possess:

Property	$221,687,826
Invested funds	51,071,818
Income	43,055,007
Churches	51,248
Clergy	36,926
Educational establishments	233

Five to One.

We thus see that the Baptists have about the same number of educational institutions as the Mexican Catholics, but they exceed the Mexican clergy and nuns by more than five to one; they exceed the Mexican churches and chapels (1788 and 8324, respectively) by more than five to one; on invested funds by nearly seven to one, and on all property (including land, churches, convents and contents, according to the obviously exaggerated Mexican statement), by nearly four to one.

If 10,112 churches, and chapels, were too many for the Mexicans, how about the 51,248 Baptist churches? In 1851 Mexico had 4350 clergy; if these were too many, how about the 36,926 Baptist clergy? If the actual income of $3,662,085 was too much for the Mexican church, how about the $43,055,007 of the Baptist church? If the $7,598,632 invested funds was too great for the Mexicans, how about the $51,071,818 of the Baptists? And finally, if $62,918,030 worth of property, on an exaggerated estimate, was too much for the Mexican church, how about the $221,687,826 belonging to the Baptists in the United States? And last, but not least, if it was right to rob the Mexican church of every dollar, how about the same right—but why pursue the subject further?

Effect of Laws.

The new Mexican "Constitution" has been signed and will soon go into effect. Here is what it would do to our Baptist friends if applied in the United States. It would confiscate all of the $221,687,826 worth of property, including the schools and charitable institutions conducted by them. The schools would of necessity remain closed and the property would be divided among deserving politicians, or disposed of at forced sale. The inmates of the charitable institutions would be thrust out upon the uncertain kindness of a "liberal" world. If 1788 churches and 8324 chapels were considered too many for Mexico's seven and a half million people, it is certain that 51,248 would be considered superfluous for a like congregation in the United States, and over three-fourths would be sold to be devoted to profane uses; the remainder being "loaned" to Baptist congregations during "good behavior," that is, as long as they supported the political group that had robbed them. All their fifty odd millions of invested funds would be confiscated and the clergy would be prohibited from receiving any more funds for any purpose, and the church would be prohibited from owning any property from which it might derive an income. The Baptist clergy would be prohibited from performing any service, marriage, baptism or burial, outside the church, and would be prohibited also from engaging in any charitable enterprise whatever. If the Baptists attempted, under all these restrictions, to teach, they would find that their graduates would be unable to follow any professional career because all such careers would be licensed and licenses would not be granted the graduates of Baptist schools. And finally, if the Baptist clergy dared to protest against this spoliation and injustice, they would be

(Continued on Page 3.)

Why Fight for America?

To defend America is to defend not only the nation that protects you, that nourishes you, but the nation that stands in the universe for the highest ideals, the noblest principles governing mankind. When we speak of our country, we have in mind not only our homes and the homes of our fathers, but the great and noble things for which America stands, liberty and order, and order in liberty. America rises before the nations of the earth as that great democracy to mankind, which makes every man feel that it is pleasant to walk upon the earth, and which showers blessings untold upon all its people. Sacred is the duty to defend our country, to make sacrifices for it. America did not provoke war. She sought peace. But her honor was attacked, her dignity assailed, her power defied.—Archbishop Ireland.

First Chaplain Is Sent by K. of C.

Rev. Joseph Pontur Goes to France to Join Pershing's Expeditionary Forces.

NATIVE OF BELGIUM

The Rev. Joseph Pontur is the first chaplain sent by the Knights of Columbus to labor among the Catholic soldiers of General Pershing's army.

Father Pontur, who was pastor of St. Andrew's church, Norwood, N. Y., is of Belgian descent and was born at Antwerp on June 5, 1870, and ordained at Louvain, June 29, 1898. Shortly after his ordination he came to America, and on June 10 of the same year was appointed pastor of Lafargeville, Theresa and Philadelphia, N. Y., where he labored until May 1, 1902. He was the first resident pastor of Lafargeville, and it is pointed out that in his four years' residence won the love and confidence of his people and the respect of the non-Catholics of that section. He built his first church at Philadelphia, N. Y., in 1899.

His next appointment was pastor of Brownville, Sackets Harbor, Belleville, Dexter and Chaumont. At Sackets Harbor he took charge for a while of the Catholic families of the Ninth infantry regiment, which had gone to the Philippine islands. He built churches at Brownville and Dexter.

After eight years of strenuous work, during which time he organized many Catholic societies, he was on May 1, 1910, assigned in charge of Fort Covington and Bombay, N. Y., where he remained until 1912, when he was appointed pastor of St. Teresa's church, Norwood, N. Y. Here Father Pontur labored until his love and devotion for his country impelled him to volunteer his services as a chaplain with the United States forces in France.

Cardinal Farley has approved the selection of eighteen young priests out of eighty-five in the archdiocese of New York who volunteered for service as chaplains.

They are the following:

The Rev. Dr. John J. Mitty, professor of moral theology in St. Joseph's Seminary, Yonkers.

The Rev. Robert B. Mulcahy, professor of dogmatic theology, St. Joseph's Seminary, Yonkers.

The Rev. Aloysius C. Dineen, assistant at the Church of the Holy Cross and an alumnus of the Catholic University.

The Rev. Dudley R. Tierney, an assistant at the Church of the Holy Name.

The Rev. Daniel W. Sheeran, assistant at the Church of St. Thomas the Apostle, an alumnus of the Catholic University, who made post-graduate studies in Rome and Munich.

The Rev. Francis Donnelly, assistant at St. Mary's, New York.

The Rev. James J. Hackett, assistant at the Church of Holy Trinity, New York.

The Rev. Thomas J. Dunne, assistant at the Church of St. Joseph, New York.

The Rev. John A. Farrelly, assistant at the Church of St. Mary in the Bronx.

The Rev. Dr. John J. Sheridan, a graduate of the American College, Rome.

The Rev. James Halligan, assistant at the Church of St. John Chrysostom and a graduate of the American College, Rome.

The Rev. Joseph Kirschoffer, assistant at the Church of St. Anthony, New York.

The Rev. Edward St. Mahoney, assistant at St. Gabriel's Church, New Rochelle.

The Rev. William P. Little, D. D., assistant at the Church of the Holy Rosary and professor of Latin in Cathedral College, New York. Dr. Little is a graduate of the American College, Rome.

The Rev. Francis W. Walsh, assistant in the Church of All Saints, New York.

The Rev. Richard R. Rankin, S. J., and the Rev. Gerald C. Treacy, S. J.,

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Big Convention This Month
Noted Speakers to Attend



ARCHBISHOP EDWARD J. HANNA,

Who will deliver the opening sermon at the convention of the American Federation of Catholic Societies in Kansas City on August 26.

American Federation to Have Papal Delegate as Guest of Honor.

PREPARATIONS are being made by the clergy and Catholic societies of Kansas City for the 1917 convention of the American Federation of Catholic Societies, which will open there on August 25. Among the distinguished guests at the convention will be His Excellency, the Most Rev. John Bonzano, D. D., the papal delegate. The Most Rev. Edward J. Hanna, D. D., archbishop of San Francisco, and the Most Rev. John J. Glennon, D. D., archbishop of St. Louis, are among those scheduled to address the delegates.

The first session in connection with the convention will be a meeting of the executive board on Saturday evening, August 25. Delegates will also register on that day at the headquarters, which will be in the Muehlebach hotel, one of the finest in the middle west. The convention sessions will be in the spacious auditorium of the hotel.

Pontifical High Mass.

On Sunday morning, August 26, at 10 o'clock, Solemn Pontifical Mass in the cathedral will mark the formal opening of the convention. His Excellency, Archbishop Bonzano, will be the celebrant of the Mass. The sermon will be delivered by Archbishop Hanna.

At 3 o'clock Sunday afternoon there will be a meeting of the standing committees and the executive board, and at 8 o'clock that evening there will be the first general session, in the form of a mass meeting at convention hall. At this meeting Archbishop Glennon of St. Louis will preside. Addresses of welcome will be delivered by the Rt. Rev. Thomas F. Lillis, D. D., bishop of Kansas City, and the mayor of the city. National officers will respond. The speakers at this meeting will include Judge Martin Wade of Iowa City and the Rt. Rev. Joseph Schrembs, D. D., bishop of Toledo, O.

Requiem Tuesday.

There will be two business sessions, morning and afternoon, on Monday, and in the evening entertainment will be provided for the visitors at Electric park.

Tuesday morning at 8 o'clock in the cathedral there will be a Pontifical Requiem Mass for the late Rt. Rev. James A. McFaul, D. D., one of the founders of the federation who died recently, and all deceased members of the federation, including the Most Rev. James H. Blenk, D. D., late archbishop of New Orleans, who also died during the present year. This service will be followed by two more business meetings.

At 8 o'clock Tuesday night in Convention hall there will be an important social service mass meeting, at which the Rt. Rev. P. J. Muldoon, D. D., bishop of Rockford, will preside. Bishop Muldoon is chairman of the social service department of the federation. Among the speakers at this meeting will be the Rev. John W. Melody, S. T. D., former professor at the Catholic university, and the Hon. Quinn O'Brien of Chicago, a noted attorney.

Delegates Invited.

Wednesday morning there will be another business session, and the convention will be closed at the afternoon meeting that day. At 3 o'clock Wednesday afternoon there will be an automobile tour of Kansas City's famous boulevard and park system There will be Solemn Benediction in one of the public parks as a concluding blessing to those attending.

All Catholic societies are invited to send delegates to the convention Those desiring to send representatives should communicate at once with the national secretary, Anthony Matre, at 175 West Jackson boulevard, Chicago, Ill.

CATHOLIC VEREIN TO MEET IN ST. LOUIS

Preparations are being perfected for the forthcoming convention of the German Roman Catholic Central Verein, which will be held at St. Louis, Mo., from the 19th to the 24th of August. The gathering will be honored by the presence of His Excellency the Apostolic Delegate, of many bishops and prelates and a large number of attending priests.

As in the past so too this year's meeting will be rich in features of practical, present-day interest. The program includes addresses and discussion on a large variety of topics touching social work and social service for all classes. Besides the regular business meetings of the Central Verein and their work on problems touching the burning question of the day, special attention has been given to these same problems in the programs arranged for the meetings of the Katholischer Frauenbund, an auxiliary league of women's societies, and of the Gonzaga Union, the junior section of the parent Central Verein body.

A notable feature of the first day of the convention will be the dedication of the new Orphanage erected at a cost of $250,000 by the German St. Vincent's Orphan Society, an organization affiliated to the Central Verein and dating its origin back almost 70 years. Rt.

(Continued on Page 2.)

SENATOR IS NOT ALARMED BY LAWS

Distinguished Montana Representative in Senate Discusses Measure for War.

POWER IS NEEDED

Senator Walsh Says President Must Be Given Much Unusual Authority.

REQUIRED IN WAR

United States Senator Walsh of Montana is not afraid of disaster coming to American democratic institutions through the assumption at the present time of almost dictatorial powers by the President of the United States. Senator Walsh believes that such extraordinary powers are absolutely necessary for the successful prosecution of the war, and will only serve as a means of preserving, by a successful war, the institutions which are so cherished by our liberty-loving people. In a stirring Fourth of July address delivered at Asheville, N. C., Senator Walsh discussed this question. He spoke in part as follows:

"In times of extraordinary peril to the republic, generally in consequence of the exigencies of war, it was customary in ancient Rome to appoint a dictator who, for a brief period, never longer than six months, exercised supreme power. He was a temporary despot, armed with full authority to adopt what measures he thought expedient, without consulting the Senate, and to dispose of the lives and fortunes of the citizens without appeal.

Constitution Safe.

"If it be true that to promote the success of the war the President is being invested with the sweeping authority with which a dictator was clothed, as some timorous souls and captious critics proclaim, it does not follow that there is any departure from the just principles upon which republican institutions rest nor that any violence is being done to the constitution through which our liberties are made secure.

"It is certain that powers startlingly vast have been and are being conferred upon him, so extensive, as compared with those ordinarily exercised by the chief executive or even with those ever delegated any President, that a catalogue and review of the acts approved and bills under consideration by which the investiture has been or is to be accomplished cannot fail to awake your interest. If the enumeration shall excite, I trust the discussion may allay your alarm.

"1. By the army reorganization act approved June 9, 1916, the President is authorized in time of war or when war is imminent to order any individual or institution having the facilities to comply to furnish any supplies or equipment for the army he may order, in preference to any other commitments at a price to be named by him. In case of default he may seize and operate the plant.

"2. By the same act he is authorized to construct and operate a nitrate plant and to develop and install a hydroelectric system to furnish power necessary to the operation of such plant.

Can Take Railroads.

"3. By the army appropriation bill approved August 29, 1916, the President was empowered in time of war to take possession, assume control, and utilize, in whole or in part, any railroad system for the movement of troops or for any other purpose connected wtih the emergency.

"4. By the navy appropriation bill approved March 4, 1917, the President may, in time of war, command any person or corporation having the facilities to comply to produce for or deliver to the government ships or any war material, prior commitments notwithstanding. In case of refusal he may seize and operate the shipyard or other plant controlled by the recusant.

"5. By the so-called espionage act approved June 15, 1917, the President may—

"(a) In case of war or threatened war, direct the seizure of any vessel in our waters, may remove the officers and men therefrom, put others in charge, and exclude from it any persons not specially authorized by him.

"(b) In time of war or national emergency, forbid anyone to enter upon or fly over any place in which anything is being prepared, construct

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Diocese of Denver

MARY A. KELLY, Correspondent.

The Intermountain and Colorado Catholic is placed on sale at the James Clarke church goods house, 1645 California St., Denver, Colo.

To Help Gather Articles for Chaplains

The Catholic societies of Denver will probably soon take up a branch of the Church Extension society. The movement was launched last Sunday at a meeting of the Married Ladies' sodality in Loyola chapel.

The Rev. Father Brucker, S. G., spiritual director of the sodality, dwelt upon the great need of equipping the vast number of army chaplains with the necessary articles for the celebration of Mass and other rites of the church. Portable altars will be needed in many cases and it will also be the aim of these societies to supplement the work of the Knights of Columbus by helping furnish the altars in the recreation camps, which will be established in large numbers through the zeal and patriotism of the knights.

* * *

Doings of Denverites

The lawn fete given on the grounds surrounding St. Vincent's orphanage last Saturday afternoon and evening was a very pleasant affair as well as being the means of raising a generous sum toward the support of a very wroth institution. The affair was under the auspices of St. Vincent's Orphans' Aid society, of which Mrs. J. P. Donley is president. The chief attraction was an elaborate chicken dinner prepared and served under the supervision of Mrs. Frank Keichhof. The lawn was made very attractive by the many gaily decorated booths erected for the sale of candy, ice cream, flowers, etc. Among those who worked hard for the success of the picnic were Mrs. Louise Hough, Miss Emily Cox, Mrs. J. K. Mullen, Mrs. Ralph W. Kelly, Mrs. Edward Connell, Mrs. Boyle, Mrs. W. H. Andrew, Mrs. T. F. Savage, Mrs. May Settemer, Miss Kathleen Andrew, Mrs. T. J. Donnegan, Mrs. A. A. Stanton, Mrs. W. J. Ciscel, Miss Marie Donley, Miss Celeste Simons, Miss Doris Fitzell and Miss Martha Quylee. St. Vincent's band furnished music for dancing.

* * *

It is reported that the Rev. Felix Dilly, pastor of St. Patrick's church at La Junta, will be appointed official interpreter for the United States army in France. Father Dilly has received word from the war department that his application has been favorably considered. Father Dilly, who has been in this country for twenty-seven years, has three brothers in the French army.

* * *

The Rev. Walter A. Grace, assistant priest at Annunciation church, was one of those called in the first draft for the selective army. If Father Grace is accepted for service, it is likely he will go in the capacity of chaplain.

* * *

The Fifth National Service school for women, which recently closed its encampment at Loretto Heights, has become a permanent organization. This was decided upon at a meeting held at the Brown Palace hotel last Friday, when fifty members of the school met and voted to be known as the Fifth National Service school branch of the National Woman's Section of the Navy league. Miss Marguerite McPhee was elected regent and Miss Elizabeth Trask vice regent of the chapter.

* * *

Members of the Cedmale club enjoyed a theatre party at Lakeside Wednesday afternoon, followed by a sunset dinner on the balcony.

* * *

Fifty members of the Knights of Columbus from Chicago were in Denver during the week on their way to Yellowstone park. Local knights were a reception committee and conducted the visitors over Lookout mountain and other points of interest. Tuesday they left for Colorado Springs and Cripple Creek.

* * *

Mr. and Mrs. Thomas Fitzsimmons last week announced the marriage of their daughter, Miss Anne M. Fitzsimmons, to R. E. Dowling. The ceremony was performed in St. Francis de Sales church June 7, with the Rev. J. J. Donnelly officiating, but was kept secret even from the members of the families of the contracting parties until a few days ago. The young people will make their home in Denver, where Mr. Dowling has been employed by the Griffin Wheel company ever since he came here from Chicago two years ago.

* * *

The wedding of Miss Ruth Nicholson and Max Melville will be an interesting event of next week, but the exact date has not been set, as Mr. Melville is a student in the Officers' training camp, Fort Riley, Kan., and the timeof his homecoming is not definitely known. The ceremony will take place at the home of Miss Nicholson's father, Samuel D. Nicholson, 1559 Logan street. Miss Nicholsoon will be attended by her sister-in-law Mrs. Edward Nicholson of Leadville, and Mrs. Clinton Carney, while her little niece Ruth Nicholson, and little Ruth Eileen Benson, daughter of Mr. and Mrs. Joseph V. Benson, will be flower girls. Clinton Carney will be best man and the ushers will be Edward Nicholson and Robert Champion. Officiating at the ceremony will be the Rev. J. J. Gibbons of the Church of the Presentation at Barnum. Father Gibbons was pastor at Leadville when the Nicholson hame formerly was, and he it was who performed the ceremony that united Miss Nicholson's parents and also officiated at her christening. Miss Nicholson is one of the most attractive young women in Denver society. She was graduated from the Miss Wolcott school and later attended Briar Cliff Manor, New York. Mr. Melville is associated with his father in the practice of law. The wedding will be one of the most fashionable of the season.

* * *

The engagement is announced of Miss Dorothy Marie Zook, daughter of Mr. and Mrs. Elmer E. Zook, and Richard McBride, son of Mr. and Mrs. Richard McBride of Sacred Heart parish. The marriage will take place in the cathedral early in October. Miss Zook is a former pupil of St. Mary's academy and is popular in social circles. Richard McBride was born in Denver and was graduated from Sacred Heart High school. At present he is teller in a bank at Sterling, Colo., where the couple will make their home. Miss Anna McLaughlin was hostess at a luncheon at the Lakewood Country club Wednesday in honor of Miss Zook.

* * *

Mr. and Mrs. Joseph P. Dunn and daughter, Miss Ella Dunn, have returned from an eastern visit.

* * *

Miss Jeanne de Mare underwent a serious operation Thursday at St. Joseph's hospital.

* * *

Miss Katherine Hinckley of Chicago, who is spending the summer with her cousin, Miss Miriam Dillon, was guest of honor at a card party, which Miss Dillon gave Tuesday evening.

* * *

Miss Marjorie Webster, who has been visiting her uncle and aunt, Mr. and Mrs. Joseph Kendall, has returned to her home in Oakland, California. She was accompanied by Miss Florence Dunn, who will remain for some time on the coast.

* * *

Mrs. William Lambur entertained informally at luncheon last Wednesday complimentary to Mrs. William Bone of San Francisco.

* * *

Miss Angela McManus of Boston spent a week in Denver en route to her home from a winter in Honolulu.

* * *

Mrs. Frank Kirchhof and daughter, Miss Bernardine Kirchhof, will leave soon for Washington, D. C., where Miss Kirchhof will enter Chevy Chase seminary for the fall term.

* * *

Mrs. Joseph A. Osner, Miss Laura Wernert Osner, Mrs. William A. Grainger and Miss Helen Morse will leave Sunday for Glenwood Springs for a short stay.

* * *

Mrs. Peter C. Schaefer and children have taken a cottage at Bailey's for the summer season.

* * *

Miss Ruth Nicholson has as her house guest of Mrs. Watterson Rothacker of Chicago.

* * *

Mr. and Mrs. Arthur J. Sullivan entertained at a delightful dancing party Friday evening in the roof garden of the Cornwall apartments. The party was given in compliment to Mrs. Sullivan's brother, Garrett Baker of Texas, who is spending his vacation in Denver.

* * *

Miss Mary O'Rourke of Worcester, Mass., who was the guest of Mrs. William P. Horan last week, has gone to California.

* * *

Miss Amber Brennan and Miss Helen Selleck have returned from their vacation at Troutdale.

* * *

Mrs. P. R. Riordan, Mrs. Hill, Mrs. Ella M. Wilkin, Mrs. Alexander G. Douds and Mrs. Joseph P. Donley will occupy a cottage at Manitou for the next two weeks.

* * *

Mrs. Louis A. Muller was hostess at an informal luncheon Wednesday complimentary to her house guest. Miss Valentine Schultze of Erie, Pennsylvania.

* * *

James S. Autrey, William Dozier, Edward F. McGowen, William J. Galligan, Arthur Galligan and Cummings Dozier are enjoying a fishing trip near Saratoga, Wyo.

* * *

Mrs. Ella Weckbaugh and children are at Glenwood Springs for a short stay.

* * *

Mrs. Frank Fleisch and daughters, Misses Ruth, Marian and Dorothy Fleisch of New York, are summering in Denver, their former home. Mrs. Fleisch is a sister of Mrs. J. P. Fleisch of this city.

* * *

Hugh Miller of Spokane, Wash., arrived in Denver last week to join Mrs. Miller, who has been visiting her parents, Mr. and Mrs. William J. Galligan. Mr. and Mrs. Miller will spend several weeks in Colorado before returning to their western home.

* * *

Mrs. Joseph P. Dunn, Jr., was hostess at a sewing party Thursday afternoon in honor of Misses Ella and Florence Dunn.

* * *

Mrs. Stephen Hall and little daughter Eleanor are spending the month of August at Evergreen, Colo.

* * *

Miss Julia Monahan of Pueblo is visiting Miss Elizabeth Mahoney.

* * *

Miss Ruth Nicholson was hostess at a picnic supper Saturday evening.

* * *

Mr. and Mrs. William O'Connor are at Long Beach for the summer.

* * *

Miss Margaret Lennon of Rochester, N. Y., was the guest of Mrs. William A. Grainger last week. Miss Lennon was on her way to Los Angeles, where she will visit her cousin, the Most Rev. Edward J. Hanna.

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Among the many prenuptial compliments to Miss Ruth Nicholson during the week were a luncheon on Tuesday by Mrs. Edwin Ard Stevens at the Argonaut hotel and one on Wednesday by Mrs. William Geddis. Miss Eva Sullivan was hostess at luncheon for Miss Nicholson on Thursday and Miss Patsy Campion on Friday. Mrs. Ralph Brooks entertained at luncheon and cards Saturday afternoon.

* * *

Miss Agnes Rusch entertained informally Friday evening in honor of Miss Helen Morse of Rochester, N. Y., Miss Nell Lockett of San Antonio, Tex., and Miss Helen Crotser of Kansas City.

* * *

Mrs. David O'Brien and daughter, Miss Eleanor O'Brien, have returned from a visit with relatives in Salt Lake City.

* * *

Edward J. Cannon of Denver, at present in Fort Worth, Tex., will leave next week with the hospital corps for France. He will take a position as ambulance driver.

* * *

Mrs. A. Sullivan and children of Chicago are visiting Mrs. George Rooney.

* * *

Mrs. James O'Cannon took a party of friends up to Idledale for a picnic luncheon last Thursday.

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Miss Mary Lannon, who has been taking a summer course at the University of Colorado in Boulder, spent a few days in Denver last week before returning to her home in Topeka, Kan.

* * *

Mrs. John Thams, her daughter, Miss Gertrude Thams, and a son, John Thams, Jr., are enjoying a motor trip through Colorado and will make extended visits at Glenwood Springs, Leadville and Steamboat Springs.

* * *

Judge and Mrs. Caldwell Yeaman were hosts at dinner at the Country club Thursday evening.

* * *

Miss Anna May O'Neil of Kansas City is enjoying a summer in Denver.

* * *

Mrs. John F. Campion and son, Roland Campion, have returned from an eastern visit.

* * *

Mr. and Mrs. Louis A. Muller, their house guest, Miss Valentine Schultze of Erie, Pa., and Dr. M. D. Healey motored to Troutdale for the week-end.

* * *

Frank Fisher is dangerously ill and small hope is entertained for his recovery.

* * *

The funeral of Mrs. Elizabeth Flaherty, wife of Patrick J. Flaherty, of 1417 Fox street, was held from St. Elizabeth's church Sunday afternoon. Interment was made in Mount Olivet cemetery. Besides her husband, Mrs. Flaherty is survived by a daughter, Mrs. Frank Brugges of this city.

* * *

The death of Gebhard Schwerzler occurred August 2 at his home, 2324 Grove street. His funeral was held from St. Dominic's church on Saturday morning, when Requiem Mass was sung. Mr. Schwerzler was the father of Mrs. George Muser. His interment was made in Mount Olivet cemetery.

* * *

The funeral of Mrs. Bridget Howley, wife of Martin Howley, was held from the Church of the Presentation on Tuesday morning. Interment in Mount Olivet cemetery.

* * *

Miss Anna Coffey died Thursday, August 2, at St. Rose's home, where she had resided for five years. She had been ill but three weeks. Miss Coffey was 71 years of age and a native of Ireland. She came to Denver thirty years ago. Her funera took pace on Saturday from St. Rose's chapel. Requiem Mass was read by the Rev. Father Pius. Burial was in Mount Olivet cemetery. Miss Coffey leaves no known relatives.

Z. C. M. I.

All of our Men's and Boys' Summer Clothing

1/4 OFF

Knee Pants and Men's Pants included in this Great Fourth Off Sale.

'MAN OF THE HOUR' IN FRANCE



GENERAL PERSHING.

The citizens of San Diego, Cal., irrespective of creed, are giving every possible assistance to the Sisters of Mercy, who have undertaken to erect a new hospital at a cost of $200,000.

SENATOR

(Continued From Page 1.)

ed, or stored for the use of the army or navy.

"(c) During the present war, to forbid exportations except at such time or times and under such regulations and orders and subject to such limitations and exceptions as he may prescribe.

"6. By the act of May 12, 1917, the President was authorized to seize every enemy vessel in our ports and to operate the same.

7. The selective draft act does not require but authorizes the President to raise the great army which we are now assembling, and to devise and call into being much of the administrative machinery through which the additional troops are to be secured. It vested in him discretion to accept or reject Col. Roosevelt's offer to raise one or more divisions of volunteers, and gave him authority to exempt many classes at will from the draft and to make regulations to free military camps from the evils of easy access to saloons.

Food Survey Bill.

8. A bill which has passed the Senate, generally referred to as the food survey bill, authorizes the President at any time during the war to close grain exchanges which decline or neglect to purge their transactions of operations in future.

9. Another has passed the House which rests in the President full control, through rules and regulations to be promulgated by him, over the manufacture, shipment, sale and distribution of high explosives.

10. Another bill, which has received the sanction of both houses, empowers the President during the war to direct that preference in shipment be given to any commodities the movement of which he may deem it wise to expedite.

11. Food control bills now under consideration in both houses of Congress authorize the President during the war—

(a) To license the importation, exportation, manufacture, storage, or distribution of food, feed, and fuel, to prescribe regulations governing the business of license, violations of which are punishable criminally.

(b) To purchase such necessaries at a price to be fixed by him, or by proceedings in court if the owner is dissatisfied, and to sell them; and to require any person having storage facilities to supply the same for the keeping or preservation of any necessaries so purchased, compensation being made in like manner.

(c) To requisition and take over factory, mine or other plant in which such necessaries may be manufactured, produced, prepared or mined, similar provision being made for compensation.

(d) To make regulations governing operations on boards of trade and grain exchanges, observance of such being assured by penal provisions.

(e) To guarantee a minimum price for agricultural products.

(f) To prohibit the use of foodstuffs in the production of beverages, alcoholic or nonalcoholic.

Generally Assailed.

The foregoing list is not exhaustive, but is sufficiently portentous.

This legislation was quite generally assailed as violative of constitutional limitations in many of its features with vigor, ability and persistence. And it must be admitted that the fate of much of it, when it shall ultimately be tried out in the courts, is involved in no little doubt. As a whole, it must be sustained, if it is to be sustained at all, as a legitimate exercise of the war power of Congress. . . .

The Roman people never had occasion to fel that the virility of the republic had been impaired or its permanency endangered when the enemy being at their gates they made for a brief period the word of Cincinnatus the supreme law. Nor have the American people any ground for apprehension concerning the integrity of their institutions in consequence of recent legislation or any reason for alarm lest evil may come from conferring upon Woodrow Wilson the extraordinary powers with which Congress is investing him, all of which will be recalled when the occasion for their use shall have happily passed and a triumphant democracy shall have assured a lasting peace to the world.

The archbishop of Westminster, Cardinal Bourne, desires to found in his Cathedral a daily Mass in perpetuity for the dead in the war. At Taunton, Mass., Mgr. Dr. Coyle will have a Mass said daily for the fallen in the war, until its cessation.

CATHOLIC VEREIN

Continued from Page 1.)

Rev. Bishop Koudelka of Superior, Wis., will deliver the oration of the day.

In conjunction with these special features a carefully prepared workingmen's meeting will be held, as well as various sessions of the German teachers' league which will meet at the same time.

The various speakers chosen for the addresses are all of them men eminently fitted by experience and authority to discuss the subjects assigned. The list includes Rev. R. Wittig, S. D. S. (Creative Work of Women); Rev. P. Crumbley, O. F. M., Judge Michael Girteen. Rev. W. Huelsmann, Mr. F. P. Kenkel, director of the Central Bureau (Central Verein Work); Rev. A. Mayer, Rev. P. Marke, O. F. M. (Labor); Rev. Fred Hillig, S. J., of Tokio, Japan (Missions); Rev. Wm. Engelen, S. J. (Solidarity); Mr. Aug. Brockland (Soldier Welfare Work), and Mr. Paul G. Rohr (Young Men's Organization).

At the conclusion of the convention a two days' intensive study course on social topics will be held. Authoritative lecturers will discuss Solidaric Society (Rev. Wm. Engelen, S. J.); Solidarity and the State, by the same; Solidarity and Co-operative Endeavor (Rev. Dr. C. Bruehl); Co-operation and Rural Credits (Mr. Herman W. Danforth of the Federal Land Bank of St. Louis).

The program is a striking illustration of the interest in and the constructive work being done by this pioneer society of German-American Catholics.

We are Headquarters for

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D. A. CALLAHAN,

Stationery House of the West. 164 Main Street.

WHY WE ARE FIGHTING

(Continued From Page 1.)

her policies, backed by her organized and scientific military system.

"The world of Christ—a neglected, but not a rejected Christ—has come again face to face with the world of Mahomet, who willed to win by force.

"With this background of history and in this sense, then, we fight Germany.

"Because of Belgium—invaded, outraged, enslaved, impoverished Belgium—We cannot forget Liege, Louvain and Cardinal Mercier. Translated into terms of American history these names stand for Bunker Hill, Lexington and Patrick Henry.

"Because of France—Invaded, desecrated France, a million of whose heroic sons have died to save the land of Lafayette. Glorious golden France, the preserver of the arts, the land of noble spirit. The first land to follow our lead into republican liberty.

"Because of England—From whom came the laws, traditions, standards of life and inherent love of liberty. We defeated her once on the land and once upon the sea. But Australia, New Zealand, Africa and Canada are free because of what we did. And they are with us in the fight for the freedom of the seas.

"Because of Russia—New Russia. She must not be overwhelmed now. Not now, surely, when she is just born into freedom. Her peasants must have their chance; they must go to school to Washington, to Jefferson and to Lincoln, until they know their way about in this new, strange world, of government by the popular will, and

Almost Unbelievable.

Because of other peoples, with their rising hope that the world may be freed from government by the soldier.

We are fighting Germany because she sought to terrorize us and then to fool us. We could not believe that Germany would do what she said she would do upon the seas.

"We still hear the piteous cry of children coming up out of the sea where the Lusitania went down. And Germany never has asked forgiveness of the world.

"We saw the Sussex sunk, crowded with the sons and daughters of neutral nations.

"We saw ship after ship sent to the bottom—ships of mercy bound out of America for the Belgian starving—ships carrying the Red Cross and laden with the wounded of all nations—ships carrying food and clothing to friendly, harmless, terrorized peoples—ships flying the Stars and Stripes—sent to the bottom hundreds of miles from shore, manned by American seamen, murdered against all law, without warning.

"We believed Germany's promise that she would respect the neutral flag and the rights of neutrals, and we held our anger and outrage in check. But now we see that she was holding us off with fair promises until she could build her huge fleet of submarines. For when spring came she blew her promise into the air, just as at the beginning she had torn up that 'scrap of paper.'

"Then we saw clearly that there was but one law for Germany, her will to rule.

"We are fighting Germany because she violated our confidence. Paid German spies filled our cities. Officials of her government, received as the guests of this nation, lived with us to bribe and terrorize, defying our law and the law of nations.

Traitors in Berlin.

"We are fighting Germany because, while we were yet her friend—the only great power that still held hands off—she sent the Zimmermann note, calling to her aid Mexico, onr southern neighbor, and hoping to lure Japan, our western neighbor, into war against this nation of peace.

"The nation that would do these things proclaims the gospel that government has no conscience. And this doctrine cannot live, or else democracy must die. For the nations of the world must keep faith. There can be no living for us in a world where the state has no conscience, no reverence for the things of the spirit, no respect for international law, no mercy for those who fall before its force. What an unordered world! Anarchy! The anarchy of the rival wolf packs!

"We are fighting Germany because in this war feudalism is making its last stand against oncoming democracy. We see it now. This is a war against an old spirit, an ancient, outworn spirit. It is a war against feudalism—the right of the castle on the hill to rule the village below. It is a war for democracy—the right of all to be their own masters. Let Germany be feudal if she will! But she must not spread her system over a world that has outgrown it. Feudalism plus science, thirteenth century plus twentieth—this is the religion of the mistaken Germany that has linked itself with the Turk—that has, too, adopted the method of Mahomet. 'The state has no conscience,' 'the state can do no wrong.' With the spirit of the fanatic she believes this gospel and that it is her duty to spread it by force.

Warring on Mankind.

"With poison gas that makes living a hell, with submarines that sneak through the seas to slyly murder noncombatants, with dirigibles that bombard men and women while they sleep, with a perfected system of terrorization that the modern world first heard of when German troops entered China—German feudalism is making war upon mankind.

"Let this old spirit of evil have its way and no man will live in America without paying toll to it, in manhood and in money. This spirit might demand Canada from a defeated, navyless England, and then our dream of peace on the north would be at an end. We would live as France has lived for forty years, in haunting terror.

"America speaks for the world in fighting Germany. Mark on a map those countries which are Germany's allies, and you will mark but four, running from the Baltic through Austria and Bulgaria to Turkey. All the other nations, the whole globe around, are in arms against her or are unable to move. There is deep meaning in this.

"We fight with the world for an honest world, in which nations keep their word; for a world in which nations do not live by swagger or by threat; for a world in which men think of the ways in which they can conquer the common cruelties of nature, instead of inventing more horrible cruelties to inflict upon the spirit and body of man; for a world in which the ambition of the philosophy of a few shall not make miserable all mankind; for a world in which the man is held more precious than the machine, the system or the state."

Heads Shipping Board



EDWARD N. HURLEY.

EDWARD N. HURLEY,

Prominent Chicago manufacturer and Catholic, who was recently appointed by President Wilson chairman of the federal ship building board to succeed William Denman. Mr. Hurley was a member of the war council of the Red Cross at the time of his appointment, and had previously been in the government service on the federal trade commission.

Mr. Hurley is a native of Galesburg, Ill., where he was born July 31, 1864. His first employment was as a railroad fireman. His rise from humble beginnings was spectacular and due to his invention of a pneumatic tool, an instrument which revolutionized steel construction. He failed to impress American financiers with the value of his invention, but went to London, where he interested English capital. Returning to Chicago, he opened a factory, which he later sold. In December, 1915, he was made chairman of the federal trade commission, a position which he held until a few months ago. Upon his formal election to be its chairman, by members of the shipping board, Mr. Hurley said that there are three problems that confront the board, namely, steel, wood and labor. The labor is in sight, but the board is still seeking steel and wood, he added.

Probate Notice.

IN THE DISTRICT COURT, Probate division, in and for Salt Lake county, state of Utah.

In the matter of the estate of Eli Gregson, deceased.—Notice.

The petition of E. J. Willis, executor of the last will and testament of Eli Gregson, deceased, praying for an order of sale of any or all of the real estate and personal property belonging to said estate now on hand, has been set for hearing on Friday, August 24, A. D. 1917, at the hour of 10 o'clock a. m., at the county courthouse, in the courtroom of said court, in Salt Lake City, Salt Lake county, Utah.

Witness the clerk of said court, with the seal thereof affixed, this 2nd day of August, A. D. 1917.

THOS. HOMER,
(Seal) Clerk.
By M. M. Snell, deputy clerk.
N. J. Sheckell, attorney for petitioner.

NOTICE TO CREDITORS.

Estate of James T. Strong, deceased. Creditors will present claims with vouchers to the undersigned at 403 Felt Building, Salt Lake City, Utah, on or before the 15th day of December, A. D. 1917.

H. P. STRONG,
Administrator of James T. Strong, Deceased.
N. J. Sheckell, attorney for administrator.
Date of first publication, August 4, A. D. 1917.

NOTICE TO CREDITORS.

ESTATE OF MARY JENKINS, deceased. Creditors will present claims with vouchers to the undersigned at 403 Felt building, Salt Lake City, on or before the 1st day of December, A. D. 1917.

JOSEPH JOHNSON,
Administrator of the Estate of Mary Jenkins, Deceased.
N. J. Sheckell, Attorney for Administrator.

THE ROAD TO FRANCE.

By Daniel M. Henderson.

(Note—Daniel M. Henderson of Baltimore was recently awarded the $250 prize offered by the National Arts club for his poem entitled "The Road to France," which we print herewith.)

Thank God our liberating lance
Goes flaming on the way to France!
To France—the trail the Gurkhas found!
To France—old England's rallying ground!
To France—the path the Russians strode!
To France—the Anzacs' glory road!
To France—where our Lost Legion ran
To fight and die for God and man!
To France—with every race and breed
That hates Oppression's brutal creed.

Ah, France—how could our hearts forget
The path by which came Lafayette?
How could the haze of doubt hang low
Upon the road of Rochambeau?
How was it that we missed the way
Brave Joffre leads us along today?
At last, thank God! At last we see
There is no tribal Liberty!
No beacon lighting just our shores!
No freedom guarding but our doors!
The flame she kindled for our sires
Burns now in Europe's battle fires!
The soul that led our fathers west
Turns back to free the world's oppressed!

Allies, you have not called in vain!
We share your conflict and your pain!
"Old Glory," through new stains and rents,
Partakes of Freedom's sacraments!
Into that hell his will creates
We drive the foe; his lusts, his hates!
Last come, we will be last to stay—
Till Right has had her crowning day!
Replenish, comrades, from our veins
The blood the sword of despot drains,
And make our eager sacrifice
Part of the frely rendered price
You pay to lift humanity—
You pay to make our brothers free!
See, with what proud hearts we advance—
To France!

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WARN AGAINST SOLICITOR FAKERS

Unauthorized Collectors Seeking Contributions to K. of C. War Fund.

OPERATES IN EAST

One Man Collects Money and Diverts It to His Own Use in New York.

CONGRESS TO HELP

Washington, D. C., Aug. 7.—The Knights of Columbus Committee on War Activities finds it necessary to issue a warning to the Protestant and Catholic people of America that many unauthorized persons have been soliciting contributions in various cities. They have pretended to represent this committee, and its work embodies such a wide appeal, that they have been very successful in securing funds. They have not confined their work to Catholics, but have found it easy to interest Protestants, many of whom are enthusiastic over the plan of this committee to protect the Catholic soldiers, and give them every guidance and care.

The committee directs particular attention to one Collins, who has collected money in New York and other cities and has converted it to his own use. Finding the work of the Knights of Columbus in this new field of endeavor was attracting nation-wide attention, he was quick to seize the opportunity to vary his rascally energies and proclaimed himself the personal representative of the Committee on War Activities. Collins pretends to be on intimate terms with Catholic leaders all over the country, and even hints at certain confidential services he is rendering to the national government.

Congress To Meet.

The many lines of Catholic activities have not yet been perfectly co-ordinated, and, therefore, we are apt to suffer the consequences, but after the meeting of the Catholic congress in Washington on August 11 very definite lines of organization will be completed to facilitate the collections of funds and direct the efforts of all Catholics in war work, as a sequel to the campaign now being held by the order.

This personal solicitation and the representations of any one doing personal work should not be taken seriously, and it will be the aim of those who have had experience in this field to discourage all personal efforts and to direct our energies through organizations properly formed and recognized, for it is only in this way that complete and thorough efficiency can be reached.

The unauthorized collection of money for charitable or religious purposes has become a national menace. The frauds who make a business of enlisting the interest of the generous and sympathetic have been moved to redoubled efforts since war has been declared. They find it easy to collect money, as many credulous people accept their statements at their face value and fail to ask for proof of their official connections.

Patriotic Work.

The Illinois legislature, recognizing that something must be done to prevent this wholesale deception and imposition, passed a law making it a felony to collect money for charitable or religious purposes without authority. Other states should follow the example of Illinois and enact a rigid law to end these fraudulent practices. It will not be difficult for the press to organize a public sentiment, which already outraged at the work of these impostors, is only waiting a chance to urge the legislators to deal with them as they deserve.

The work undertaken by the Knights of Columbus Committee on War Activities is not only a religious but a patriotic work. It undertakes to make better men, morally and physically, of the thousands of young Catholics who have entered the army, and to that extent it will make them better soldiers. This service is rendered without remuneration. The whole body of the Knights of Columbus has responded most generously and it is the purpose of the committee to safeguard its funds in every way, to put every dollar to the best possible use, and to make a showing that will be creditable to us alike as Catholics and as patriotic American citizens.

MEXICO

(Continued From Page 1.)

hotly charged with "meddling in politics."

Another Comparison.

William Butler, the Methodist missionary, in his book called "Mexico in Transition from the Power of Political Romanism to Civil and Religious Liberty," gives a detailed statement (1892) of the number of communicants secured by the Methodist missionaries in Mexico, the number of churches, value of property, etc. By that statement we see that there were 2665 communicants, using twenty-three church buildings, with church property valued at $306,990. There were twenty-two ordained preachers and a total of 170 "workers."

Applying these Methodist proportions to Mexico as a whole, we find that they would warrant the presence of 88,000 clergymen, assisted by 592,000 "workers," using 92,000 churches, with property worth the respectable sum of $1,227,960,000. The Methodist church property value of $306,990 represents a per capita value per communicant of over $115. The greater part of these are foreigners. This investment represents American contributions but does not include the vast sums sent to Mexico for maintaining the missionaries. The per capita cost per convert runs into the hundreds of dollars, and it is a matter of common knowledge in Mexico that the Protestant convert, when death approaches, almost invariably calls in a Catholic priest.

The Mexican "Liberals" complained bitterly because the reform laws of 1857 failed to kill the Church, and the Radicals of 1917 have endeavored to accomplish that object. Knowing that the real danger to their program lies not now in Mexico, but in the United States, they have launched a vigorous propaganda in this country attacking the Church, with the purpose of arousing American non-Catholics against Americans who are Catholic. One of their pet hysterics has been crying out feverishly against intervention, alleging that the exiled Mexican clergy are using the "great wealth" they brought out of Mexico to organize "conspiracies" in the United States, to "recover their power" by means of American intervention. To clinch their arguments they declare that Americans "with interests" in Mexico have been urging intervention. The Americans "with interests" in Mexico have always consistently urged against intervention, and especially against interference, knowing full well that it would bring just the trouble that it has brought.

The exiled Mexican clergy, penniless and dependent upon the charity of their co-religionists in America, are waiting in silence and sorrow for an opportunity to return to their homes and to the faithful in Mexico.

Contemporary's View of Native Clergy.

The July number of The African Missionary, published in Cork, Ireland, has this to say on the subject of native clergy:

"All over the world missionary bishops have aimed at forming a body of native priests to evangelize their comtrymen. The gospel of Christ recognizes no distinction between Jew and Gentile, and there is no color line in the Catholic priesthood. But the work of training native clergy varies in different fields. Among backward and savage races it requires a long effort of Christianity before the people can be so formed as to give a constant supply of priests; while in civilized, but pagan, lands, the work is much easier. In Africa, as the article by Dom Maternus, which we publish in this issue, shows, the admission of natives to the rank of the priesthood requires extreme caution, and in most part, only catechists are possible. Yet never were such priests more urgently required than now, when so many European missionaries are called away from their work."

Convention Chairman



SIR HORACE PLUNKETT

Who was appointed by the British government as chairman of the Irish convention which is now sitting in Dublin to discuss the question of home rule for Ireland.

LATE BISHOP OF DENVER



RT. REV. NICHOLAS C. MATZ, D. D.
Who died in Denver on Thursday of this week.

BISHOP MATZ IS DEAD

(Continued From Page 1.)

dained a priest by Bishop Machbeuf in Denver on May 31, 1874.

Built Big School.

For a short while he served at St. Ann's church in what later developed in the Annunciation parish. He was assistant to Father Raverdy at the Cathedral in 1877, at which time he was sent to Georgetown. On October 28, 1887, he was consecrated coadjutor bishop in St. Mary's Cathedral. On July 10, 1889, Bishop Machbeuf died and Bishop Matz assumed the cares of the diocese.

The school building on Logan street was built in 1890, at a cost of $50,000. This edifice has been improved greatly since its construction. Mass was celebrated in the basement of the shoolhouse until the dedication of the magnificent Cathedral on October 27, 1912.

In conjunction with the elaborate dedication services of the Cathedral, the silver jubilee of Bishop Matz was celebrated with great pomp on October 28, 1912. On this occasion the priests of the diocese presented him with the marble throne which is one of the exquisite furnishings of the Cathedral.

Cardinal Present.

The Rt. Rev. J. Henry Tihen, D. D., preached the jubilee sermon. His Eminence, Cardinal Farley, was present, as were also many prelates and more than 100 priests. Every available space in the Cathedral was filled with the laity.

At the time of the dedication of the Cathedral there was said to be in the diocese 100,000 Catholics, 166 priests, 64 churches, 97 missions and 8000 school children.

FIRST CHAPLAIN

(Continued From Page 1.)

and the Rev. Edward P. Duffy, S. J., of St. Andrew's Noviate, Poughkeepsie.

Volunteer chaplains from the diocese of Newark, N. J., include the Rev. Thomas Dempsey, C. P., St. Michael's Monastery, Hoboken; the Rev. William A. McGuire, Montclair; the Rev. Michael J. Corr, Newark; the Rev. John F. Mulligan, Jersey City; the Rev. Joseph S. McDonald, Jersey City; the Rev. Edwin E. Lange, Newark, and the Rev. Frederick J. Mitchell, Paterson.

In the coming new scholastic year, our academies have a far more promising outlook than our colleges. The selective drafts will undoubtedly seriously effect our colleges.

CALENDAR FOR AUGUST.

1 W. St. Peter in Chains—The Seven Machabees.
2 Th. St. Alphonsus Liguori—2,570,909 for the afflicted.
3 F. **First Friday**—Finding of St. Stephen's Relics.
4 S. St. Dominic.
5 S. **10th after Pentecost**—Our Lady of the Snow—E. I. Cor. xii, 2-11; G. Luke xviii, 9-14.
6 M. Transfiguration of our Lord.
7 T. St. Cajetan.
8 W. SS. Cyriacus and Comp.
9 Th. **Vigil**—St. Romanus.
10 F. St. Lawrence.
11 S. SS. Tiburtius and Susanna.
12 S. **11th after Pentecost**—St. Clare E. I Cor. xv, 1-10; G. Mark vii, 31-37.
13 M. St. John Berchmans, S. J.—SS. Hippolytus and Cassian.
14 T. **Vigil**—**Fast Day**—St. Eusebius.
15 W. **Assumption of the B. V. M.**
16 Th. St. Joachim, Father of B. V. M.—St. Roch.
17 F. St. Hyacinth—St. Mamas.
18 S. St. Agapitus—St. Helen.
19 S. **12th after Pentecost**—St. Louis—E. II Cor. iii, 4-9; G. Luke x, 23-37.
20 M. St. Bernard.
21 T. St. Jane Frances and Comp.
22 W. SS. Timothy and Comp.
23 Th. **Vigil**—St. Philip Beniti.
24 F. St. Bartholomew.
25 S. St. Louis, K. C.
26 S. **13th after Pentecost**—St. Zephyrinus—E. Gal. iii, 16-22; G. Luke xvii; 11-19.
27 M. St. Joseph Calasanctius.
28 T. St. Augustine.
29 W. Beheading of St. John the Baptist.
30 Th. St. Rose of Lima.
31 F. St. Raymond Nonnatus.

The archbishop of Paris, Cardinal Amette, has severely condemned present immodesty in dress and says "to wear such in church is an offense to the Divine Majesty and doubly culpable at a time when all are supplicating God because of the war."

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Bishop Choulet's Favorable Report.

Bishop Choulet, P. F. M., writing from Boukden, Manchuria, says that things are not going too badly in his district, in spite of difficulties that have been named so often since the beginning of the war that they cannot bear repetitions. The fears of the missionaries soon gave way to an almost sublime confidence in Divine mercy, and this has, to some extent, been rewarded.

Last year's harvest of souls, according to the Bishop's report, was exceedingly good, especially in the matter of baptisms of adults, and it is expected that this year's showing will be equally satisfactory. Misery leads many a person to the priest's door in districts periodically afflicted with famine, but it has not been proved that those thus gathered into the fold do not make satisfactory Christians.

ESTABLISHED 1909.

THE INTERMOUNTAIN CATHOLIC

In vain will you build churches, give missions, found schools—all your works, all your efforts will be destroyed if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic Press.
—Pope Pius X.

Published in Salt Lake City, Utah, every Saturday by the Intermountain Catholic Publishing Company, 515-517 McIntyre building.

RT. REV. JOSEPH S. GLASS, C. M., D. D., President.
J. LEO MEEHAN, Manager.

Subscription rate, $2.00 the year in advance.
Advertising rates on application.
Entered at the Salt Lake postoffice as second class matter.

THE INTERMOUNTAIN CATHOLIC is the official organ of the diocese of Salt Lake and is the only Catholic journal in the intermountain country. It is widely circulated through the states of Utah, Nevada, Idaho, Montana, Wyoming and Colorado.

Reliable business firms are urged to consider the value of this paper as a medium for reaching thousands of Catholics throughout the entire Rocky Mountain region. Its Catholic readers are urged to patronize the advertisers who contribute to the support of their church paper.

Correspondence is solicited from the Reverend Clergy, from officers of Catholic societies and others who are interested in the welfare of the paper. All items of news will be gratefully received.

ENERGETIC LAYMEN.

WHATEVER laymen of the world do over and above their bare duty, is voluntary personal service. Personality and individual effort mean much.

Strictly interpreted, the layman's duty is easy—attendance at Mass, Communion at Easter and proper money support. Many are content with this minimum and grumble at that. To them the parish is an institution managed by priests, the duties of laymen being limited to attending service and paying dues.

This is a low ideal for an educated and prosperous Catholic. It was not the case in Catholic countries in the days of faith. It is a relic of immigrant days, the outcome of primitive and passing conditions.

Once the priest had to be the factotum for the people who were poor and illiterate; they are not so today. The composition and environment of the average parish are far different from those of half a century ago. There are many things that laymen can do for a parish if they have good will and the right dispositions.

Every parish includes Catholics of wealth, education and ability who often do little more than the poor laborer, but devote their energies to a vain attempt at scaling the social ramparts. Church, forsooth, must rest content with the prestige of writing their names on the parish register.

Some laymen would co-operate if they could run the parish; others if the parish would help them in business, and so on. Some stand aloof nursing an ancient grudge or hasty word, and contribute nothing but criticism.

So the priest must do everything, precisely as did his predecessors when, as yet, the congregation was composed of poor immigrants. The parish has grown; its responsibilities have increased, problems gather and a prosperous and educated laity give no more and no less personal service than their ancestors of fifty years ago.

It is not now a question of interference; it is a question of permissible and needed co-operation in proper lines. These lines are many, but for the present we shall take one—charity.

Outside the church, charity has become a highly organized and specialized profession. All that is left of Protestantism has been poured into the cup of humanitarianism; the activity of these agencies is incessant. Money, workers, system, all are ready to their hands. On the other side stands the priest, alone! The Conferences of St. Vincent de Paul could be made real dynamos of charitable energy, but laymen often decline to give personal service to the work which falls, by default, into the hands of a few "well-intentioned" folk who do what they can.

You may find on all sides non-Catholic professional and business men whose every hour is valuable, giving their time without stint to philanthropic work, but Catholics of the same class, often seem to consider such service degrading. Yet the church here will never reach her full stature and power for good, unless laymen do their full part.

Numerically we may be strong, but dynamically we are often apt to be puny. This is the reason for federation. The layman must be awakened to the large horizon of his duties and the increased measure of his responsibilities.

It is only by getting together, talking things over, and listening to leaders who are not buried in details but survey the church from the heights, and who have thought long and deeply on her needs in this land and age, that educated and prosperous laymen may well learn to be ashamed of themselves for their lack of interest and be brought to see that presence at Mass and a dollar in the contribution box denotes a narrow conception of the duties of Catholics in this twentieth century.—Boston Pilot.

THE BAND OF DEATH.

ORGANIZATIONS of Russian women, calling themselves Bands of Death, are now fighting on the Eastern war front. The stories that the press tell us of these modern Amazons confirm that the female of the species is more deadly than the male. Their reckless bravery on the battlefield is the subject of much encomium. There is little comment on this degradation of their sex.

In Russia women have always taken part in politics. They have been leaders of the Nihilists and Socialists and in all assassination plots the names of women are found among the conspirators. The Bands of Death are members of the advanced revolutionary party, which in politics is anarchy and in religion is infidelity and atheism. It is not difficult to credit the statement that these Russian female warriors have resolved to commit suicide rather than be captured by the Germans. Their resolution has been subject of praise by the secular press, which sees in it high courage and zealous patriotism. The glorification of this suicide pact indicates how far public opinion has been warped from Christian morality. Their resolution is contrary to the fundamental principles of modern civilization, which is Christian and not a heathen civilization.

The ancient heathen moral code approved of suicide. Christianity condemns it and Christian states have decreed it a crime against the law. The Church will not admit the body of the suicide within her walls and no blessing is given his grave. The common law of England degraded the body of a suicide and forfeited his goods to the state. The law of the land punishes as an accomplice to murder him who aids a suicide in taking his life.

We must carefully distinguish between one who takes his own life and one who exposes it to imminent peril at the call of duty. The officer who stands in front of his troops to inspire them with courage is a hero and not a criminal, although he knows the entire fire of the enemy will be concentrated on him. It is not suicide when the captain of the sinking ship remains on the bridge to the last to preserve discipline and calm his panic stricken passengers. To go down with his ship is not throwing away his life but giving his last moments to save others. No one calls Father Damien a suicide because he exposed himself to almost certain death to minister to the lepers of Molakai. He was a hero and a martyr to duty. In such cases death is only incidental to an act of duty and is not self thought. To thus meet death is a sublime exhibition of courage. It is only a choice of what is thought to be the less of two evils. It is a species of cowardice to desert the battlefield of life. It is robbery because the term of our life belongs to our Creator. The dishonor of suicide is greater than any dishonor the suicide seeks to avoid.

The Russian Amazons are poor soldiers after all. They do not offer for their country all the soldier should, not only his life but his liberty. They have not the true spirit of courage, ciples of Christian morality which condemns their suicide as a sin against the laws of God and a crime against their country and the cause for which they are fighting.

HIS OWN MEDICINE.

NO principle of civil law or morals can justify the lynching of the leader of the Industrial Workers of the World. The action of the mob gives specious reasons for the existence of this organization of destruction. Viewing the causes that led up to it we do not have to go far to find extenuating circumstances.

The leaders of the I. W. W. are blaspheming outlaws. They sneer at the term "law-abiding citizens." They tell their followers that the laws were made for property and the owners of property and point out, if not in explicit language, at least by inference, that it is an honor to defy the law. The only reason for the existence of such men is that they have discovered that their agitation is an easy way of securing a living.

The wretched and ignorant followers of these men are poor and emaciated while they grow fat and prosperous. Most of their industrial workers do not know whence will come their next meal while they live on the best that the land affords. The men and the women and children who are misguided by them are accustomed to long and killing hours of labor while they toil not, neither do they spin. Men teaching class hatred, violence and revolution assume an awful responsibility. They are the enemies of intelligent labor, of peace and order. They have outlawed themselves and can neither ask nor expect much consideration at the hands of the law which they have defied and outraged.

The lynching of this unfortunate man was contrary to civil law and Christian morals. When one thinks of his vile blasphemies and the torrent of abuse which poured forth from his lips against everything that is sacred to the Christian community it is not hard to understand the temper of the people who took law and justice into their own hands.

PRUDENCE IN CRITICISM.

IF we concede the right of a citizen to criticize a law, as Justice Peter J. Hendrick of the New York Supreme curt has decided, no doubt the justice will concede our right to criticize the sweeping character of his decision. There are times when it is a crime to exercise an abstract right.

A man was sent to the workhouse for distributing circulars containing extracts from the Declaration of Independence and the Constitution of the United States with the question: "Does your Government live up to these principles?" The language of the circular was not conclusive that any offense was committed by its circulation. In judging its effect we must take circumstances into account. A man may make a speech denouncing a particular kind of crime without inciting trouble. The same speech, delivered to a mob that was bent on taking a prisoner from the officers of the law who was charged with that particular crime, might well be considered a breach of the peace. To circulate an argument against the conscription law is the right of a citizen. If the circular urges resistance to the enforcement of the law it is criminal.

Men have a right to criticize a law and ask its repeal. They have the constitutional right to test the validity of any law in court. They have no right to disobey a law or induce others to disobey it. An act that is lawful in itself may become unlawful when it is a part of a movement to disobey the law. Our people should realize that it is a time for caution. Imprudence in such a time may be a crime. It is dangerous for a self-opinionated citizen to try to find how close he can come to sedition without committing an overt act.

QUESTION BOX

Readers — Catholic and non-Catholic—are invited to submit questions to this department when they are in doubt on some point of religious doctrine. Questions should be addressed to "Question Box," care of Intermountain Catholic, and should be stated as briefly as possible.

Why did not the Pope of Rome stop this terrible war?

Because the rulers of the nations would not listen to his voice. Pius X appealed to the sovereigns before hostilities began; his appeal fell on deaf ears and hardened hearts and Pius X died under the strain. Pope Benedict XV urged that the leaders of the armies agree to an armistice during the holidays; it was and is almost universally agreed that such a momentary cessation from actual warfare would have prepared the way for a speedy and a lasting peace. Well-founded report states that all the rulers were agreeable except one, and the Pope's good offices came to naught. All during the war, the voice of the Pope has been heard appealing to the leaders to come to their senses and have pity on the people. You might just as reasonably cast the blame of the war on the Almighty as on His representative, the Pope. Tis war is due to the jealousy and ambition of the rulers.

What should a Catholic high school do when the text-book contains something against Catholic teaching?

The Catholic pupil, first of all, should study the Catholic teaching in question so as to be sure of his ground. If the point at issue concerns a doctrine of the Church, there should be no difficulty; if it deals with an historical question, your pastor, or any priest, could direct you to some Catholic book that would furnish the truth in the matter. An appeal, then, should be made to your teacher. This should be done not publicly, in the classroom, but rather in a private interview. If your professor is at all proficient in his particular branch, he will be broad-minded enough to listen to a reasonable explanation. If your appeal falls on deaf ears, the matter should be placed in the hands of your pastor or some prominent layman who could demand fair play from the school authorities. Mak it a practice never to allow an attack on your religion to pass unchallenged; but be careful to make sure of your ground before entering your protest.

May a Catholic young lady act as a bridesmaid for a non-Catholic friend, whether the wedding is to be a church or a house affair?

If you are to be one of many bridesmaids—a small part of some big scheme of decoration—friendship for the bride might justify you in appearing among her attendants; but if you were asked to be her one attendant, you could hardly consent to do so. For, you would be in the capacity of an official witness at a non-Catholic religious celebration; the minister would be present in his official capacity; the ritual of a religious ceremony would be recited; parts of the Scripture might be read. In other words, you would be taking part in a non-Catholic religious service, and your Catholic conscience will not permit you to do so.

Does the Church believe that man in the beginning was as highly cultivated as now?

The Church has never expressed an authoritative opinion in the matter; and it is doubtful if the Church ever will pronounce on the question. This is an issue that concerns history, or ethnology, or orchaeology; religion deals with the relation of man's soul to God, teaches man how to save his soul, not how to live comfortably and die painlessly, is more interested in training man to serve God now so as to be worthy of God's presence in the future world than in attempting to trace the processes of a probable (or improbable) evolution in the past. Moreover, all do not agree on the definition of civilized life. For some, it means an existence of ease with all the modern inventions to bridge space and shorten time, to reduce to a minimum the individual responsibility of thinking and acting for one's self; such persons forget that the greatest poems, pictures, works of sculpture and architecture,—the greatest thinking, in other words,—were produced before the day of the telephone, steamship, wireless or automobile. We possess very few facts concerning man's life before his written history appeared. Some popular writers have utilized these meager facts—altogether insufficient data—and, by the aid of a highly developed imagination, have evolved many weird and entertaining theories about the life and conditions of primitive man. Such conjectures appeal to the imagination, but not to sound reason. For, if man were not civilized in the beginning, how did he become civilized, not through the force of agents and powers within the nations, but by contact with other nations which were already in possession of a civilized life. Since this is true, man in the beginning must have been civilized to a high degree, otherwise the human race would have remained in a condition of savagery. We have every reason to believe that man was created, not a savage, but a highly civilized person; some branches of the human race later drifted into savagery. All this, however, is a question that concerns science rather than faith.

Is our Church obliged to use Latin? Could Latin be changed to English or some other language?

The Church is not under any obligation of faith or morals to employ Latin as the language of its worship and liturgical ceremonies. If the Church tomorrow desired to adopt the English language in the place of the Latin, the change could be made without detriment to any dogma. An apt proof of this is afforded by the fact that the Church does not insist on Latin for the Oriental Churches. These Churches use the vernacular language. Those languages are more adaptable for liturgical purposes than English: they are not subject to such radical and frequent changes; they are more perfect languages and older languages. The Church employs Latin for the Western Church on account of its historical associations and its unchanging character; it is profitable and convenient to have the one, same language for the one, same act of supreme worship.

The Promoter's Vacation

Miss Jennie De Leaune, one of the most trusted nurses at the Hotel Dieu had been up night and day for the past two weeks, looking after some fever patients, and felt that she could not stand the strain twenty-four hours longer.

"Dear, you are looking tired out," said good Sister Teresa, the bookkeeper of the institution, as she met Jennie in the hallway. "Come, we must go see Mother Ambrose. She just simply must arrange to let you off for a rest. If she doesn't we shall have another patient on our hands before many days."

The upshot of Sister Teresa's intercession with the "Mother" was that nurse Jennie was granted a two-week leave of absence. The following morning found her on a train bound for the Vermont mountains to a quiet little farmhouse where she had previously engaged board and lodging. In fact, she was to be simply one of the family and she could, therefore, make herself comfortable, and "just eat and sleep and rest," as she expressed it.

Jennie was no longer a young woman in her teens, but still young in the best sense of the word; young in the purity and nobility of right living. She was a devout Catholic, and was known at the hospital as the "Promoter," because of her zeal in enrolling all her patients in the League of the Sacred Heart. She was so enthusiastic that nearly all the cures at the Hotel Dieu were ascribed by her to the Sacred Heart badge, which she invariably placed on her patients (as well as those of the other nurses whenever she could) and this regardless of whether they were Jew or Gentile, Christian or heathen. She did this so pleasantly and with such tact, that no one could ever find the heart to object.

She was a gentle woman, with pure soul and noble heart; and possessed a well-modulated voice, and a sympathetic touch of the hand, in her noiseless ministrations in the sick room. Everything about her bespoke the true woman. No wonder that her patients appreciated her, that little children loved to be with her, that the Sisters trusted her beyond others, and that the doctors always asked for her in their most important cases; and no wonder, too, that—she needed a vacation.

In her mountain retreat she thoroughly enjoyed her hard earned rest. While "eating and sleeping and resting" she had included in her vacation, fishing, climbing the hills and driving home the cows, with the farmer's daughters, two young school girls, Clara and Bertha.

Early one delightful evening, the three were returning from a walk across the little valley to the foot of a neighboring mountain, where they had just attended Benediction in the little church, when, on nearing home, their attention was arrested by the sounds of some one calling for help, and as though in evident suffering. The calls came apparently from the direction of the mountain, at whose base their farm was located. Jennie and the girls hurried to the gate of their home and called to the farmer to come out quickly and go with them to answer the call of distress.

At a comparatively short distance from the house they were horrified to find a man lying at the foot of a small tree on the mountain side. A gun was beside him, and he was scarcely able to move by reason of a wound in his right thigh, from which he had lost considerable blood. He explained, with evident effort, that he was (what the farmer already knew) the lone occupant of a bungalow, which could be dimly seen well up on the side of the mountain; that he had been out with his gun after a little game, and in coming down the mountain at a rather rapid gait he had stumbled on a root in his path and in the fall his gun had been accidently discharged.

The farmer lifted the wounded man and with the assistance of the girls, and after considerable exertion, succeeded in getting him to his own home, for he declined to be taken to any other. The sight of the interior of the bungalow was a revelation to Jennie, and horrifying to her deeply religious sentiments, for pictures and statues of a decidedly irreligious nature stamped the patient for what he was, an educated materialist and an evident scoffer at religion.

It was absolutely repulsive to the warm-hearted and religious-minded nurse, and she instinctively recoiled from the presence of the owner and from his home. Still she was a nurse, and this she realized only too well. The man needed immediate attention and it was only too obvious her duty to give it at once. So, smothering as best she could her feelings of repugnance, she had the young girls heat water, and kneeling by the bedside, proceeded to bathe and dress the wound, meanwhile dispatching the farmer for the nearest surgeon.

When, in the course of an hour, the doctor arrived, he was surprised to see how nicely everything had been made in readiness for his own ministrations. He soon ascertained his patient was suffering from only a slight wound, the ball having passed through the fleshy part of the thigh, which would mean doubtless nothing more serious than quiet rest on the part of the patient for a week or so. The doctor, therefore, sent for a man, who had some little experience in nursing in the neighborhood, and for an old colored cook to help; but requested Miss De Leaune to call daily and look after the wounded man in a general way, explaining that he was well off and the usual fee would be forthcoming.

She soon ascertained that her patient was known in the locality as "The Hermit"; that he spent most of his time hunting and fishing in the vicinity, living alone in his little bungalow, and only now and then visiting the city, ostensibly for supplies or provisions. He had practically no intercourse with the natives and was considered by them as "queer."

Jennie also soon found, however, that he was really a refined and well-educated gentleman; and that undoubtedly he had been a man of the world, though later probably disgusted with it.

From sheer force of habit, she one day quietly pinned a Sacred Heart badge to the sleeve of her patient's robe, as he lay sleeping, and then she slipped out of the room and back home, where before retiring that night she prayed earnestly for such results as God in His wisdom saw proper—for the conversion of her patient through the Sacred Heart, whose badge he wore.

Upon entering the injured man's room the following morning, she was involuntarily startled at the odd look he gave her, an expression she could not understand, and one which made her anxious, causing her to catch her breath. It was a look denoting mingled hope and fear.

"Nurse, I want to thank you, and I scarce know how, for—for that badge you left me yesterday."

"Oh, never mind; it was only a thought of mine."

"A happy thought. It brought back to me thoughts that I have not had before for ages. It brought back to my mind the days of childhood; the angel face of my dear mother, my dead mother, as she pinned the same sacred badge on the lapel of my First Communion coat, and whispered, with all the love of a fond mother's heart: 'God bless my little man,' and hurried me off to the church that happy morning to—to my First Communion."

For a few moments he was quiet, as though reflecting, and then added:

"Since then, owing to years in Godless schools, to which after my saintly mother's death my father sent me in his mistaken zeal for my worldly advantage, I had lost the Faith—in fact, until the sight of your precious badge brought back memories, I had felt that faith was dead. But now you must have received this inspiration to so use this badge, direct from my angel mother in the spirit land. I have at last, yes I feel it, I know it, been brought back from the very brink of dark despair, back to the joys of light and faith in God.

"And onw, dear friend," he continued, "I ask one little favor at your hands. Send me the old priest from the mount across the way. I have seen him often walking back and forth in front of his little church, with beads in hand. He is a holy old man, I know now. Send him to me that I may make my peace with God."—F. L. Clements, in Messenger of Sacred Heart.

ALASKA'S PROSPECTIVE CONTRIBUTION TO OUR MEAT SUPPLY.

Clio Mamer, in the August Catholic World.

John J. Underwood in his classic on Alaska, "An Empire in the Making," published in 1913, dreamed a dream which the present war with its attendant high cost of living and its scarcity of food may soon cause to come true. In his book there is a paragraph which in the light of present day happenings may well be looked upon as a prophecy. He says: "The day is within measurable distance when big reindeer ships from the Arctic and sub-Arctic Alaska will roll into Seattle and other western cities as the great cattle trains now hourly enter Chicago and St. Louis. Long before the end of the present century, Alaska from her cattle, reindeer and agricultural resources, will be helping to feed the two hundred million men and women whom it is estimated will then be living within the border of the United States."

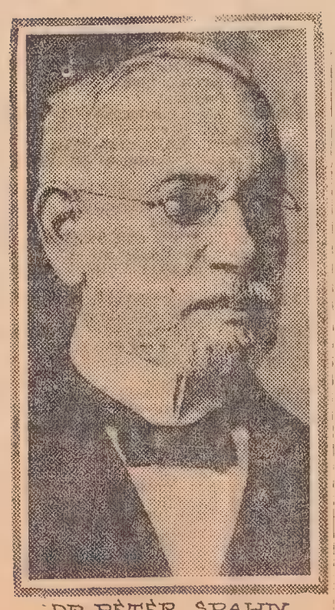
Very recently Secretary Lane, who is reported to be a firm believer in the future of the reindeer industry in Alaska, suggested that reindeer meat could, and should, be made a valuable part of the nation's meat supply. With the completion of the new government railroad in Alaska at a very early date, and the vast improvement in transportation facilities which are bound to result from it, reindeer venison will soon be found for sale at reasonable rates in the markets of all our large cities. For some years it has been possible to order reindeer chops and steaks not only in Alaskan hotels, but in all the first-class hotels of many Pacific coast cities at about a quarter to a half the price of good beefsteak. Now that the necessities in the food line have elected themselves, or been forced, into the luxury class, it may not seem incongruous that venison, once the favorite dish of lords and ladies, should condescend to grace the workingman's table.

'PEARL OF THE HOUSE OF ARAGON.'

(Saint Elizabeth of Portugal.)
Thomas B. Reilly, in the August Catholic World.

To say that the golden quality of this saint's character is patience, is only another way of stating that she was obedient in the last degree to her duties as queen, wife and mother. Her public career was begun by an act of submission to the will of her father, when, in the palace at Barcelona, she solemnly pledged herself to become the wife of the absent king of Portugal. Her earthly career as saint was crowned by an act of obedience to her duty as queen-mother, when she gave her life in an effort to bring about concord between Christian kings and secure the welfare of a Christian people. In the onslaughts for thrones and cities, in the rush of follies and pretensions, in the swirl of factions that were seized of the notion that might made right, she is seen moving serene and masterful, one of the great moral forces of her day in Spain. Like all nobly-gifted natures, she kept the faculties of her mind and the claims of her heart in perfect balance. Firm yet amiable, with a vision never blinded, sure in her judgments, keen of intellect, far-sighted to admiration, she was not only a valiant woman, an illustrious queen, a memorable saint, but she stands forth as one of the truly great historical figures along the crowded march of time.

A GERMAN LEADER



DR. PETER SPAHN
© INTERNATIONAL

Who has been appointed minister of justice in the new German cabinet. Dr. Spahn is leader of the influential Catholic center party in the German reichstag. He is said to be a strong advocate of peace.

In the West Indies there is a very small island which is simply a huge boulder. On its top is a church pastorated for more than twenty-five years by the Dominican Father Mulder. He is known as the "Priest of the Rock."

About four Catholic hospitals or additions to them, each costing $200,000, are in course of erection in our country.

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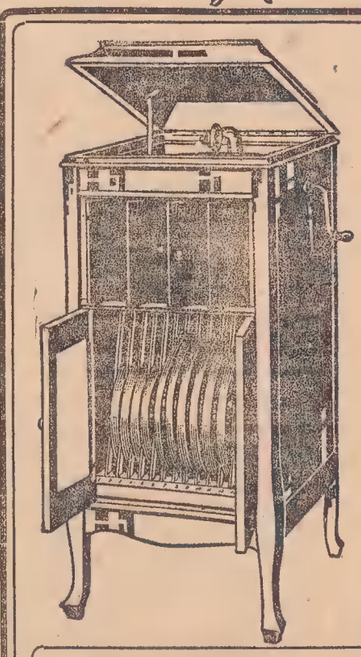
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Buckle, J. V. Company	Electrical Fixtures	112 W. Broadway
Callahan, D. A.	Books and Stationery	164 S. Main Street
Cohn, L. & A., Inc.	Department store	222-224 Main St.
Clarke Church Goods House	Church goods	Denver, Colo.
Crawford, The Auto Top Man	Auto Repairing	69-71 W. Fourth So
Cullen Hotel	Hotel	W. Second South.
Day and Night Clothes Shop	Men's clothing	124 Main St.
Daynes-Beebe Music Co.	Music	61-65 Main.
Eastern & Western Lumber Co. of Utah	Lumber	2259 S. Fifth East.
Ebert, Geo. W. Co.	Wallpaper, Picture Framing	41 Main St.
Economy Co.	Cleaning and dyeing	171 W. South Templ
Elliott Drug Co.	Drugs, etc.	901 Ninth East.
Erskine, J. M. Plumbing Co.	Plumbing	859 W. 1st So.
Excelsior Baking Co.	Baked goods	914 E. Ninth South.
First Avenue Drug Co.	Drugs, etc.	87¢ First Ave.
Franklin's	Caterers	Main street.
Fulton Market	Fish and poultry	70 W. First South.
Gardner & Adams Co.	Men's Clothing	Kearns Bldg.
Globe Laundry	Laundry	36 E. 8th South.
Granite Furniture Co.	Furniture	Sugar House.
Harvey & Co.	Flour	46 S. Second West.
Higley-Dudley Co.	Plumbing	131 F Street.
Husler Mills	Flour	Salt Lake.
Knickerbocker, J. H., O. D.	Optometrist	616 Kearns Bldg.
Knott Grocery & Meat Co.	Groceries and meats	818 First Ave.
Lambourne, Earnest	Florist	73 S. Main.
Langton Lime & Cement Co.		246 S. 3d West.
Lewis	Watsch & Optical shop	Suite 304 Continental Bank bldg
McKenzie, R.	Monuments	422 S. State.
Morris, Elias & Sons Co.	Monuments and Mantels	21 W. S. Temple.
Morrison-Merrill Co.	Lumber	1st N. and 3d W.
National Bank of Republic		2d South and Main.
Newbold's Mercantile Co.	Groceries and dry goods	1986 S. Eleventh E.
O'Donnell & Co.	Undertakers	S. West Temple.
Oregon Short Line	Railroad system	News Bldg.
Park, Boyd	Jewelers	166 Main.
Perry, Chas. W. Electrical Co	Electrical Supplies	64 E. First South
Regal Shoe Repairing Co.		51 W. 2d South.
Robinson Bros.	Shoes	220 Main street.
Royal Baking Co.	Bakery	232 S. Main St.
Royal Shoe Repairing Co.	Shoe Repairing	38 Main Street
Salt Lake Cleaning & Dyeing	Cleaning and dyeing	265 S. State St.
Salt Lake Furniture Co.	Furniture	133 E. Broadway.
Salt Lake Security & Trust Co.		32 S. Main.
Salt Lake Transportation Co.	Taxicabs	27 W. S. Temple.
Salt Lake Route	Railroad	10 E. 3d South.
Salt Lake Mattress & Mfg. Co.	Mattresses	535 W. 3d South.
Sanitary Market	Provisions	22 W. 1st South.
Schramm-Johnson Co.	Drugs, etc.	Five stores.
Standard Marble & Granite Co.	Monuments	117-119 W. Bdwy.
Taylor, Joseph William	Undertaker	21 S. West Temple.
Troy Laundry	Laundry	18 E. Broadway.
Utah Plumbing & Heating Co	Plumbers	873 E. Ninth South
Vienna Bakery	Baked goods	732 E. 4th South.
Walker Brothers	Bankers	Main street.
West Side Pharmacy	Drugs, etc.	8th W. and 2d So.
White Sewing Machine Co.	Sewing machines	29 W. 1st South.
Wilson, A. J.	Meats and groceries	111 S. Eighth West.
Z. C. M. I.	Department store	Upper Main.





"NO matter if it is just one or two of my girl friends who drop in some afternoon—or several of 'our crowd' who come for the evening, the GRAFONOLA is always a source of pleasure to all. It's the 'star' attraction—the ever-ready entertainer that brightens the hours for my guests and myself."

The price of this **GRAFONOLA** is $75, and you may purchase it on terms of $6 a month. You need not pay cash for your records—just add the records to the price of the **GRAFONOLA** and pay the whole amount on the same terms as if you bought only the instrument.



Daynes-Beebe Music Co.
ESTABLISHED 1860
61-3-5 MAIN ST. SALT LAKE CITY
JOSEPH J. DAYNES JR. PRESIDENT CAPITAL $250,000.00
"OLDER THAN THE STATE OF UTAH"

POPE BENEDICT COMMENDS MEXICAN BISHOPS' WORK

Pope Benedict XV., Motu Proprio, has addressed the following letter to the Archbishops and Bishops of Mexico:

"Benedict XV., Pope—Venerable Brethren, Health, and Apostolic Benediction:

"You know well by the many evidences already given by Us how the adversities suffered from the beginning by the Catholic Church in your midst on account of the turmoils and changes of the public order have engaged and still engage Our paternal solicitude. You are well aware, in spite of the distance that separates Us, how deeply We have shared in your cares and sorrows.

"The motive, however, that prompts Us to address this letter to you, Venerable Brethren, is the protest you published some time ago after the promulgation of the new Constitution of your war-stricken country at Queretaro on the fifth day of February.

"As the gravity of the case required, We have read very carefully and examined most diligently the letter you wrote of your own accord; and as We had anticipated, We have found therein your fervent zeal in upholding the divine rights of the Church, the diligence with which you have defended the Faith of your people, so much the more when We bear in mind the insurmountable difficulties that beset you; and finally, your undivided love for your country whose prosperity, as you well say, cannot be divorced from the reverence due to the religion of your forefathers.

Protest Justified.

"And if, as any right thinking man will approve of, your protest is grounded on such lofty and noble sentiments, We must confess that it was prompted by many and powerful causes, for some of the articles of the new Constitution do away with the sacred rights of the Church and yet others openly oppose them.

"Know you, therefore, Venerable Brethren, that when, urged by the sense of duty, you protested against the outrages inflicted upon the Church and the injury done the Catholic cause, you have acted very much in keeping with the pastoral office and thus are most worthy of Our praise.

"For the rest, let this be your comfort: to know that, as testified by this present letter, We are with you in your afflictions and fears; and that We shall not leave anything undone to relieve and help you in your hour of trial.

"Meanwhile, We exhort you, Venerable Brethren, though exhortation is not necessary, that you put on the meek spirit of Christ Jesus, the Prince of Shepherds, so that, overcoming evil by good, you may show forth that magnanimity, constancy, and patience necessary to cope with the situation.

"It being your ardent desire that the Catholic religion be restored to its pristine splendor, to the end that harmony may once more reign fellow-citizens, and the holiness of discipline again may flourish, offer up to God the inconveniences and troubles you daily endure with such fortitude, with the end in view of appeasing God and of obtaining from Him the fulfillment of your desires.

"You shall not be wanting the help of the Mother of God, who from her shrine of Guadaloupe watches over the Mexican people; and if she on other occasions has shown herself the clement patroness of the Nation, We cannot but think that she will bring to bear her powerful help in the present great calamity.

"We ourselves shall pray with you constantly and persistently before the throne of the Most Holy Virgin; and in witness thereof We have the pleasure of announcing to you, Venerable Brethren, that on the twelfth day of December on which day you celebrate the solemn festival of the Most Blessed Virgin of Guadalupe, We shall celebrate the Holy Sacrifice of the Mass both to honor her whom you venerate so tenderly under this sweet invocation, and to implore the salvation of our beloved Mexico.

Asks Prayers of People.

"You will see that this Our wish be communicated to the faithful of your dioceses, that joining Us in these prayers they may more easily obtain the peace for which they long.

"As a presage of these heavenly gifts, and as a pledge of Our paternal solicitude and benevolence, We bestow most lovingly in the Lord Our Apostolic Blessing upon you, Venerable Brethren, on the clergy and on the faithful committed to your charge."

The Mexican Bishops, long distrait from the strain to which they have been subjected, welcome the letter of the Pope as a seal of approval on their uphill work against the handicaps which the government has placed on them. The letter is but a reiteration of the oft-expressed good will and solicitude of the Pope towards Mexico.

Time and again His Holiness has given eloquent testimonies of his ardent love and deep sympathy for his beloved Mexico. He has left nothing undone to alleviate and help the sufferers in that war-stricken nation. He has come to their aid both with financial and moral support, sending goodly sums out of his meager resources and encouraging the innocent victims of the revolution as well as those who have dried their tears and has helped them and lessened the hardships of their exile. Again, with royal munificence the Holy Father has at different times opened the spiritual treasures of Mother Church to the faithful in the way of privileges and heavenly graces.

The chief purpose, however, the Holy Father had in view in sending this letter to the Mexican Bishops was to place the seal of his approval on their valiant and able protest against those articles of the new Mexican constitution that are contrary to the rights of the Catholic Church. In doing so, the Pope says emphatically that the Bishops of Mexico have simply complied with the duties of their pastoral office, and thus they are most worthy of praise and commendation.

Possibly Real Reason.

There seems to have been another purpose in this beautiful letter to the Hierarchy of Mexico. The letter comes at the right time to dispel the clouds of malicious and groundless rumors that had already gained some headway among the people, to the effect that the Holy Father had issued an encyclical bestowing some sort of approval, or acquiescence, on the new Mexican constitution.

The groundless report is supposed to have come from San Luis Potosi, Mexico, and first appeared in La Prensa, a Spanish daily published in San Antonio, Texas. According to the report, the Pope had directed the administrator of the diocese of San Luis Potosi to remove all the priests of foreign birth and nationality from their offices, and deliver the Church and parishes to the native clergy, so that thereafter only Mexican priests would be allowed to exercise the sacred ministry.

Furthermore, the report says that the Holy See had taken such resolution for two reasons: First, because these provisions are found in the new constitution promulgated by the Constitutionalist Assembly at Queretaro; and secondly, for various reasons of equity and justice to the native priests who had been ignored in the past. Of course, speaking of the foreign clergy, the report refers especially to the Spaniards.

The fact that these self-sacrificing Spanish priests and missionaries were the especial butt and target of the leaders of the revolution entitles them to unstinted praise. Unwittingly these modern persecutors, while endeavoring to destroy, have gained for their victims crowns of commendation.

Commenting on the bogus encyclical the correspondent says that in compliance with the wishes of the Holy Father expressed in his letter all foreign priests forfeit their faculties, ipso facto, at once; and according to the articles of the new constitution they shall either leave the country or devote themselves exclusively to secular pursuits.

The document from the head of the Church to the Mexican Bishops will more than sufficiently offset and counteract the bad impression the above malicious reports may have wrought among the simple-minded of the laity.—Brooklyn Tablet.

THE CHURCH AND THE RUSSIAN REVOLUTION.

The Religion of the Russian 'Intelligentsiia.'

F. Aurelio Palmieri, O. S. A., in the August Catholic World.

The new conditions created for the Russian Orthodox church by the successful revolution raise the problem of the influence which the clergy of New Russia will exert over their democratized flock. We have no doubt that a great number of the most active members of the Russian priesthood will reconcile themselves to the revolutionary movement. They will consider the abolishment of Tsarism as an act of divine wisdom and mercy, designed to reestablish ecclesiastical freedom and to stir up in a religious revival the spirit of the nation.

As Russian ecclesiastical writers frankly avow, the Russian church has lost her grasp on both high and low classes of society. The cultured elements of Russia have gone away from their church to evolve for themselves a new form of religion, a new code of religious and ethical tenets. The low classes, ignorant, superstitious, leaning towards anarchy, credulous of the apostles who preach a leveling of all social barriers, are enlarging the ranks of a socialism exceedingly radical in character. What a task the Russian church must perform if she is to recover and maintain her ascendency over Russian intelligentsiia and the Russian peasantry! We hope the Russian revolution will not begin an era of dechristianiziation of the Russian soul.

Such are the extravagant tenets of the followers of the Russian intelligentsiia. It is quite evident that they are not only opposed to the beliefs of the Russian church, but also that they are destructive of Christianity. More or less, they have permeated the intellectual classes, and the faculties of the Russian universities. They have inoculated those classes with a profound aversion to theological literature, which now has no readers outside the ecclesiastical academies and seminaries. Some of the official organs of the theological academies, in spite of their great scientific value, hardly secure a few hundred subscribers. The philosopher, Kavelin, rightly remarked that Russian professors and students acted as if they ignored and despised the faith of four-fifths of Russia's people.

The Russian church, therefore, faces a great task in the New Russia. She has been looked upon as the enemy of the intelligentsiia, for she has supported a power which has ceaselessly sought to cripple the intellectual life of the Russian people. Will the Russian church now succeed in reconciling herself to the leading classes of Russia and placate their hostility? This question cannot as yet be satisfactorily answered; but if she is to avoid a disastrous failure, the Russian church needs to go back to the true conception of the church, which must not be a tool of political factions, but a divine institution, independent of the civil power and of the convulsions of society.

FOR LOVE IS OF GOD.

Herinette Eugenie Delamare, in the August Catholic World.

It seems little to be wondered at that Protestants and unbelievers who know and understand so little about our holy Faith should assert that deep piety, and specially that of the religious life, makes people gloomy self-centered and lacking in natural affections. But it is a matter of astonishment that many fairly good Catholics are too often disposed to agree with them on that point and mourn and lament when they hear of their sons or daughters having religious vocations, talking as if they were about to lose their love as well as their bodily presence in consequence.

Nothing could be more false than this idea, for none have a firmer or more intense human love than the religious and the saints of God, and this is perfectly natural, for every faculty, either of body or soul that is much practised and labored over, becomes all the more developed. An athlete's limbs grow abnormally strong, the vocal organs of a professional singer develop unusual power and richness of tone, the brain of a mathematician or scientist acquires wonderful clearness and insight. And in the spiritual life this also holds good. One who is constantly endeavoring to bear crosses with fortitude becomes a model of patience and one who is constantly fighting against pride will attain to saint-like humility, for the virtue they are thus striving to acquire firally becomes, as it were, a second nature. Is it not natural, therefore, that a soul in union with God, Who is Love Itself, a soul which is ever striving to attain to more fervent love of Him, will become all the more capable of love for its fellowmen, and specially for those united to it by ties of kindred and friendship?

GENERAL O'RYAN AND SIXTH DIVISION STAFF



GEN. O'RYAN AND STAFF. ©INTERNATIONAL.

Maj. Gen. John F. O'Ryan, commander of the militia in the state of New York, is a prominent Catholic of New York City. He will command the New York guard, which will compose the Sixth division of the United States army. From left to right are: Lieut. Col. Sternberger, Maj. Edward Olmstead, Maj. Gen. John F. O'Ryan, Lieut. Col. F. W. Ward and Maj. J. L. Kincaid.

The Sacraments in the Catacombs

Down in the silent barracks of the soldiers of Christ lie almost priceless treasures of history. In the frescoes, bits of gilded glass and carvings, one may read in rude outline the story of the Church in the days of persecution. They are her picture lessons, illustrating the Sacraments, pointing morals, and exciting desires for heavenly things. Save in some of the earlier productions, one would look in vain for the artistic touch. The swiftly sketched figures were designed for a purpose and not merely for ornamentation. Yet they remain as valuable evidence of the "sameness" of the Church throughout the centuries.

In the days of early Christianity, the path of a catechumen was not altogether an easy one. He was closely questioned by the bishop before being admitted to instruction; and when the bishop had satisfied himself concerning the good dispositions of the aspirant, he laid his hands on him, made the Sign of the Cross on his forehead, and put salt on his lips, as a symbol of the wisdom he sought and would find in the Church of Christ.

He was now a catechumen of the first class, and for two years must study the Commandments, the precepts of charity, Bible history, and be present at the Holy Sacrifice until the creed was read, when he was dismissed. As a catechumen of the second class, he was obliged to fast during Lent, to confess his sins, to hear sermons, and to undergo exorcisms. Just before his baptism he learned the Creed and the Lord's Prayer, and the doctrine of the Holy Trinity was carefully explained.

Solemn Baptism.

Baptism was usually given solemnly, by immersion. St. Paul speaks of it as a bath, yet this sacrament was also given by a simple pouring of the water on the head as at present, if immersion were not possible. Frescoes teaching the meaning of baptism are many, and illustrations drawn from the Old and New Testaments are characteristically apt. Noah within the Ark represented a soul safe in the ship of the Church. Perhaps one would at first find it difficult to recognize the scene of the Deluge in the meager outline of a man, in a chest, holding out his hand toward a dove flying nearby. But from the writings of the early Fathers we are convinced that it must be so. The Deluge is considered as a type of baptism; the Ark as a figure of the Church; the dove, a symbol of the Holy Ghost dwelling within us by baptism.

An old fresco represents a man standing in the water, pouring water over another man, evidently baptizing him. Another roughly sketches a man seated on a rock, catching fish. Its meaning is clear by that saying of Apostolic times, "We Christians are little fish, after the model of Jesus Christ, the true Fish." The Greek word for fish formed the famous acrostic made of the initial letters of five Greek words—meaning "Jesus Christ, Son of God, Savior"—and was a secret sign among Christians as a symbol of Christ. Since he gave us the example, by His baptism in the Jordan and as He has given us a commandment, we use water as He bids us, that we may be saved. Moses striking the rock is another illustration of baptism. The "Rock was Christ," and the water coming forth was a means of salvation to the people.

The Sacrament of Penance is represented in several striking frescoes. One shows the scene of the healing of the paralytic, and a companion picture nearby gives us the key to its meaning. The palsied body represented the soul diseased by sin, and the words of Christ typified the absolution. In another fresco a man is kneeling before a priest, who is evidently pronouncing an absolution. St. Basil says: "As a man makes known his bodily ailments to a physician, so we, the ailments of the soul to a priest, that we may have them forgiven." And St. Jerome insists that "without showing the wound, it cannot be healed." The cure of disease by Our Lord was often used as an illustration of the Sacrament of Penance in its similar effect on the soul.

The Holy Eucharist.

Frescoes of the Holy Eucharist in type and symbol are present in great numbers. One of the most famous is the "Fractic Panis" (the Breaking of the Bread), found in the Catacomb of St. Priscilla. It is attributed to the early part of the second century, and represents an Agape, or love feast of the Christians.

That there might be a commemoration of the Sabbath of the Old Testament, the Christians were accustomed to meet on that day at sundown that they might fittingly prepare for the Holy Sacrifice on Sunday. Tertullian describes the order of events. After an introductory prayer, the guests took their places on couches, and a simple supper was served, during which the talk was to be on things sacred. The washing of the hands followed and the hall was lit up. The singing of Psalms, or improved hymns, and the final prayer, closed the evening.

The fresco shows the guests reclining on couches about a table, on which is placed the symbolic fish and a chalice. The place of honor is occupied by a venerable old man, described by St. Justin as "The president of the brethren"—probably the bishop or priest. He is in the act of breaking the bread, hence the title of the picture. The bread was taken as typifying the outward appearances of the Holy Eucharist, under which the body and blood of the Lord was truly present.

In the crypt of St. Lucina, in the oldest part of the Catacomb of St. Callistus, there are two frescoes of a fish bearing a basket of bread. In the basket one may discern a tin chalice filled with a red substance. The symbolic inference is clear.

In 1864 a very old fresco was discovered in a catacomb at Alexandria. The scene is divided by three trees, and is painted in the apse above the spot where the altar probably stood. In the center Christ is shown, with a nimbus about his head. St. Peter and St. Andrew, identified by inscriptions, stand near him. He is in the act of blessing some loaves and fishes. Under an adjoining fresco, now almost destroyed, the words are traceable: "Those partaking of the Eulogia (Eucharist) of Christ." The nimbus was not used until after the fall of paganism, in the fourth century, from which it was borrowed. This fresco cannot, therefore, be placed in the days of persecution, but is a work of later date.

One little chapel in the cemetery of St. Callistus deserves to be called the crypt of the Holy Eucharist. It is the burial place of several bishops, from St. Pontianus in 235 to St. Melchiades in 314. The frescoes in general refer to the Holy Eucharist, and are of high antiquity. One represents a priest standing behind a table on which is a single loaf and a fish. His hands are outstretched in blessing. Opposite him kneels a woman in an attitude of prayer. In his "Confessions," St. Augustine describes a Eucharist feast in these words, "That in which the Fish is set before us, which, drawn forth from the deep, becomes the Food of pious mortals."

Formally Listed.

There are several representations of the grades of Holy Orders. The fossors, those heroic workmen who gave their labor, and frequently their lives, to the task of excavating and protecting the catacombs, are thought by some scholars of note to have been the first Ostiarii, or Porters, of the early church. Although they are not mentioned in the list of Roman clergy sent to St. Cyprian in the year 240, they are, nevertheless, formally listed in an official document in the first decade of the fourth century, in which their name appears after the subdeacons. The document is one by which the authorities of a church in Africa gave up their possessions to a pagan magistrate, in obedience to the decree of Diocletian, in the year 303. The fossors or Ostiarii, could not have been present merely as gravediggers; for the act was not drawn up "in a house where the Christians used to meet," after their church had been destroyed. Seven fossors are recorded as being present, which is the more reasonable when one realizes that the early Porters were regarded as the guardians of church property.

Perhaps the earliest representations of fossors are to be found in the Catacomb of St. Callistus, among paintings dating back to the beginning of the third century. The fossors are frequently shown, pick in hand, and with the tunic loose, as though ready to begin work. Theirs was the task of standing disguised by the martyr's side, or as near as might be, and, when the end had come, to gather up the precious remains for a hasty burial. The work was in itself a prolonged martyrdom. One old fresco bears the inscription "Diogenes the Fossor." Its decoration and the general plan of the picture would seem to indicate that he was a master fossor. Behind him one sees the unfinished plan of a building. About him lie the implements of his work—pick, chisel, compass and a lamp. The painting is evidently over his tomb.

There are many frescoes of deacons, and of priests in the work of their ministry—baptizing, hearing confessions, giving the Holy Eucharist, ministering to the needy.

An Exquisite Scene.

Martyr's tomb, rude altars and many a carefully cut inscription, reveal the ancient order of a mass in the Catacombs. But there is one little crypt of which St. Gregory of Tours speaks in terms of reverent love, which enshrines an exquisite scene. It lies between two little catacombs on the Via Saleria Nova, and its site has been marked by De Rossi. A small group of Christians had gathered for the holy sacrifice of the mass. In some way their place of meeting was made known to the pagans, and all means of escape cut off, the martyrs were left to die. In the days of Pope Damascus the crypt with its precious relics was discovered. The little altar supported an ancient chalice, which was overturned. The body of the priest was lying on the stone floor. Nearby were the forms of those who had heard their last mass and had passed from the terrors of the days of persecution to the unveiled vision of the king. The tiny crypt was reverently closed by the pope, and the martyrs were never given other burial. An inscription, in exquisite Damasine characters, told the story through the years of love that was stronger than death. The narrow gallery leading to the chapel is now blocked by an accumulation of soil and refuse; but the site is known, and it may one day be again exposed to the veneration of the faithful.

From Father Verbrugge's Mission.

The acting Superior of the Mill Hill Fathers in Arevalo, Iloilo, P. I., is Rev. James Mansfield, the Superior, Fr. Verbrugge, being now in this country working in the interests of his mission.

Some assistance has already been sent to Iloilo, and in return comes this letter from Father Mansfield:

"I am not able to express adequately how grateful we are for the Mass intentions. No doubt our Superior, Father Verbrugge, will have explained how entirely we depend on Mass intentions from America for our sustenance and the support of our various mission stations. Without the help of dollar intentions, many of our Fathers would have to face practically starvation, as the income in their stations is so wretchedly small that it would be by no means sufficient to provide for their bare living, whilst in other stations, where the income is slightly better, the most necessary work, like the support of the parochial school, etc., would be entirely paralyzed. May our Lord bless you and all our American friends for your great share in our work, which we try to accomplish to the best of our powers, viz., to save the Philippine nation of the church of Christ."

War Is Disciplining the Negroes.

Some months ago Father Wilfrid Sarrazin, W. F., had to work with the ambulances in the northern part of Nyassa, Africa. There he had occasion to observe the black man in military life, and his words are full of praise for him under these new and trying conditions:

"I am glad to say that our negroes behave very well, both on the march and in camp. Their superstitions and vices are not apparent; fatigue is good discipline, and the presence of strangers kills more paganism than a long exhortation. The situation will have its good side, if it does not last too long.

"It must be said that in ordinary times, in our missions, the negro does not know how to conform to regular work, to the trouble and perseverance needed. He understands now that, since one has need of him, he himself must know how to work and to persevere in it. Perhaps he will reach the point of having ambition enough to ameliorate his material condition, which, until now, has been of the worst. Certainly we look to see him develop in his soul and on the side of his eternal destiny, which he desires to attain like all others, and even more so because of his precarious existence here.

"The negroes have eyes. They are keen observers when it comes to forming a judgment upon the doctrines or moral teachings of religion. Our example, sharing as we do all their pains and privations, will furnish them with a lesson easy to understand."

Too Much Poverty.

Fr. Noye is a son of St. Francis and therefore a lover of holy poverty, but there seem to be limits even to a missionary's endurance. He says of his chapel in China, and incidentally of himself:

"I beg to present myself as a beggar in a double sense; first, as a Franciscan, and, secondly, as a very poor missionary. But, like the Poor Man of Assisi, I beg not for myself, but for the Lord, who, sad to say, had no place to lay His head in this poor little mission of mine—that is, no place that is at all fitting for His sacramental presence.

"Let me tell you about the hovel that we call our 'church.' When my predecessor bought it, there were two pagan families occupying it, together with their idols, pigs and their cattle! In this section of the country, where thieves abound on every side, the poor people are obliged to keep their domestic animals in their sleeping rooms at night for fear of their being stolen. You can imagine the condition of affairs, with human beings and animals all huddled together into one room, which serves both as sleeping apartment and dining room.

"Yet it is in one of these wretched hovels, repaired and made as clean as we could make it, upon the poorest of altars that our Lord descends at the bidding of His priest in the holy sacrifice of the mass. It makes one shudder to think how unhallowed a spot it is! Then, of course, we cannot think of reserving the blessed sacrament in such a dwelling, and I wonder if you realize just what that means to a poor missionary, who has given up everything else in the world in order to be more closely united with our Lord!"

Our President and the heads of our government are admonishing the nation to conserve its food supplies, and to guard against waste. In this they are but inculcating the injunction of Christ our Lord who said: "Gather up the fragments that remain, lest they be lost."—St. John, VI:12.

It is estimated that 7,000,000 persons have been killed in the war.

THE WYOMING WINNERS

Through an error in last week's issue we neglected to announce the prize winners in our CO-OPERATIVE CAMPAIGN.

Herewith we are pleased to make announcement of the prize winners in the Wyoming territory, who showed gratifying activiey during the recent campaign:

FIRST—MRS. C. MULLINS.
SECOND—MRS. WILLIAM H. JORDAN.
THIRD—MARY L. SCOTT.

During the past week The Intermountain Catholic has been busy making awards to prize winners, all of whom were delighted with the awards they received.

Miss Marguerite Shea, winner of the $1550 Chandler touring car, received the handsome machine, and turned it over to the Sisters of the Holy Cross of St. Mary's Academy, Salt Lake City, for whom Miss Shea and her friends had been working.

A number of the prize winners have asked The Intermountain Catholic to convey to their friends and supporters their sincere appreciation of the interest taken and assistance given. The Intermountain Catholic also desires to thank the supporters of the candidates, both successful and unsuccessful, for the support given to them and consequently to this paper.

THE ASSUMPTION

By JOHN EDWIN MEEHAN

(Written for The Intermountain Catholic.)

Up from her tomb midst the roses,
To the wide, blue arch of the sky,
There floated the form of Mary,
To her Son on His throne most high.

She entered the open portals
And knelt at His august feet,
While He crowned her Queen of the Angels,
And bade them her praises repeat.

Oh Mother of God from your vantage,
In His Holy presence there,
Look down to bless and comfort us
In a world sunk deep in despair.

Lift up your children from darkness,
Let Thy presence light the face
Of this sad world in its sorrow,
And fill men's hearts with grace.

TO INVESTORS:

We own and offer, subject to prior sale, the following unsold portions of first mortgage real estate serial note issues. These offerings are a few examples of the regular line of first mortgage $500 real estate notes we offer at all times.

Each note sold by the Mercantile Trust Company has first been bought outright by us and held as an investment until it is disposed of, thus permitting us to make other loans. Each loan has passed the scrutiny and examination of the officers and directors of this institution, who have had long experience in such work.

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Congregation of the Sisters Marianites of the Holy Cross.

Lake Charles, La.

Total issue was $25,000.00; paid and canceled to date, $1000.00; now outstanding, $24,000.00. Secured by school and convent property at Lake Charles, Louisiana, valued by us at $48,000.00. Notes executed by Motherhouse at New Orleans.

Maturities now available: August 1, 1924 and 1925

Saint Thomas Hospital

Nashville, Tenn.

Total issue was $200,000.00; paid and canceled to date, $10,000.00; now outstanding $190,000.00. Secured by hospital property in Nashville, Tennessee, conducted by the Daughters of Charity of St. Vincent de Paul, valued by us at $465,000.00.

Maturities now available: May 1, 1923 and 1924.

Church of the Immaculate

Seattle, Washington.

Total issue was $100,000.00; paid and canceled to date, $7000.00; now outstanding, $93,000.00. Secured by first mortgage on the entire block of ground in Seattle, Washington, together with church and school building, all valued by us at $200,000.00

Maturities now available: January 15, 1924.

Pioneer Educational Society

Spokane, Washington.

Total issue, $200,000.00; value of real estate security, $470,000.00. These notes are the obligation of the Pioneer Educational Society (Jesuit Order) secured by a deed of trust on a tract of land containing acres, together with four-story and basement, fireproof building, used as a scholasticate for the Western Province of the Jesuit Order.

Maturities now available: December 1, 1924.

Loans We Have Made and Sold on This Plan in the Last Few Years Include:

Sisters of Charity of the Incarnate Word	Amarillo, Texas
Reverend F. G. Holweck	St. Louis, Mo.
Knights of Columbus Building Co.	St. Louis, Mo.
Loretto Lit. & Ben. Institute	St. Louis, Mo.
St. Vincent's College	Cape Girardeau, Mo.
Right Rev. John B. Morris	Little Rock, Ark.
Redemptorist Fathers	Kansas City, Mo.
Retreat of Passionist Fathers	Normandy, Mo.
Sisters of St. Mary	Kansas City, Mo.
St. Teresa's Academy	Kansas City, Mo.
St. Thomas Theological Seminary	Denver, Colo.
St Vincent's Free School	St. Louis, Mo.
St. Vincent's Hospital	Little Rock, Ark.
Catholic Bishop of Chicago	Chicago, Ill.
Columbus College	Chamberlain, S. D.
Loretto Lit. & Ben. Institute	Denver, Colo.
Right Rev. T. Meerschaert	Oklahoma City, Okla.
Right Rev. P. J. Muldoon	Aurora, Ill.
Pioneer Educational Society	Spokane, Wash.
Rev. T. T. Pudlowski	St. Louis, Mo.
St. Anne's Widows' Home	St. Louis, Mo.
St. Edward's Catholic Church	Little Rock, Ark.
St. Joseph's Convent of Mercy	St. Louis, Mo.
Reverend Joseph T. Shields	St. Louis, Mo
Sisters of the Humility of Mary	Ottumwa, Ia.
Sisters Holy Names of Jesus and Mary	Portland, Ore,
University of Dallas	Dallas, Texas
Right Rev. M. F. Bicke	St, Joseph, Mo.
Reverend J. T. Foley	St. Louis, Mo.
Hotel Dieu	New Orleans, La.
Reverend George P. Kuhlman	St Louis, Mo.
Redemptorist Fathers	San Antonio, Texas
St. Francis Passionist Miss. Inst.	St. Paul, Kan.
St. John's Catholic Church	Hot Springs, Ark.
Sisters of Charity of Providence	Medford, Ore.
Sisters of Charity of Providence	Vancouver, Wash.
Sisters of the Good Shepherd	New Orleans, La.
Sisters of Mercy	Janesville, Wis.
Sisters of Mercy	Little Rock, Ark.
Sisters of St. Mary	Madison, Wis.
Sisters of St Francis	Tacoma, Wash.
Sisters of St. Mary	Blue Island, Ill.
Rev. C. Spigardi	St. Louis, Mo.
Ursuline Nuns	New Orleans, La.
Reverend Francis Gilfillan	St. Louis, Mo.
House of the Good Shepherd	Milwaukee, Wis.
Sisters of Charity of Incarnate Word	Shreveport, La.
St. Paul Sanitarium	Dallas, Texas
Sisters of the Immaculate Conception	Oklahoma City, Okla.
Reverend F. J O'Connor	St. Louis, Mo.

We solicit applications for loans on hospital and church property in cities having a population in excess of 30,000, and where the amount of loan and margin of security are sufficient to warrant our making a personal examination of the property. Correspondence invited.

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THE CATHOLIC WOMAN

A Department Devoted Exclusively to Her Interests.

Edited by Ethel Bixby.

On Assumption Day.

As the sun o'er misty shrouds,
When he walketh on the clouds;
Or as when the moon doth rise,
And adorneth all the skies;
As the golden stars of night
To this earth send down their light;
Or as when a single star
More than others shineth far;
Or as when the lily flower
Riseth 'mid the vernal bower—
Thus along the Milky way
Went Mary on Assumption day.
—Ave Maria.

* * *

Saints of the Week

St. Clare of Assisi.
(August 12.)

St. Clare, the founder of the Order of Poor Clares, came of a noble family. Her father was Phavorino Sciffo, a noble knight, who had distinguished himself in many wars, and her mother was the pious Hortulana. This illustrious family held the first rank at Assisium for their birth and riches, but were still more eminent for their extraordinary piety. There were three daughters in the family, Clare, Agnes and Beatrice.

Clare was very beautiful in person and in attractive manners. She had many suitors, and it was her parents' wish that she marry, but her mind had early been made up to consecrate herself to God, having no other spouse but Jesus Christ. Hearing of the great reputation of St. Francis, the "poor man of Assisi," who had set all Italy on fire with the love of holy poverty, Clare went to him and begged his instruction and advice. He spoke to her on the contempt of the world, the shortness of life, and the love of God and heavenly things in such a manner that she at once resolved to renounce the world.

St. Francis appointed Palm Sunday as the day she should come to him. That day she attired herself in her most exquisite clothes and went with her mother and sisters to Mass. When all the others went to the altar to receive a palm branch, Clare in her humility and shyness hung back. The Bishop noticing this advanced and presented her with her palm. It was to be for her the emblem of victory over a world that she was soon to leave behind. That same day, still clad in her rich attire, with a veil over her head, she left her father's house and hastened to Portiuncula, where Francis and his brethren were living in poverty. She was met with a lighted taper, and Francis himself threw over her the penitential robe and cut her hair. Kneeling at his feet she then pronounced her vows. Francis sent her to the convent of San Paola, a Benedictine nunnery. Her relations did everything in their power to remove her by force, but she clung to the altar and prayed aloud for strength. Her prayer was answered, all opposition was overcome and she was soon joined by her sister Agnes, three members of the noble family of Ubaldini and finally by her mother.

St. Francis sent this holy band of women, which soon included numbers of women from the noblest and proudest houses of Italy, to a convent on the outskirts of Assisium, and made Clare the superior. Within a few years Clare founded monasteries in Perugia, Arezzo, Padua, Rome, Venice, Milan, Sienna and also in Germany.

St. Clare and her community practiced austerities, which till then had never been known among women. They wore no covering upon their feet, they slept upon the ground, observed a perpetual abstinence, and never spoke but when obliged. Clare, by her own austerities and deprivations, exhausted her strength to such a degree that she was afflicted by a nervous disease and soon lost the use of her limbs and was bed-ridden for twenty-eight years. During that long martyrdom she directed the spiritual destinies of her order with a clear vision. She employed her hands in the service of the altar in spinning the finest of linens.

During her infirmity the convent was threatened with a grievious peril. Emperor Frederick Barbarossa was then creating one of those upheavals which were constantly destroying the civilizing effects of the church. He had in his service a hord of Saracens. They plundered towns and villages and one day they advanced early to Assisium and attacked the convent of San Domiano, where St. Clare and her companions were. Clare, with undisturbed composure, was miraculously enabled to leave her bed and reach the Tabernacle, from where she took the monstrance containing the sacred host. She placed it on the threshold of the door and knelt, with all her nuns behind her, to greet the approaching barbarians. Presently their dark faces were seen, rushing toward the open door. The Abbess sang in a loud, clear voice, "Thou hast rebuked the heathen; Thou hast destroyed the wicked; Thou hast put out their name for ever and ever!" The Moors, seized with panic, threw down their arms and ran away.

At the age of 60, St. Clare was called to her eternal reward. In her last illness, seeing her companions weep, she comforted them, and ardently exhorted them to be constant loving and faithful observers of holy poverty, and gave them her blessing, calling herself the little plant of St. Francis. The passion of Christ was read at her request, and she sweetly expired amid the prayers and tears of her community. She was buried the next day, Pope Innocent IV coming from Perugia for the funeral. Her body lies under the high altar at the church of St. Clare, which was consecrated by Pope Clement.

* * *

How pleasing to the Heart of Jesus are those who visit Him often and love to keep Him company, in the church where He dwells in His sacrament.

* * *

Plea for Nervous Women.

There are more heroes than those who die on battlefields, more martyrs than those the world's memory embalms; more saints than those whose names are told on rosaries. What courage does the soldier need who marches into the battle with the song of bugles and a nation's cheers to overflow his excited brain with a delirious daring compared to that required of a feeble woman to put to rout the legion cares that daily besiege her way; to control sudden temper, the offspring of shattered nerves and to hold herself steadfast and sweet through days that are like armed men in their onslaught upon peace. There is an exalted enthusiasm that carries the martyr to his doom, but in the prosaic lot of many women what enthusiasm can clothe the barren life with anything worthy the crown and the palm that lie beyond the martyr's suffering? The saintly lives that cast the whiteness of their bloom in secluded cloisters, apart from the world's allurements, folded from its temptations as lambs are folded from the preying wolf and the bitter storm, leave fair and lovely records, it is true, of tender ministrations and sweet self-abnegation; of prayers as pure as snow that falls on mountain peaks, or stars that wing their way above them, but why should it be otherwise? Should not lilies spring in sheltered gardens and rose clamber over the trellis that loving hands prepare? But when you find the lily blooming on the dusty highway and the rose budding above the homely hut of poverty, then take notice of its beauty, for angels might honor it and God Himself consent to wear it next His heart.

When I see healthy men and women condemning the nervous weakness of some poor woman made querulous by battles hotter than Gettysburg or Waterloo, I fancy I see a lot of blacksmith hammers sitting in judgment upon the vibratory instincts of a watchspring. Care and trouble that would pass over your heads as the winds pass over mountain pines, only bending the topmost boughs a little, while the roots take hold in the strength of the hills, would sweep the delicate mechanism of other natures into chaos.

What does your flesh-and-blood Hebe know of nerves? Her blood is elixir, her sinews are strung cords, and all her goings out and comings in are attuned to the motion of buoyant life. She is a splendid physical development, a master mechanism that runs as smoothly as a feather drawn through oil. Of course, she carries electric cheer wherever she goes. She is never out of sorts—why should she be? A harp kept always in tune gives forth no discords. She is never despondent, cast down, lost in the shadows, out of range of hunters with their cowardly ambush and deadly aim. For to be bonny and blithe and sweet forever is delightful to be sure, yet of no essential credit to either her heart or her disposition.

But take the woman who has hosts of babies and a shattered vitality, who was made a frail and delicate creature at the first, and by chance and circumstances has been gradually reduced until her body is little more than an astral vase that holds the flower of of life, and let her be sunshinny and cheerful one-fourth of her time, and the other three-fourths querulous and tearful, and blue as indigo, I tell you that poor little miserable one-fourth redeems the whole, and makes her life a surprise, I think, to the angels who keep watch over and know her baffling limitations. She shall pass through life with no song of deliverance, no need of glory, such as conquerors know; she shall be found fault with and despised by souls that cannot understand her any more than they understand why the mimosa shrinks at a breath, or a harp responds to the touch of the troubadour wind. She shall lie down in death at last as upon a couch of perfect peace, meekly wondering, perhaps, or timidly questioning the welcome her spent and weary soul shall receive from the Master. Her shattered body shall be laid away with tears and soon forgotten, but oh! I love to think of the surprise that awaits the dear heart there. She shall find that every prayer for strength, every yearning for enduring grace, every heartthrob and tear has been remembered by the heart of Infinite love. She shall find the music, and the brightness, and the peace earth failed to bestow, garnered there like golden sheaves in an autumn of plenty. She shall at last be understood and enter into the sympathy of that great company who, like her, have come up through tribulation unto the perfect, the unclouded joy of heaven. "For He knoweth, He remembereth, He careth for us."—"Amber" in Ladies' Home Journal.

* * *

DOES YOUR FRUIT FAIL TO JELL?

Follow Instructions and You'll Have No Trouble.

Does your fruit ever fail to jell? A knowledge of some very simple rules of jelly making will avoid this troublesome waste, say home economic experts of the Utah Agricultural college. These experts have prepared the following instructions on jelly making that should prove most beneficial for the housewife:

Few things connected with the preservation of fruit cause more trouble and irritation than the failure of fruit juice to "jell" at all times. At one time the jelly is perfect, and the housewife congratulates herself that at last she has found the best method. But again, under conditions apparently the same, the juice simply will not "jell," or it turns to a mass of sugar and candy. There are some rules, however, that ordinarily insure success.

The explanation of many failures lies in the composition of fruits. All fruits at the time they are ripe contain more or less of a substance called pectin. If the fruit juice is extracted, the pectin goes with it in solution. If the right proportion of sugar is now added to the juice, and the mixture heated to the boiling point for some time, the pectin causes the juice to harden into jelly.

The pectin, however, does not exist in the fruit at all stages of ripeness. In fact, it forms just at the time of ripening or a little before, and it disappears soon afterward. Therefore, fruit for jelly making should be just ripe or slightly underripe. It is for this reason that overripe fruit almost invariably fails to make good jelly; the pectin has disappeared, in whole or in part. If the extracted juice is allowed to stand in a warm place for any length of time it ferments; and fermentation takes from the pectin its power to cause hardening. Too long heating has exactly the same effect upon the pectin as fermentation.

Adding the improper amount of sugar to the juice also causes failure. If too much sugar is added, the juice candles or crystalizes. If too little is added, the juice must be boiled a long time to evaporate the surplus water, and this causes the pectin to lose its power to bring about hardening.

Not all fruits contain pectin in the same abundance. In general the acid (or sour) fruits contain most pectin; but the strawberry, though acid, contains very little. Often extremely good jelly can be made from the juice of some fruit not containing much pectin, such as the cherry, by mixing it with the juice of a fruit rich in pectin, such as the currant. The most desirable fruits for jelly making, in the order of their desirability, are: Currant, crabapple, apple, quince, grape, blackberry, raspberry, plum.

* * *

Thorns.

In a florist's shop the other day one of the clerks was putting up a box of roses, and as she deftly arranged the flowers was asked incidentally by way of conversation if she ever had trouble with roses because of the thorns. "Oh, no," she said simply and quietly; "we learn how to handle them." It was not a new idea, for I had heard similar statements before, but it impressed me with fresh force as familiar truths sometimes will because of the circumstances under which they are uttered, and I went away thinking of other thorns than those that grow on rosestems. Life has its share of unpleasant happenings and disagreeable duties. Even its joys and successes are often more or less offset, if we will allow them to be, by untoward conditions, for if there is no loss without some small gain, there is scarcely any advantage without some slight detriment. But the detriment and the loss can be reduced to a vanishing point by knowing how to meet and master these unfavorable features. —Exchange.

* * *

Live, as it were, on trust. All that is in you, all that you are, is only loaned to you. Make use of it according to the will of Him Who lends it; but never regard it for a moment as your own.

* * *

HOUSEHOLD HINTS.

To prevent down coming through the covering of your down pillow, take a piece of unbleached muslin and make a cover to fit your pillow; coat the former with wax. Rub your ironing wax on your electric iron and iron this thoroughly and evenly into the muslin slip, then put in your down pillow and cover with the final outside material. The down will never come through.

If when cooking macaroni or spaghetti the kettle in which it is to be cooked is greased, it will not stick to the bottom and cook on.

A new toothbrush should always be soaked in cold water for ten or twelve hours before it is used.

* * *

OTHER PEOPLE.

Since we are social beings, we are dependent upon one another for the attainment of our happiness. We seek inspiration in our endeavors, encouragement in our projects, and satisfaction in our success from the presence of those with whom our daily lot is cast.

However, it is the unfortunate experience of many of us to come in frequent contact with people whose presence is obnoxious, trying and productive of much misery. Do what we will, we cannot seem to exercise any real Christian Charity towards such or such a party, whose constant intercourse with us causes much distress of mind, and does incalculable harm to our souls. All efforts to advance in spiritual perfection seem hopeless, while we have to tolerate this constant occasion of sin. A few suggestions may be welcomed by the honest lover of peace.

Our neighbor's criticisms or cutting remarks may furnish us fuel for the fire. We are often too ready to resent all such remarks before we consider whether they be deserved, and seldom look for the evidence of a kindly attitude in our critic. However, whether the cause of a resentment be just or not, the chief explanation of the consequent suffering lies in ourselves. Despite the severity of the unkindness of our neighbor, it is our resistance to his actions that begets our annoyance. It is an unwillingness to accept in an humble and condescending spirit his attacks that draws out the venom and bitterness of our nature. The remedy for this grace-destroying agent lies in the Christ-like practice of nonresistance. How quickly a man's anger subsides when he perceives that the object of his wrath is pliant, yielding and devoid of any retaliation that might lend material to the flame. Thus by offering opposition to the harsh treatment of others, we not only hurt ourselves but promote the further estrangement of others from the Prince of Peace. By failing to imitate the example of the silent and innocent Master before Pilate, we deprive ourselves of much spiritual profit, and foment in our souls violent passions, destructive of true Christian peace. This spirit of resistance also goads on the attacks of our antagonists, and so blinds our intellects that we are unable to discern anything praiseworthy in him. Thus if we would remove all hindrances to that happiness which the society of others should yield, we must learn this valuable practice of nonresistance. Only to that extent which we cultivate this attitude of willing acceptance to the painful taunts of others, will we find freeso often torments us. Thus, we may not only enjoy the peace of true freedom, but by making necessity a virtue and accepting patiently the affronts of others may approach nearer the Divine Example of all resignation. —The Calendar.

* * *

Individuality.

If there is one thing in life that we have a right to it is our individuality. Unless you express your real self freely and fearlessly you are robbing life of something nobody else in the world can give to it. No matter how insignificant a factor you may deem yourself in the universe, you have the precious gift of your individuality which can be replaced by no one. Give it to the world in full measure. It is your duty to do so. For this was it given you as birthright. Suppress it, or give it stintingly, and you are doing yourself and others incalculable harm.—Catholic News.

* * *

Happiness may fly away, or pleasure fail or cease to be obtainable, wealth decay, friends fail or prove unkind; but the power to serve God never fails and the love of Him is never rejected.

A mighty, insistent cry for peace should ascend to God from every church in the Catholic world. St. Augustine says: "Prayer ascends, and mercy descends; high as are the heavens, and low as is the earth, God hears the voice of man."

Of the eighty-five priests in the archdiocese of New York who volunteered their services as chaplains, the archbishop selected eighteen.

SUMMER SCHEDULE OF MASSES

For Motorists and Those on Vacations.

SALT LAKE CITY.
Complete schedule on page 8, column 7.

OGDEN.
St. Joseph's church, Very Rev. P. M. Cushnahan, V. G., pastor; Rev. John D. Lagan, assistant. Masses on Sunday at 6.30, 8 and 10.30 o'clock, except during July and August, when the last Mass is at 10 o'clock.

PARK CITY.
St. Mary's church, Rev. Thomas Galligan, pastor. Sunday Masses at 8 and 9.30 o'clock.

GARFIELD.
Good Shepherd parish, Rev. F. A. Murphy, pastor. Sunday Mass at 9.15 a. m., in nonsectarian church.

PLEASANT GREEN.
Good Shepherd parish, Rev. F. A. Murphy, pastor. Sunday Mass at 8 o'clock.

MURRAY AND MIDVALE.
Schedule of Masses will be found on page 8, column 7.

PROVO.
St. Peter's church, Rev. M. F. Killeen, pastor. Mass every Sunday at 10 o'clock.

EUREKA.
St. Patrick's church, Rev. John Ryan, pastor. Masses every Sunday at 8 and 10 o'clock.

TOOELE.
Rev. George De Stoop, pastor. Sunday Masses at 6.45 and 10 o'clock.

ELY, NEV.
Sacred Heart church, Rev. M. J. O'Reardon, pastor. Mass every Sunday at 11 o'clock, with an additional Mass at 8.30 o'clock on the first Sunday of the month. Mass at McGill at 8.45 o'clock on the second and fourth Sundays of the month. Mass at Ruth on the third Sunday at 7.15 o'clock.

NATIONAL CONFERENCE OF CATHOLIC CHARITIES.

Henry Somerville, in the August Catholic World.

The wide field and the multitudinous forms of charitable enterprise may be seen from a glance at the contents of the Report, just published, of the Fourth National Conference of Catholic Charities held at Washington last September. There are still many good people who think of charities as merely a matter of alms-giving, orphanages, and homes for the aged poor. The Report under review will show the National Conference of Catholic Charities dealing with such questions as the legal minimum wage, public and private employment agencies, types and causes of feeble-mindedness, the role of legislation in the field of relief, the availability of parochial schools and parish halls as social centres, juvenile delinquency, and the social needs of Catholic young women. To reprint a complete list of the titles of all the papers read at the Conference would give an idea of the diversity, but not of the unity, of the Conference discussions. Only those who are intelligently as well as actively engaged in charitable work can see the ramifications of the most commonplace relief problems. The daily work of the ordinary member of the St. Vincent de Paul Society, for instance, presents questions about which there is voluminous debate. The principal work of the St. Vincent de Paul Society is to visit and relieve the poor in their homes. It is, or should be, what scientific philanthropy calls family rehabilitation, that is, to secure for the family a certain minimum standard of living; and whenever possible, and as far as possible, to make the family provide for its own needs by its own efforts.

The increase of juvenile delinquency during recent years in North America constitutes not only a difficult social problem, but a most disquieting social symptom. A general scrapping of old methods of dealing with delinquents has not prevented a steady deterioration in conditions. There are now juvenile courts and staffs of probation officers in nearly every city, but juvenile lawlessness increases. What is the cause and what the remedy? In much of the discussions at the Conference there was a note almost of desperation in speaking of this subject. A multitude of measures was suggested as likely to be helpful in limiting delinquency, but there was no robust confidence in any of them. "Church and State and community must in one way or another divide responsibility for delinquency," said one speaker. More truant officers, more playgrounds, more social centres, more sodalities, more Sunday-schools, more religious education, more vocational guidance, more "big brothers" were all asked for. It made me think of a remark I once heard from an Archbishop: "In the United States," he said, "the Family has been given up. It is lost sight of. The social workers and writers do not take it into account." Surely in the question of juvenile delinquency the Family is an institution of some consideration, not less than Church and State and community. It may be predicted that at no distant time social and charity workers will be brought back to the ancient view of the Family, of its natural functions and its natural liberties. When that time comes many of the policies most in favor at the present day will be cast aside as profoundly anti-social, and every measure will be judged according to its effect on the weakening or strengthening of family ties. The doctrine of the Family will be one of the corner-stones of that modern sociology that we hope to see builded, and for which the National Conference of Catholic Charities is collecting invaluable materials.

OUR MERCHANT MARINE.

M. R. Ryan, in the August Catholic World.

In an address in New York City on June 5, the chairman of the House committee on appropriations asserted that if the United States shall fail to provide 3,000,000 tons of cargo shipping to the allies within the next eighteen months the war will be lost. Now, generally speaking, war is considered in terms of dreadnoughts and submarines, of army divisions and flying corps. Beside these mighty forces, vessels for cargo shipping take on the appearance of insignificance. Yet soldiers and sailors and "knights of the air" must be clothed, fed and supplied with the necessaries of their grim occupations. To this service of upkeep are cargo vessels dedicated in periods of conflict. The success of a fighting nation, therefore, depends not a little upon an adequate merchant marine.

On Good Friday of this year the United States entered the World War. Where was our adequate merchant marine? Echo alone answers.

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Essential Place of Religion in Education

With an Outline of a Plan for Introducing Religious Teaching Into the Public Schools.
By THE REV. THOMAS F. COAKLEY, D. D., OF PITTSBURGH, PA.

PART ONE.

MAN is naturally religious. To deprive him of religious knowledge is to do violence to his rational nature. Intellects clear, logical and consistent in America in increasing numbers are fast coming to this conclusion, which while a truism in ages long since vanished has been well nigh obliterated from our minds. In proportion to the intensity with which educators grasp this great fundamental truth will be their anxiety to introduce the subject of religion into the processes of education.

Too long has the modern educational world looked upon religion as a mere fancy, however sublime it might be. Too long have educational experts considered religion as a pleasurable sensation, a feeling or a sentiment, a passing emotion or a fleeting taste. Such unsound ideas of religion have already prevailed generations beyond their time. Men now realize that religion is something broader and deeper, more solid and substantial than such ephemeral opinions. Religion is something real, something vital. It is an objective entity. It is something intellectual. Its object is truth and its result knowledge. It is based on reason, and, therefore, it must have a place in the educational curriculum of reasonable beings.

A Dilemma.

If our elementary school system makes no provision for teaching religious knowledge, one of two conclusions is inevitable; either we must confess that the province of religion is barren of any real knowledge, or else that in our school system one very important branch of knowledge is passed over and neglected altogether. There is no escape from this dilemma—from one of these two necessary conclusions. Either we must openly avow that little or nothing can be known of God, or else we must admit that in our common school system a great and fundamental branch of knowledge is omitted.

One of the basic principles of our common school system is that it should teach our young people all the necessary truths that will fit them for life. If then in our school system we find that nothing at all is taught regarding the Supreme Being, or His Existence, or our manifold relations to Him, or how and when we must deal with Him, it is equivalent to stating that those who are responsible for our system of popular education wish us to infer that little or nothing can be known about Almighty God, or else that such information as we have regarding Him is of so little moment that its acquisition would amount to no great addition to our stock of knowledge.

Reason Demands Religion.

Reason itself demonstrates to us the existence of God; pure reason tells us something of His nature and operations, and of our manifold relations toward Him as our Creator, and of our dependence upon Him. Religion, in at least some crude form, has been a characteristic attribute, an inseparable quality in the life of all peoples, however rude and untutored, however wild and savage they may have been, or now are. There has never been discovered anywhere on the earth a tribe of human beings in whom there has not been found some rudimentary form of religion, and the performance of some public and solemn acts of religion in recognition of the dependence both of the individual and of the tribe upon the One to whom they looked as the Supreme Being.

Hence, when we find human beings at all times, in all lands, under the most diverse conditions, high and low, rich and poor, great and small, educated and illiterate, uniformly acting in accordance with a given concept, and carrying out that which is nothing less than a law of their being, we must confess that such a practice has been implanted in their hearts by their Creator, the Author of nature.

Nor has this profession of religion been merely internal. Man is a creature composed of body and soul and both body and soul must co-operate in acts of religion. Religion cannot be "cribbed, cabined and confined" within the narrow limits of man's inner consciousness. This will be all the more apparent when we consider that every other virtue which man practices is characterized and specified by its external activities. Temperance, fortitude, justice, mercy, are all known by the evidences of these virtues which we manifest publically and externally. We do not confine any of them to abstract principles and to intellectual speculations. We would not call a man just who never performed a just action; so, also, we could not call a man religious who never performed a religious act.

Moreover, if men are to love God, they must know Him first. It is impossible to love any one or anything of which we are in ignorance. "Nil volitum quin praecognitum," said Aristotle, the clearest thinker of antiquity. Love resides in the will. It is a function of the will alone to love and the will is a blind faculty. It refuses to act until the intellect presents it subject to it under the appearance of good, and thus offered data upon which it can act, the will is attracted to its object. Hence, intellectual cognition must precede the act of the will and if we are to love God at all, our intellect must be enlightened regarding Him, otherwise the will must forever remain incapable of eliciting any acts of love for God.

Object of Knowledge.

Once we admit the existence of God, we are in the presence of a truth so great and so absorbing that it enters into every other possible element of knowledge of which the human mind is capable. Religious doctrine is knowledge in as full and as complete a sense as is the law of gravitation. Christian doctrine has at least as much right to find a place in the instruction given in our schools as has physiology or botany or mathematics.

Truth is one vast whole. In order to possess truth, it is necessary for us to have the whole truth. No one branch of knowledge, nor two of them, nay, not all secular knowledge taken together is the sum total and the entire body of truth. Divine revelation comes in for a large and an important share in the whole cycle of truth. If religious doctrine is omitted, then a void is created. No science can be dropped from the cycle of truth without interrupting its unity and destroying its perfection. The place cannot be kept vacant for that science, for other branches of knowledge speedily begin to encroach upon its domain, they close in upon it, they exceed their bounds, and they begin to intrude when they have no right, and hence it is that if religion is excluded, secular studies begin to assume an importance altogether out of proportion to their relative position in the whole circle of truth. They begin to trespass upon territory not their own, and they undertake to settle and determine problems for which they have no instruments to solve.

Botany Preferred.

The modern course of instruction obtained in our public schools sets up a universal system of education which teaches the last word about Botany. The earth is searched for beautiful flora. Expensive museums are erected in many places in which rare specimens are encased for the admiration of young enthusiasts. Flowers and leaves from every quarter of the known world are placed before the growing minds of earnest young students, who watch and study and meditate upon the wondrous development of each classified bud and blossom and sprig in the amazing labyrinth of exquisite specimens displayed in every collection exhibiting the marvels of the flowery kingdom. And yet all the while, not a single syllable is heard about God, who has called all this loveliness into existence. Solomon in all his glory was not arrayed as are the lilies of the field, and whole libraries are written, and years of patient investigation are given to the minute examination of their similarities and divergences, and the laws of their growth, and yet the Infinite, Eternal God, who clothed the lilies of the field with all this radiance is passed over as if He were beneath notice.

We teach our children the elements of astronomy, and we never tire of insisting upon the breadth and profundity that such studies are calculated to impart to those who give themselves up to the enchanting treasures such pursuits are able to unlock for the unwearied searcher of the heavens. We map the blue vault above us, we count the number of the fixed and the movable stars which powder the firmament, we discourse learnedly on the canals in Mars, we measure the tails of comets, whose arrival we predict with surprising accuracy; we define the distances of the various planets, and we schedule their movements with a precision well-nigh marvelous. And yet not a word about God who made all these things, not a word about the Supreme Being who created the heavens and the earth, who hung the starry lamps in heaven, and who gave the laws which regulate the planets in their steady and unceasing revolutions. The discovery of a fixed star unnumbered millions of miles from us focuses international attention. In the meantime God Himself, who created that very star, and who preserves everyone of us observers in the hollow of His hand, is not even paid the scant courtesy of placing Him in our modern school curriculum.

Our popular education today is characterized by what it chooses to call its strict scientific spirit. It must seek first sources and be supported by documentary and tangible evidence at every step. Hence the important place archeology is occupying in all branches of present day education. We spend long hours inspecting a lamp or a brick or a coin, or a bone of a supposed prehistoric animal. We exercise all our ingenuity upon an old Etruscan, Greek or Roman inscription, an ancient statue of a Pagan mythological hero, or a fragment of a buried sarcophagus. We write learned essays on the formation of the earth. We are at our best when discussing primary, secondary and tertiary ages and classifying their various strata. We can form a picture to ourselves of what the earth resembled in the Azoic age, quite as well as that which presents itself to us in the Post Tertiary period. We are never satisfied until we have begun at the beginning, and have ransacked the universe for the origin of things. Truly this is praiseworthy. It is the scientific spirit, and it should be encouraged. But why in our search for beginnings stop short of all things, visible and invisible? Why stop short of God, by whose creative act every creature in the world began to exist, and upon whom all things depend for their continuance in that existence? Why study the creature exclusively, and give no time at all to the Creator? Why investigate the effect, and not rest a moment in the contemplation of the cause of that effect? Why scrutinize so closely mere accessories, and leave the one eternal and necessary and principal Being of the universe aside altogether?

(To Be Continued.)

OUR BOYS AND GIRLS

A Corner of the Paper Especially for Them.

Edited by Aunt Patricia.

Letters to Aunt Patricia should be addressed to her in care of the Intermountain Catholic, Salt Lake City, Utah.

My Mother Confessor

Yes, always there was one
To whom my feet would run,
To whom I all would tell
That e're to me befell;
The hurts that seemed so sore,
The wrongs I brooded o'er,
And—scared at them—the sins
That loomed as large as Jins,
Released from fished up flasks.
'Twas sweetest of her tasks,
These heard, to soothe, deplore,
With charge to sin no more.
There never was a time
My most enormous crime
Could keep her pity back,
Or paint me wholly black.
The penances she laid
Upon me never weighed
So heavy as her sighs
And sadness in her eyes.
She had no special place
To do to me this grace;
No time was set apart
When I could reach her heart;
What would she not contrive,
My little soul to shrive?
When now I do what's wrong,
For her how much I long!
No other would, I wiss,
Absolve me with a kiss.
—Charles Woodward Hutson.

* * *

Dear Nieces and Nephews:

So you are all having the jolliest kind of a vacation. I am certainly very glad to hear it, but I've been wondering if you are doing nothing but having a "good time." You know these days of uncertainty when fathers and brothers and cousins and friends are preparing to march off to war, we have to think of something other than good times. Never before in the history of the world have the people of all countries, even the boys and girls, been called to give some of their good times to join hands in helping each other.

And there is a very great deal that the boys and girls can do, although you might not think it. In the gardens as many hands as possible are wanted to help harvest the crops, keep the weeds out, irrigate and hoe the potatoes and other vegetables. So, dear nephews, I hope you are helping your fathers with their war gardens, if you have not one of your own, thus doing "your bit."

And this is the time for the girls to be learning to be useful by watching what mother does and learning by actual work. Of course, there are many, many things about a house that my nieces could not do just yet, no matter how bright they may be. But there are many odds and ends that you could do to relieve mother and thus learn a great deal and be of assistance. I am sure there isnt one of my nieces who could not help with the dishes, the dusting, picking up after play, caring for baby sister or brother. Then, too, you could learn to knit, so that when you get older you could make scarfs and sweaters for soldiers and sailors.

Aunt Patricia is waiting to hear what you are doing along this line of "war work." Your devoted

AUNT PATRICIA.

* * *

Making Company of Brother

What a boy is in his home depends very much on what his sister helps him to be. A girl who thought she knew her brother pretty well, happened to be spending the evening with a friend when he called there. Her resulting enlightenment and the results, she told some time after in a letter to a cousin.

"You can't think how funny it seemed at first to go down to the parlor with Helene and receive Dick, as if he had been any other boy. But to tell the truth he didn't really seem like Dick. It embarrassed him at first to find me there, but after a little he was as self-possessed as anybody could be, and as nice and polite. And he talked so well, too. I had never dreamed that Dick could be so agreeable and entertaining.

"Of course I left most of the talk to Helene, but I was doing some hard thinking. It occurred to me that it would be awfully pleasant to have Dick like this always. And I wondered if it was partly my fault that he wasn't. As far as I can remember, this was the first time I had ever sat down to talk with Dick just as I would with another boy.

"I've been acting since on the hint I got that evening at Helene's. I've been treating Dick as if he were company. It's astonishing what a difference it makes. I'm so polite to him that if I drop my handkerchief he picks it up. And we talk over the news, and the books we read, and things of that sort, and Dick is as interesting as he can be. I dare say he thinks the same of me. I believe lots of brothers and sisters would get on better if they made company of each other."—The Calendar.

* * *

But She Liked It.

Very strong peppermints are grandfather's favorite confection. One day, says the Christian Herald, he gave one to 4-year-old Marjorie, and waited slyly to see what she would do when she should discover the pungent flavor of the candy. A few minutes later he saw her take the partly eaten peppermint from her mouth and place it on the table beside an open window.

"What's the matter?" he asked. "Don't you like the candy?"

"Oh, yes," replied Marjorie, "I like it, but I thought I'd let it cool for a little while."

* * *

Losing Her Friends.

As usual Molly had been the center of a group. Again and again an outburst of laughter greeted one of her clever speeches, and Maude, over in the corner, wished she could get near enough to hear what Molly was saying. It must be nice, thought Maude with a little sigh, to have the girls crowd around you, and hang on your words. It was easy to see that Molly enjoyed holding her little court. Her cheeks were flushed, her eyes brilliant. She talked rapidly. An audience of any sort was always an inspiration to Molly.

Two of the girls who had been on the outskirts of the circle moved away laughing, and paused within earshot of Maude. "I wonder how Lizette would like that," one of them said.

The other shrugged her shoulders, "Oh, Molly never stops to think of that. She'd offer up her dearest friend for the sake of starting a laugh. That is," she added reflectively, "if she has any friends."

"Why, what do you mean?" remonstrated the other girl. "I'm sure Molly is very popular. Just see how the girls flock around her."

"Yes, they flock around her because they like to hear her clever speeches, but do you suppose they like her any better for making them laugh that way, and when Lizette hears it, do you suppose she'll feel very friendly toward Molly? Why, some of the girls Molly has been most intimate with since she came here don't have anything to do with her now. Molly's very clever and witty, and I always laugh when she gets started on that satirical strain where she shines, but I can't help being sorry for her."

"I imagine she would be very grateful for your sympathy," said the othr girl with patent mockery.

Again her friend shrugged her shoulders.

"Of course she wouldn't. But at the same time, when you see a girl alienatting her friends, one after another, and getting a reputation which makes people afraid of her, you can't help feeling sorry. Can't you imagine Molly at 35, slashing right and left, famous for her sharp tongue, and loved by nobody? I'd rather be the dullest girl in this room than as bright as Molly, if I had to use my cleverness as she does hers."

The two moved on and Maude's eyes again sought the group of which Molly was the center. It seemed to her that she could read in all the laughing faces the same sentiments the girls she overheard had expressed so forcibly, amusement tempered by something she would not have cared to see in the faces of her acquaintances. Even though Molly made them laugh, she was alienating them. Witty and clever as she undoubtedly was, she was losing friends, instead of making them. And with a real sympathy replacing the little pang of envy she had felt earlier, Maude whispered to herself, "Poor Molly!"

* * *

Cup or Sieve.

In the kitchen you will find many useful articles and among them a sieve and also a cup. If, this afternoon, your mother should tell you to have a glass of lemonade she had made, what would you run to get—a cup or a sieve? "What an absurd question!" do you say? If you held out a sieve, all that she poured in would run right out, and you would have none at all. You would come to her with a cup, of course.

Yet you often do bring a sieve when she calls you. In your mind, as well as in the kitchen, are a sieve and a cup. Often when mother gives you directions for doing an errand, you take the sieve off the shelf in your mind and hold it out. All that she tells you goes right through, and you do not remember how to do it, perhaps forget it entirely. Boys and girls use the sieve altogether too much when their mothers give them advice or commands. That is why they forget so much. And sometimes when older people go to church they hold out a sieve for the sermon instead of a cup, and when they get home cannot tell what the priest preached about. The next time your father or mother starts to say something to you, that seems important, ask them to wait a minute until you can take, from its hook in your mind, the cup which is called attention, and then catch all that they say and keep it.—The Leader.

* * *

Tastes Were Similar.

"I dess I will marry Eddy Jones when I get growned up," said little Esther.

"Why, do you really like him so much?" asked her mother.

"Oh, it isn't that," answered Esther, "but he likes the same kind of candy I do."—Chicago News.

* * *

Helpful Service.

A material help for boys to prepare for future life is to serve at the altar. He who sacrifices his morning sleep, overcoming sloth, to minister to the priest at Mass, is already by a privilege fulfilling the functions of one of the minor orders. The devout server at Mass shares in its graces next to the celebrant, and more than the ordinary faithful who assist at it, and many an altar boy, as he glided about the sanctuary, mingling with the invisible angels who hovered around the Victim of the Sacrifice, has felt the seeds of vocation sprouting in his soul.—The Rev. Francis Cassilly, S. J.

* * *

Cost of Character.

Many people have fine dreams of moral and spiritual beauty which never become anything more than dreams, because they will not work them out in pain, struggle and self-restraint. Here is an incident from a private letter:

"One day, lately, one of my little music pupils, an old-fashioned, sweet, little girl, about 9 years old, was playing scales and octaves, when she turned to me and said: 'Oh, Miss Graham, my hands are tired!'

"I said, 'Never mind, Norma; just try to play them once or twice more. The longer you practice them the stronger your hands will grow, so that after a while, you will not feel it at all.'

"She turned the gentle little face wearily to me and said: 'Miss Graham, it seems as if everything that strengthens hurts.'

"I gave her something else, but I thought: 'Yes, my dear little girl, everything that strengthens hurts!'"

The child was right. It is true in the making of character; everything that strengthens hurts, costs pain and self-denial. We must die to live. We must crucify the flesh that we may find spiritual gains.—J. R. Miller in Catholic Transcript.

* * *

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* * *

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* * *

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EXPERIENCE.

Chauncey M. Depew, the ever young octogenarian, tells the following:

"I once heard Dickens lecture. He had rare talents both as a speaker and as an actor. Micawber, Captain Cuttle, Dick Sawyer—he gave inimitable impersonations of them all. I had for my companion a young lady, a leader in the fashionable set. 'How do you like it,' I said, entranced and delighted. 'Oh,' she remarked coldly, 'such common people are not in my set and I never expected to meet them.' Three husbands, a scandal and a divorce were her contributions to a novel of society.

"I also heard Thackeray deliver his lecture, 'The Four Georges.' He wanted to do everything that Americans did, and when his host at a dinner had a plate of Saddle Rock oysters, each as large as his hand, put before him, Thackeray said, 'What am I to do with these?'

"'Eat them whole, our way,' suggested the host.

"Thackeray closed his eyes and, when the bivalve disappeared, remarked: 'I feel as if I had swallowed a baby.'"—Minneapolis Journal.

AS IN MUCH GREATER CASES.

"Johnny, it was very wrong for you and the boy next door to fight."

"We couldn't help it, father."

"Could you not have settled your differences by a peaceful discussion of the matter, calling in the assistance of unprejudiced opinion, if need be?"

"No, father. He was sure he could whip me and I was sure I could whip him, and there was only one way to find out."—Washington Star.

THOUGHTS ON MARRIAGE

By Rev. Bernard X. O'Reilly.

The two outstanding qualities of a lawful marriage are unity and indissolubility. The contract according to God's law and the demands of nature is between one man and one woman and is binding until death. The unity of marriage is positively violated by polyandry and polygamy and both its unity and indissolubility are violated by divorce. Polyandry and polygamy are scarcely known among civilized peoples and are condemned by all Christian states. Divorce has grown to alarming proportions under the shielding protection of Protestantism. Of divorce, its essential wrong and its far reaching evil consequences we shall treat in future articles. As no present evil is so threatening to the existence of organized society and as the Protestant churches are using their full power to justify it, we think it worth more than a passing notice.

The Typical Form.

The researches of scholars have established a strong probability that the pairing of one man and one woman in marriage was the typical form of sexual union from the infancy of the human race, although the union was often only transitory and the rule frequently violated. The deviation from the unity of marriage, which is called polyandry, or the union of several husbands with one wife, has been practiced at various times and by a considerable number of peoples and tribes. It existed among the ancient Britons, the primitive Arabs, the Aborigines of America, the Hottentots and the inhabitants of India and some of the Eastern provinces. Even where it did exist polyandry was an exceptional form of conjugal union. Where polyandry existed the idea of monogamy was held to a certain extent. The wife belonged not to several independent men but to a group that was united by ties of blood, in most cases the husbands being brothers. The wife was married rather to a family than to individual men. In such cases the first husband had superior rights to the others and was known as the chief husband, the others being considered husband only in a secondary or limited sense. The fact that only one man was considered a husband in the full sense of the word would indicate that even among those peoples who practiced polyandry there was a latent belief in the monogamous character of marriage.

Integrity of Family.

Some writers have asserted that the law among the Hebrews which compelled the brother of the deceased husband to marry his widow had its origin in polyandry. This is an assertion which has never been satisfactorily proven. There are two explanations that would satisfy. The idea of the wife being in a sense the property of her husband was commonly held among the Jews. The brother as the nearest relative of the deceased husband inherited the wife. The integrity of the family was strongly emphasized among the Jews. The idea of keeping the family and the family name intact would offer an explanation of the Mosaic law which provided that the brother of the deceased husband should marry his widow. If the practice of the brother of the deceased marrying the widow had its origin in polyandry it would indicate that polyandry existed more generally than we have any reason to believe. This practice of the deceased husband's brother marrying the widow existed among many races, the Mongols, the Afghans, the Hebrews and the Abyssinians, and yet as far as history proves anything none of these races practiced polyandry. The existence of polyandry among certain races was due to the scarcity of women on account of female infanticide. Another explanation may be found in the fact that the chiefs and the strong men of the tribe appropriated so many women for themselves. Though polyandry is unknown in any civilized country it is still practiced to some extent in Thibet, among the Hottentots and some of the Cossacks.

Polygamy, or the marriage of one man to several women, existed among most of the ancient peoples known to history. The Greeks and Romans were the only nations that did not practice it. It is still the custom among the Mohammedans and some of the tribes of India and the uncivilized races of Africa. Although polygamy was practiced by many races and tribes the vast majority of the marriages among them were monogamous. Though widespread territorially it was never practiced by more than a small minority of any people. The reasons assigned for this were that there were not sufficient women to provide every man with several wives and also that the majority of men were not able to support more than one wife. In the polyandrous marriage one husband was the first or chief husband, so in the polygamous marriage one wife held the first place, which indicates that even among peoples who sanctioned polygamy, the idea of the monogamous character of marriage prevailed. That monogamy was always considered the natural form of marriage and both polyandry and polygamy deviations from it is tested by Westermarck, one of the ablest living authorities in this field of investigation.

Fruit of Church.

As the races advanced in civilization, monogamy became more general. It is more in harmony with the essential and immutable elements of human nature and in a sense is the only natural form of marriage. While promiscuity may answer certain elemental passions and temporarily satisfy, it contradicts the parental instinct and injures the welfare of the children and consequently of the race. Polyandry may also satisfy an elemental or exceptional want, but it is contrary to the natural sense of proprietorship which the man demands over the woman. It is opposed to the welfare of the wife and fatal to the fecundity of the human race. The prevalence of polygamy over so long a period of history suggests that in a sense it is natural. While it is not directly opposed to the natural law as is polyandry, it causes jealousy, destroys the equality and dignity of the wife and impairs the best interests of the offspring. Wherever polygamy has existed the state of woman was extremely low. Where polygamy is practiced today the wife is treated as the property of the man and not his companion. The moral, spiritual and intellectual qualities of woman are entirely neglected in the countries where polygamy is the rule. In the highest sense of the phrase a man is naturally monogamous. His moral and spiritual faculties can reach their normal development only through the relations with one woman, in the common life and enduring association which monogamy alone can provide. The welfare of the children, which means the welfare of the race, demands that they shall have the undivided care and attention of both their parents. Both nature and experience confirm the Christian teaching of the unity of marriage. The constant progress of the race towards monogamy is the fruit of the Catholic church. The church has abolished or diminished polyandry and polygamy even among savage peoples. It preserved Europe from the polygamous civilization of Mohammedanism. It has kept an unadulterated monogamy before the people and given to the world the highest conception of the equality that should exist between man and wife.

Bishop Aelen's testimony regarding mission conditions in Madras is much like that received from other quarters: "Materially, things could hardly be worse. But we put our confidence in Providence; and, through the intercession of the Immaculate Mother, no doubt we shall be provided for. We cannot complain about conversions; they are larger in number than before the war."

Thus is the courage of the missionaries sustained and their faith rewarded. In fact the wonderful increase of spiritual conquests since the war can hardly be explained, except as a special manifestation of Divine regard.

MIRACLES REPORTED AT CANADIAN SHRINE

A dispatch from Quebec, July 27, says:

At least four confirmed miraculous cures were recorded at St. Anne de Beaupre Wednesday and yesterday.

Yesterday was the Feast of St. Ann and 10,000 pilgrims at least prayed at the world-renowned shrine. The miracles recorded and certified are as follows:

Mrs. Mary Russell, 96 Beach street, Holyoke, Mass., left her crutches at the foot of the statue of the Mother of the Virgin Wednesday. She is completely cured of a long-standing lameness.

Gregorie Belliveau, Three Rivers, Que., Wednesday left his crutches at the shrine. He now walks without the least limping.

Leona, 6-year-old daughter of Mr. Leo Picard, Lauzon, Levis, was miraculously cured yesterday of lameness and poor eyesight.

A little Syrian girl, coming from the Maritime Provinces, was yesterday returned her eyesight. Her name has not yet been ascertained, owing to the excitement and joy of the mother, who ran away with her child after fully thirty pilgrims close by had noticed the child recover her sight.—Canadian Freeman.

THE FALSE DECRETALS.

Bertrand L. Conway, in the August Catholic World.

Mr. Davenport, an English Protestant lawyer, has just published an excellent dissertation on the False Decretals, which refutes in a most effective manner the inaccurate statements of many prejudiced anti-Catholic writers. His book has grown out of the Lothian prize essay which he presented to Oxford three years ago. The writer makes abundant use of Saltet's article in The Catholic Encyclopedia and Fournier's articles in The Revue d'Histoire Ecclesiastique of Louvain, and although he tells the Catholic scholar nothing that he did not know before, he has succeeded admirably in presenting the salient facts regarding the contents, environment, origin, purpose and influence of this medieval forgery.

The Catholic Church saw the False Decretals come and saw them go with the greatest equanimity, for she knew that the Papal claims could be proved independently of the forged documents of a well-meaning but dishonest French canonist of the ninth century. We are pleased to see Oxford give its imprimatur to the nailing of an old controversial calumny, which was also ably refuted a few years ago in the new edition of the Encyclopedia Britannica.



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No drudgery on your part—no coaling up and shaking down, no weary waiting.

The New Perfection does your cooking *for you.* The Long Blue Chimney—that's the secret. Perfect combustion and perfect flame control.

New Perfection No. 37, as illustrated, combines in one complete cooking device a four burner stove, a cabinet, a warming shelf, *and a built-in heat-retaining oven that works like a fireless cooker.* It's the different oil cook stove.

The New Perfection is making good cooking easy in more than 4,000,000 homes today. Ask any dealer.

For best results use Conoco Safety Oil.

THE CONTINENTAL OIL COMPANY
(A Colorado Corporation)
Denver Pueblo Salt Lake City Cheyenne
Boise Albuquerque Butte

The National Bank of the Republic
United States Depositary.

Capital	$ 300,000.00
Surplus and profits	358,487.63
Deposits	6,265,191.60

E. A. Culbertson.....President
DeWitt Knox .....Vice Pres.
W. F. Earls.....Cashier
George G. Knox....Asst. Cashier

Will be pleased to meet or correspond with those who contemplate making a change in banking connections or opening a new account.

4 Per Cent Interest Paid on Time Deposits.

R. McKenzie
MONUMENTS
[illegible] S. State St.

Bp. Dougherty and Party in Salt Lake

Distinguished Eastern Clergymen Go to Coast With New Philippine Bishop.

ENJOY THEIR VISIT

The Rt. Rev. D. J. Dougherty, D. D., bishop of Buffalo, N. Y., accompanied by a number of distinguished eastern priests, were in Salt Lake last Saturday and Sunday, having stopped off here on their return from San Francisco. The party acted as an escort to the Pacific coast for the Rt. Rev. James McCloskey, D. D., who is going to the Philippines to become bishop of one of the island dioceses. Bishop McCloskey was vicar general under Bishop Dougherty when the latter was bishop of Jaro, in the Philippines. Bishop Dougherty was recently transferred from the islands to the see of Buffalo.

In the party with Bishop Dougherty were the Rev. Dr. Thomas J. Walsh, chancellor of the Buffalo diocese; the Rt. Rev. Msgr. M. J. Crane, rector of St. Francis de Sales church, Philadelphia; the Rev. Francis P. Dougherty, rector of St. Clement's church, Philadelphia; the Rev. Joseph A. McCallaugh, rector of Holy Cross church, Philadelphia; the Rev. James A. Holahan, rector of St. Gabriel's, church, Philadelphia; the Rev. Francis A. Brady of St. Colman's church, Ardmore, Pa.; the Rev. Daniel L. McGinley of St. Joseph's church, Ashland, Pa.; and the Rev. Joseph A. Whitaker of St. Charles seminary, Overbrook, Pa.

During their stay in Salt Lake the members of the party were entertained by Bishop Glass and were enthusiastic over Salt Lake City. They left Sunday afternoon over the Denver & Rio Grande for the east.

Park City

Park City, Utah, Aug. 8.—On August 5, the infant son of Mr. and Mrs. Joseph Gasparac was baptized at St. Mary's church by the Rev. Father Galligan. The name given the child was Joseph Lake, and the sponsors were Joseph Baski and Antonia Darmon.

* * *

The Mass Monday morning was for the repose of the soul of Mrs. Mary Grizley.

* * *

Sister Sylvina and Sister Austina of the Holy Cross hospital were guests of the Misses Walsh and Carrier of the Miners' hospital.

* * *

Father Galligan entertained Sister Sylvina and Sister Austina of the Holy Cross hospital, Miss Carrier and Miss Walsh of the Park City Miners' hospital at luncheon at his home on Friday.

* * *

Frank A. Shields was in the Park during the week visiting relatives, leaving Monday evening for McGill, Nev., where he expects to locate.

* * *

The Misses Margaret and Deal Jennings entertained Thursday evening at their home on Woodside avenue. Cards were played and dainty refreshments were served to the Misses Sybil Holland, Babe McLelland, Maizie Kerr, Ruth and Mary Hollstrom, Lavina Konold, Mrs. Wilbur Wilson, Mrs. C. G. Yates, Grace Richardson, Edith McFarlane, Loretta Jennings and Julia McDonough, Messrs. Keith Buck, J. Lee, E. Hartwell, H. H. Deighton, N. Reilly, C. Peterson, W. Markim, W. Hillstrom, H. Hartwell, G. Evans, W. J. Ricker, H. Raddon, W. Wilson, C. Gates and L. Schaper.

* * *

Mrs. Frank McEwan entertained the members of the Afternoon Card club at her home on Wednesday.

* * *

Mrs. Julia Carlin of Los Angeles, Cal., is visiting in the Park, the guest of her parents, Mr. and Mrs. Pat Holland.

Montana Delegates Go to Convention

Butte, Mont., Aug. 7.—J. E. Shea, state secretary of the Montana state council, Knights of Columbus, left for Chicago Thursday morning to attend the national meeting of the supreme council, Knights of Columbus, to be held in that city August 7 and 8.

Mr. Shea will be accompanied by Thomas M. Kehoe of Billings and W. J. Tighe of Great Falls, who will also attend the national meeting as representatives of the order from Montana.

MASS OFFERED FOR JAMES A. SULLIVAN

The 7 o'clock Mass in the cathedral last Monday morning was offered up for the repose of the soul of James A. Sullivan, and an offering made by the Bechelor Knights of Salt Lake, of which the popular young man was an offer and a most enthusiastic member. A number of the Bachelor Knights attended the Mass and received Holy Communion for the intention of their lamented brother.

Common Need

The need that is common with most people is the need of a sufficient amount of money. The only certain way to secure this is to invest your surplus earnings in absolutely safe Securities.

You will always be supplied with a satisfactory reserve fund if you systematically invest your surplus in the 6 Per cent Secured Certificates which this Company offers for sale in denominations of $100 and upwards.

Write for booklet and full detailed information.

SALT LAKE SECURITY & TRUST COMPANY

Salt Lake City, Utah

Are You Really Interested?

A Talk to Our Salt Lake Subscribers.

We are making every possible effort to give our readers the best Catholic paper we know how to make. We are endeavoring to improve the paper with each issue, to make it more entertaining, more instructive, more forceful.

Unfortunately, we are handicapped in this business of publishing our paper by the same obstacles that confront those who are conducting other businesses. We must pay our bills. If we did not have to pay our bills we could devote all our time to getting out a most attractive paper. But the printer, the engraver, the postmaster and others with whom we do business exact payment from us, and have a right to expect it promptly.

In order to meet these obligations we must have more revenue than we derive from the Two Dollars the year we receive for the paper. In other words, we must depend upon our advertising columns to foot the bills.

Advertisers demand returns when they spend money on publicity. They buy the most space in the publications where they think they will get the greatest returns in trade. The advertisers who use the columns of The Intermountain Catholic are paying their good money to invite our Salt Lake readers to patronize them. They have a right to expect some patronage.

We feel quite certain that every advertiser in our paper is getting Catholic business. But it would be an indication of real interest on the part of our readers—real interest in the welfare of this paper—if they would look over our advertising columns regularly, and whenever they consider it consistent to throw their business in the way of the firms who are helping to pay the bills of this paper.

THIS IS YOUR PAPER, AND THIS IS THE BEST WAY YOU CAN SUPPORT IT.

St. Patrick's Parish

Mass on Sunday at 8 and 10 o'clock. Benediction immediately after 10 o'clock Mass.

* * *

Mrs. Haggerdy and Mrs. McMartin are appointed to decorate the altars for Sunday.

* * *

Last Tuesday morning Mass was said for the benefit of the Altar society.

* * *

The Altar society will hold its monthly meeting next Wednesday morning at 9 o'clock for the purpose of electing officers for the coming year. All those belonging to the society and those wishing to join are requested to be present.

As McCormack Tells It.

When John McCormack went up to Holy Cross College to receive his degree of Doctor of Letters not long ago, he was called on to speak at a dinner to guests of the day. If the home rule tenor had intended to touch lightly on the Golden Rule, he changed his mind and talked of heaven.

The clergy, the lawyers, the doctors, as well as many in the business world, were well represented, and in eulogistic terms told of the glories of their callings and the great credit their professions were entitled to. And so it went, until Dr. McCormack was called. He pleasantly reviewed the remarks of the preceding speakers and allowed all the greatness they claimed. "But," he said, "the greatness is not all of this world. When it comes to the next world there will be a change for all.

"In the heavenly kingdom we will all be happy. We will have no ills or pains and so there will be no need for the doctors. We will be free from cares and troubles and the lawyers' services will not be needed. Heaven, of course, has been fashioned by the Master Creator, and there can be no improvement by mortal painters, architests or sculptors, and, of course, their efforts must then cease.

"But how is it with the singers and the musicians? They will still continue to play the harp and join in the melody of the angels. So, you see," he added, "that of all earthly professions or callings the musician and singer will be the only ones whose occupation will continue to go on forever."

Our Lady of Lourdes

The second meeting of the newly organized Altar saciety was held Tuesday evening at the home of the pastor, the Rev. W. J. Flynn, in S. Eleventh East street.

The meeting was presided over by the president, Mrs. W. F. Oden, and the minutes of the preceding meeting read by the secretary, Mrs. Bonner. Following the business of the evening light refreshments were served by the entertainment committee. About twenty members were present and five new names were added to the roll.

* * *

The ladies appointed to attend to the altars for Sunday are Mrs. Peter Clunnas and Mrs. P. E. Erickson.

* * *

The Rev. W. J. Flynn left during the week for a month's vacation in California.

Cathedral Altar Society

The members of the Cathedral Altar society held a well attended meeting last Monday afternoon at 3 o'clock in the sewing room of the Cathedral residence. The meeting was presided over by the spiritual director, the Rev. Dr. S. Anzalone. Following the usual business of the day, arrangements were made for a silver tea to be given the first week in September.

Ogden Department

Events of the Past Week Among the Catholics of St. Joseph's Parish and Their Friends.

Ogden, Aug. 8.—The members of St. Joseph's Altar society held their monthly meeting last Tuesday evening. Many matters of importance were discussed and some important business of the near future resolved upon. Father Logan presided.

* * *

Many eyes were bedewed with tears on Wednesday morning of last week in St. Joseph's church during the very impressive funeral ceremonies held for Hugh McMullan, the 14-year-old boy who had been an altar boy in St. Joseph's church for the past five years. Father Logan officiated.

* * *

Some short time ago the Rev. J. D. Logan baptized John Wharton, aged 21, just a few moments before his death. The death of the young man came suddenly and his relatives are indeed deserving of great sympathy.

* * *

Mr. and Mrs. J. W. Campbell and sons Forbes and Thomas left last week for a visit of several weeks in Colorado Springs and Denver.

* * *

W. S. O'Brien, Jr., spent several days the past week in Ogden.

* * *

Miss Edna Ludwig and Miss Genevieve McNulty are enjoying a two week's vacation at Ideal Beach, Bear Lake.

* * *

Mr. and Mrs. Wilbur R. Lee, at 1009 Forty-third street, are rejoicing in the birth of a son. Mrs. Lee was formerly Miss Eilleen Reddy.

* * *

Maytoe J. Healy and young Maytoe, Jr., returned Thursday from Roseville, Cal., where they have been visiting Mr. and Mrs. Frank Hickey.

* * *

W. U. Updegraff, formerly of Ogden, is a midshipman on the U. S. ship Texas.

* * *

Mrs. O. W. Jaycox and her daughter Eva of Oakland were guests of Mrs. W. S. O'Brien from Sunday till Tuesday of last week. They are en route to the east.

* * *

Vincent Sexton, formerly reporter for the Standard, is a member of the First Utah field hospital corps now, stationed at Fort Douglas. Mr. Sexton has many friends in Ogden who hope to see him in Ogden before he leaves for the front.

* * *

The family of Patrick Cosgrove is pleasantly located at Burlingame, a suburb of San Francisco.

* * *

William Bowe, his daughter Edna and son Albert are visiting Ogden relatives.

* * *

Mr. and Mrs. J. P. Dinneen with their young son are spending several weeks in Chicago. They will visit Mr. Dinneen's parents in South Dakota before they return to Ogden.

* * *

Miss Maude Healy has accepted a position as toll operator at the telephone office.

* * *

Mrs. Richard P. O'Neill announces the engagement of her daughter Ella to Roland Brown Ballantyne, the marriage to take place in the near future.

* * *

Mr. and Mrs. Will Bucher are making a two weeks' visit in California.

* * *

Mr. and Mrs. John T. Walsh, Jr., of Memphis, Tenn., are rejoicing in the arrival of a bay girl. Mrs. Walsh was formerly Miss Florence Maginnis.

* * *

The Rev. John Lagan gave the little children at Sacred Heart academy a delightful treat last week in the form of an automobile trip to Brigham.

* * *

Miss Angela J. Connor of Wilmington, Ill., is visiting at the home of Miss Daisy Maginnis.

* * *

Mr. and Mrs. Thomas McHugh of Laramie, Wyo., are visiting in Ogden, the guests of D. A. Smyth. Mr. McHugh is a pioneer engineer of the Union Pacific and S. P. railroads.

* * *

Mrs. M. E. Malone and Miss Genevieve Malone were in Ogden Wednesday.

* * *

Miss Kathryn Hanley left Monday for a two weeks' visit in Portland.

* * *

Mrs. Don Maguire was a Salt Lake visitor on Wednesday of this week.

* * *

Miss Margaret Hanley and Miss Vera Leavitt returned Sunday from a three weeks' motor trip through Idaho.

* * *

Don Maguire has returned from a trip to the coast.



TOTAL resources of this bank have increased over a quarter of a million dollars during the last few months. They are now over $9,000,000.

This increase means just that much greater ability to serve you.

Walker Brothers Bankers

Will Represent Diocese at Meeting

Conference of Catholic Leaders to Be Held in Washington During Next Week.

TO PLAN ACTIVITIES

The Rev. Thomas Langtry O'Neill, C. S. P., a distinguished member of the Paulist congregation, and Dean William H. Leary of the University of Utah law school have been appointed by the Rt. Rev. Joseph S. Glass, C. M., D. D., as representatives of the diocese of Salt Lake at the conference of Catholic leaders, which is to be held next week at the Catholic University of America. Each bishop in the country was asked to name a priest delegate and a lay delegate to the conference and Bishop Glass appointed the two above mentioned.

The conference was called by the Rev. John J. Burke, C. S. P., chairman of the Catholic Press association executive committee, and the Rev. Lewis J. O'Hern, C. S. P., who represents the Catholic hierarchy of America in arranging with the government for the appointment of Catholic army and navy chaplains. The conference was called with the approval of the three American cardinals, and its purposes, as previously announced in this paper, will be to co-ordinate Catholic activities in assisting the government during the period of the war.

So many and so varied are the Catholic activities which directly concern the prosecution of the war, it was thought best to have a gathering which would represent the Catholic church throughout the United States. Then each diocese will know the general plan, and can make its work more effective. There will be less duplication and fewer mistakes.

The Rt. Rev. Thomas J. Shahan, D. D., rector of the Catholic university, will act as honorary chairman of the conference, which will be held in one of the Catholic university buildings at Washington, beginning next Monday.

War Exhibits at Coming State Fair

Government Will Have the Latest War Machines on Display at Exposition.

MANY NOTED SPEAKERS

The most unique and at the same time the most comprehensive state fair ever held in Utah will open its gates in Salt Lake on September 29 and will continue open until October 6.

The uniqueness of this year's exposition arises largely from the fact that the federal government at Washington will be one of the chief contributors.

The government exhibit will consist of all kinds of war material—bombs, grenades, torpedoes, warplanes, aeroplanes, submarine and warship models and all types of guns. A large area on the fair ground will be devoted to the construction of war trenches and barbed-wire entanglements.

There will also be a Red Cross exhibit of substantial proportions including practically every known device for the alleviation of suffering on the battle field. Besides this, the American Association of Fairs and Expositions is endeavoring to secure for the speaking program the co-operation of persons of national distinction, Herbert C. Hoover, ex-President Roosevelt, ex-President Taft, Premier Borden of Canada, Archbishop Ireland, Senator Hiram Johnson, Congressman Julius Kahn and others are being invited to participate in the fair programs throughout the United States. It is not definitely determined which speaker will be assigned to the Utah State Fair.

Besides these persons of national importance, there will be a number of government experts who will assist in explaining the federal exhibit.

From assurances which come to the state fair office from nearly every county the agricultural and stock exhibit for this year will surpass anything heretofore collected in Utah for exhibition. The "Food Training Camp" idea has struck home. Although 1,000,000 men have been called to the front, every loyal Utahn seems to realize that it is the 99,000,000 back of the lines who must help the 1,000,000 to win the fight.

That the department of food administration at Washington appreciates the function of the various state fairs in the country is evident from Mr. Hoover's message: "It is the solemn duty of everyone to study food efficiency at your great state fair."

In addition to the above mentioned exhibits, there will be an elaborate speed program with substantial purses for each event; not to mention a large number of entertainment features designed to rest the visitors as they view the various displays.

Fine Day.

Fine day? Perhaps. I do not know.
I haven't looked it over yet,
But you and I can make it so
If on our way we smiling go
If it be fair or wet.

CATHEDRAL.
Sunday Masses—6, 8, and 11 a. m.
Weekday Masses—7 and 8 a. m.
Baptisms—3 p. m., Sundays. At other times by special arrangement.
Confessions—Saturdays and the evenings of feast days, 4 to 6 p. m., and resumed at 7.30 p. m.

ST. PATRICK'S.
Sunday Masses at 8 and 10 a. m.
Weekday Mass at 8 a. m.
Confessions—Saturday evenings from 7 to 8 p. m. and every morning before the hour of the Mass on weekdays.

OUR LADY OF LOURDES.
Sunday Masses at 8 and 10 a. m.
Weekday Masses at 8 a. m.

SOCIAL AND PERSONAL



MISS GERALDINE GRACE,
Of San Francisco, guest of Miss Helen Kearns.

EVENTS OF WEEK IN SALT LAKE SOCIETY

MISS GERALDINE GRACE, a guest at the Kearns home, has been the center of much social attention since her arrival from San Francisco about two weeks ago. During the past week, afternoon and evening affairs of all varieties have been presided over by the young society belles of Salt Lake.

The first affair, which opened the popular visitor's second week's stay in the city was given last Friday evening at the handsome Wall residence, where the young daughter of the house, Miss Olive Wall, entertained about one hundred friends. Dancing was enjoyed throughout the evening hours and the hostess was assisted by Mrs. Enos A. Wall, Miss Alice Wall and Miss Mary Wall.

Saturday afternoon Miss Grace was the honored guest at a luncheon presided over by Miss Dorothy White at her home in South State street. The guests were seated at one long table, which was artistically decorated with quantities of pink sweet peas and ferns. The flowers were arranged in silver bowls with pink tulle, and the place cards, which were carried out in the same shade were laid for Miss Grace, Miss Olive Wall, Miss Helen Kearns, Miss Bess Faddies, Miss Margaret Crowley, Miss Mary Crowley, Miss Margaret O'Brien, Miss Mary Lynch, Miss Margaret Collins, Miss Katherine Whitney, Miss Virginia Whitney, Miss Esther Badger, Miss Adrienne King, Miss Kathleen Homer and Mrs. Marsh Boden Boothby.

Tuesday afternoon two enjoyable affairs were given for Miss Grace. In the early hours Miss Catherine Whitney was the hostess at a beautifully appointed luncheon. The table was arranged in the form of a "U" and was decorated with exquisite effect. In the center and at the ends long low mounds of pink gladioli encircled with filmy green tulle were used, while the effect was completed with delicated sprays of trailing smilax connecting the mounds. Baskets of the same flowers and tall vases of pink and white hollyhocks were used to decorate the other rooms. The place cards were edged with gold and bore the raised monogram of the hostess. Thirty-five guests were bidden to meet Miss Grace.

Later in the afternoon the popular visitor was the motif at a tea at the Hotel Utah at which Miss Adrienne King was the hostess. A wealth of purple and lavender flowers were used in artistic effect. The tea table held for its centerpiece a graseful basket of asters, and at the four corners candelabra shaded in lavender completed the pretty decorations. The guests were received in the banquet room by Miss King, Miss Grace, Miss Helen Kearns and Mrs. Clarence Milner. Presiding at the tea and coffee urns during the hours of 4 and 6 o'clock were Mrs. Thomas Kearns, Mrs. W. Scott Weiler, Mrs Harold Smoot, Mrs. Clarence Bamberger and Mrs. Duncan MacVachie.

* * *

Still another luncheon of the week given for Miss Grace was that of Wednesday, when Miss Naomi Hoffman entertained fourteen guests at her home in E. South Temple street. The table was gay with its combination of yellow and green. Miss Hoffman was assisted by her mother, Mrs. Henry Hoffman; Mrs. P. S. Keogh and Mrs. Joseph Young. Those present at the enjoyable affair were Miss Helen Kearns, Miss Adrienne King, Miss Olive Wall, Miss Helen MacVichie, Miss Margaret O'Brien, Miss Catherine Whitney, Miss Mary Lynch, Miss Consuelo Stewart, Miss Jennette McLeod, Miss Genevieve Hoffman, Miss Ruth Farnsworth, Miss Etha Mayo and Mrs. Woodward B. Mayo.

Thursday afternoon Mrs. George Aris presided over a luncheon at her country home in the Cottonwoods. Six friends of Miss Grace were bidden to the quiet affair. The house was gay with late summer flowers arranged in vases and large earthen bowls.

The beautiful H. W. Walker country home, "Briarville," was the scene of a merry gathering Thursday evening, when Miss Grace was again the complimented guest at a dancing party. The hostesses of the evening were Miss Ethelyn Walker and Miss Margaret Crowley. The spacious rooms were decorated with a profusion of rose color sweet peas, combined with other late garden flowers. In the late evening a buffet supper was served from a table radiant with sweet peas and lighted candelabra. The central decoration was a gold basket filled to overflowing with the fragrant flowers chosen. The hostesses were assisted by Mrs. H. J. Walker, Mrs. W. A. Crowley, Mrs. Thomas Kearns, Miss Helen Kearns, Miss Olive Wall, Miss Gertrude Thomas and Miss Mary Crowley. Sixty guests motored out from town to enjoy the delightful event.

* * *

Mrs. Laura McDonald announces the engagement of her daughter, Miss Flora McDonald, to R. Thomas Harvey. The marriage will take place Wednesday, August 29, at the home of the bride's mother in S. Tenth East street.

* * *

George A. Kirk, who enlisted recently in the navy, has been sent to Bremerton Wash., where he has been accepted as a machinist's mate. Before leaving for the northwest, Mr. Kirk spent a few days in Salt Lake visiting his mother, Mrs. John Hickey, 730 E. First south, after a year's absence in Chicago.

* * *

Mr. and Mrs. A. J. Bruneau, Dr. and Mrs. J. F. McEnany and son Paul leave today by automobile for a two weeks' fishing trip at Fish Lake, Utah.

* * *

Mrs. Charles Feldman of Spokane is visiting in the city with her mother, Mrs. Frank O'Niell.

* * *

Mr. and Mrs. George Baglin are the proud parents of a daughter, born at their home in Second avenue, Monday, August 6.

* * *

Mrs. E. F. Kaufmann has returned from an extended stay in California and Nevada.

* * *

Mr. and Mrs. J. Struck and Miss Martha Struck are again in their home in Federal Heights, after an absence of a year.

* * *

Miss Maud Hurley has returned to her home in Park City after a pleasant visit in Salt Lake.

* * *

Howard Kenny has gone to Denver on a business trip.

* * *

H. S. Brownlee and daughter, Miss Adine Brownlee, of Bingham, motored into Salt Lake for a two day's stay last week.

* * *

Mrs. Jerry Driscoll and Miss Catherine Driscoll have come back from Bear Lake, where they spent several weeks.

* * *

Mr. and Mrs. W. Kinny and son Phillip have returned to their home in Ely, Nav., after a visit in Salt Lake with Mrs. E. F. Kaufmann.

* * *

Mr. and Mrs. John C. Daly and children have gone to Brighton for the week end.

* * *

Mrs. W. H. Bintz has returned from Laramie, where she was called by the death of her sister, Mrs. Howard R. Ingham.

* * *

Mr. and Mrs. John Caswell and children of Milford, Utah, are in the city for a few days.

* * *

The many friends of Mrs. C. E. Green will be pleased to learn that she is recovering from her recent operation at Holy Cross hospital.

* * *

Mrs. James O'Connor has gone to the Hermitage in Ogden canyon.

* * *

Mr. and Mrs. Arthur C. Sullivan have come back from an enjoyable automobile trip through Yellowstone Park.

* * *

Miss Mona McCue is spending a few days in the city on her way from Chicago, to her home in Los Angeles.

* * *

The many friends of Miss Florence Sullivan will be grieved to learn that she is ill at Holy Cross hospital, where she underwent an operation for appendicitis on Thursday.

* * *

Friends of Mrs. Fred Smith will be sorry to learn of the death of her mother, Mrs. Plumhoff, which took place last week in Park City.

* * *

Mr. and Mrs. S. Abbott Maginnis had as their guests this week, Miss Daisy Maginnis and Miss Agela Jane Connor, of Ogden.

* * *

Mr. and Mrs. L. N. Harbeke have returned from a month's trip through southern Utah.

* * *

Dr. and Mrs. John T. White are spending a week at the Hermitage in Ogden Canyon.

* * *

Mrs. Lewis B. McCornick and children, Margaret, and Billie have gone to California for the remainder of the summer.

* * *

Mr. and Mrs. D. C. Jackling left for Butte Wednesday, after a short stay in the city. Upon their return they will spend several weeks visiting friends before going to their home in San Francisco.

* * *

Miss Mary Gavin has returned from Mammoth, Utah, where she has been visiting with Mrs. Harvielle and Mrs. Steele Bailey.

Newness for Old Jewelry

Aladdin and his wonderful lamp did scarcely more astonishing things than our expert jewelers do.

We can transform your old jewelry into new, remount your diamonds and make old pieces sparkle in a way that will delight you.

Our modest prices make buying easy.

BOYD PARK
FOUNDED 1862
MAKERS OF JEWELRY
166 MAIN STREET SALT LAKE CITY

Salt Lake Churches

Cathedral of the Madeleine.
East South Temple and B streets. Cathedral residence, 331 E. South Temple street. The Right Reverend Joseph S. Glass, C. M., D. D., pastor; assistants, the Rev. Dr. S. Anzalone and the Rev. Theodore Schultz. Telephone, Wasatch 347.

St. Patrick's Church.
Fourth South between Ninth and Tenth West streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 10.30 o'clock. The Rev. Michael Sheehan, pastor. Residence, 931 W. Third South. Telephone, Wasatch 7928.

Our Lady of Lourdes Church.
Eleventh East and Seventh South streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 9 a. m., except on the first Sunday of the month, when it will be held immediately after the 10 o'clock mass. The Rev. Wm. Flynn, pastor. Residence, 830 S. Eleventh East. Telephone, Hyland 1346.

St. Ann's Chapel.
Twelfth South between Fourth and Fifth East streets. Mass and sermon on Sunday at 8.30 o'clock. The Rev. Timothy O'Brien, chaplain. Residence, St. Ann's orphanage. Telephone, Hyland 3117.

MURRAY AND MIDVALE.
The Rev. Timothy O'Brien, pastor. Residence, St. Ann's orphanage, Salt Lake. Telephone, Hyland 3117.

Societies and Choirs.
Holy Name society the first Sunday of each month at 8 a. m.

* * *

Meeting of the St. Vincent de Paul society every Sunday morning at 10 o'clock in the parlors of the cathedral residence.

* * *

Catholic Woman's league meets the first Tuesday of every month at 2.30 at the Ladies' Literary club, 850 E. South Temple.

* * *

Social service department of the Catholic Woman's league meets the last Friday of every month at the office in the Charity Organization building at 128 E. First South street.

Office hours are from 10 a. m. to 12 m., and from 2 p. m. to 4 p. m. Telephone Wasatch 2165.

* * *

The Catholic Woman's league auxiliary to the Red Cross meets in the library of Cathedral hall every Monday and Thursday afternoons at 2 o'clock.

* * *

Promoters of the League of the Sacred Heart meet the last Sunday of each month in the sewing room of the cathedral residence at 3.30 p. m.

* * *

Children of Mary sodality every second Sunday of the month at 8.30 a. m.

* * *

The Young Ladies' sodality class in surgical dressings and bandages meets every Monday at 1 o'clock in the Red Cross rooms.

* * *

Altar society, first Monday of the month.

* * *

Holy Angels sodality, every third Sunday at 9 a. m.

* * *

Knights of Columbus, every Tuesday night at 8 o'clock in clubrooms at Hotel Utah.

* * *

Altar Boys' society meets every Friday afternoon at 4.30 o'clock.

No Hurry or Worry When You Use

Husler's

(The Flour of the Hour)

THE INTERMOUNTAIN CATHOLIC

COLORADO IDAHO UTAH NEVADA WYOMING MONTANA

Vol. 19, No. 40. Eighteenth Year. SALT LAKE CITY, UTAH, SATURDAY, AUGUST 18, 1917. Colorado Catholic, Thirty-third Year.

POPE MAKES PEACE PROPOSALS

COMPLETE TEXT IS ISSUED BY BRITISH AT FOREIGN OFFICE

His Holiness Suggests Reduction of Armaments, Arbitration, Freedom of Seas, Restoration of Captured Territories and Other Important Exchanges.

London, Aug. 15.—The foreign office tonight issued the French text of the letter from the Pope to the king inclosing a copy of his appeal to the heads of the belligerent peoples, as follows:

Yur majesty, the Holy Father, anxious to do everything He can in order to put an end to the conflict which for the last three years has ravaged the civilized world, has decided to submit to the leaders of the belligerent peoples concrete peace proposals exposed in a document which I have the honor to attach to this letter. May God grant that the words of His Holiness will this time produce the desired effect for the good of the whole of humanity.

The Holy See not having diplomatic relations with the French government, or with the government of Italy or the United States, I very respectfully beg your majesty to be good enough to have handed a copy of His Holiness' appeal to the president of the French republic, to his majesty, the king of Italy, and to the president of the United States.

Some Sent Direct to Powers.

I also beg to add twelve other copies, which I request your majesty to be good enough to hand to the leaders of the nations friendly to the allies, with the exception, however, of Russia, Belgium and Brazil, to whom the document has been sent direct.

In expressing to your majesty my sincere thanks for this extreme kindness, I am happy to take the opportunity to offer you the homage of sentiment, a very profound respect, with which I have the honor to sign myself your majesty's very humble and devoted servant,

(Signed) GASPARRI.

Text of Appeal by Pontiff.

The appeal follows.

To the Leaders of the Belligerent Peoples:

Since the beginning of our pontificate, the horrors of a terrible war have been let loose on Europe. We have in view above everything three things to preserve — perfect impartiality towards all belligerents as is suitable for him who is the common father and who loves all his children with equal affection. Continually to attempt to do all the good possible and that without exception of person, without distinction of nationality or religion, ■ is dictated to us by the universal law of charity which the supreme spiritual charge has confided to us with Christ. Finally, as our pacific mission also requires to omit nothing as long as it was in our power which might contribute to hasten the end of this calamity by trying to lead people and their leaders to more moderate resolution to hasten a serene deliberation of ■ peace just and durable.

Whoever has followed our work during those three painful years, which have just passed, has been able easily to recognize that if we had always remained faithful to our resolve of absolute impartiality and to our attitude of benevolence, we have not ceased to exhort the peoples and the belligerent brothers again to become brethren, although publicity has not been given to all that we have done to attain this very noble aim.

Towards the end of the first year of the war we addressed to the nations in conflict most lively exhortations, and more we indicated the part to be followed to arrive at a stable and honorable peace for all. Unfortunately our appeal was not heard and the war continued desperately for another two years with all its horrors. It became even more cruel and extended over the earth, ever the sea and in the air, and one saw desolation and death descend upon the cities without defense, upon peaceful villages and on their innocent population, and now no one can imagine how the sufferings of all would be increased and aggravated if other months, or, worse still, other years are about to be added to this sanguinary triennium.

Is this civilized world to be nothing more than a field of death? And Europe so glorious and so flourishing, is it going as if stricken by a universal madness to run to the abyss and to lend its hand to its own suicide?

Cries of Peace Once More.

In such a terrible situation as in the presence of meance so serious we who have no particular political aim, who do not listen to suggestions or to the interests of any of the belligerent parties but are solely compelled by a sentiment of our supreme duty as the common father of the faithful, by the solicitation of our children who implore our intervention and our pacifying work.

Through the voice even of humanity and of reason we once more emit the cry of peace and we renew a pressing appeal to those who hold in their hands the destinies of nations. But in order no longer to speak in general terms as the circumstances had counseled us in the past, we now wish to make more concrete and practical proposals and to invite the governments of the belligerent peoples to come to an agreement upon the following points which seem to be a basis of a just and durable peace, leaving to them the task of analyzing and completing them.

Fundamental Points Suggested.

First of all the fundamental points must be that the material force of arms be substituted by the moral force of right from which shall arise a fair agreement by all for the simultaneous and reciprocal diminution of armaments according to the rules and guarantees to be established in a measure necessary and sufficient for the maintenance of public order in each state. Then in the substitution for armies the institution of arbitration with its high pacifying function, according to the rules to be laid down, and the penalties to be imposed on a state which would refuse either to submit a national question to arbitration or to accept its decision.

Once the supremacy of right has thus been established all obstacles to the means of communication of the peoples would disappear by assuring, by rules to be fixed later, the true liberty and community of the seas which would contribute to end the numerous causes of conflict and would also open to all new sources of prospertiy and progress.

Reciprocal Condonation Proposed.

As to the damages to be repaired and as to the war expenses we see no other means of solving the question than by submitting as a general principle the complete and reciprocal condonation which would be justified moreover by the immense benefit to be derived from disarmament so much so that no one will understand the continuation of a similar carnage solely for reasons of an economic order.

If for certain cases there exist particular reasons they would be deliberated upon with justice and equity but these pacific agreements with the immense advantages to be derived from them are not possible without a reciprocal restitution of the territory at present occupied.

Consequently on the part of Germany the complete evacuation of

(Continued on Page 5.)

URGES IRISH FREEDOM CAUSE

Congressman McLaughlin Introduces Resolution Asking for British Action.

SPEAKS FOR MOVE

National President of A.O.H. Cites Record of Irish in Other Wars.

UNREST EVERYWHERE

Congressman McLaughlin of Pennsylvania, national president of the Ancient Order of Hibernians, has introduced in the lower house of the national legislature a resolution asking that the President and the secretary of state be directed to urge upon the British government the necessity of establishing free government in Ireland, in a form similar to that in operation in Canada. The resolution was referred to the committee on foreign affairs.

The resolution reads as follows:

"Resolved, By the Senate and House of Representatives of the United States of America in Congress assembled, that the President and the secretary of state be, and are hereby, directed to make such representations to Great Britain as shall result in the establishment of a government in Ireland similar to the government that now exists in Canada, with full right to enact such legislation as will promote the prosperity of the country, adequately develop its resources and safeguard the rights, the liberties and the interests of its people."

Speaking in favor of the resolution at the time of its introduction, Congressman McLaughlin said:

No observing man can be blind to the events in Ireland; to the unrest among the Irish race throughout the world; to the disheartening effect of the refusal of the British government to put into immediate operation that limited home rule act now on the statute books.

The question of Ireland, therefore, is not merely an English question. It is an international question. The United States has as much right to share in the settlement of this question as England has. The world apparently is in process of reorganization, and the Irish people form a powerful part of this world. The fate of Ireland can be fixed in this house.

Cherished Dream.

For 800 years the Irish race has cherished the dream of freedom. Before the President of the United States uttered those fateful words on the second day of last April they had been uttered by nearly forty generations of Irishmen. Before the Congress of the United States declared for the freedom of small nations countless millions of the Irish race had registered a vow to live and die for the freedom of their own small nation. When this government chose the path of war and announced to the world that the sword would not be sheathed until Belgium, Serbia, Roumania and Poland were free, can you not understand how the millions of the Irish race on this continent were struck with unexpressed wonder? Can you not imagine—at least vaguely—the chill at the heart, the shattering of a hope, when yearning eyes failed to find the name of Ireland among the small nations that were to be redeemed?

There is unswerving loyalty at this moment in every man and woman of Irish blood who owes allegiance to this government and to its flag. But there is also a longing that this government shall wield its mighty influence—speak its fateful words—for Irish liberties. Those whose fathers have been so often betrayed are searching their souls and asking if once again the race is to lose its cherished dream of freedom. They look back over the past and reflect with bitterness that on the fields of Flanders, on the plains of France, on the hills of Austria, the young men o Ireland have laid down their lives—but not for Ireland. They ask in the silence of their own hearts, "Are we always to die and never to gain the object of our devotion?"

Every government exists and flourishes through the sentiment of its peo-

(Continued on Page 6.)

WORLD MUST RETURN TO CHURCH

Vicar General of San Francisco Preaches Powerfully on the War.

GOD IS FORGOTTEN

Father Cantwell Says Much of Trouble Today Is Due to Worldliness.

DUTY OF CATHOLICS

The Very Rev. J. J. Cantwell, vicar general of the archdiocese of San Francisco, preached a strong sermon on the war and its causes at the opening of the nineteenth annual convention of the Catholic Young Ladies' institute in Eureka, Cal., last week. Father Cantwell sketched briefly the history of the church, to show that it had always been the champion of democracy and the people's rights, and had often incurred the enmity of tyrants. Had the world abided by the teachings of the church, he said, much of the trouble which the world is passing through today could have been avoided. When the people of all nations were again ready to abide by the word of God as taught by His church, the speaker said, peace would again reign securely.

Address In Full.

Following is Father Cantwell's address in full:

"Blessed are they who die in the Lord; their works do follow them."

We come together in the holy place to offer the sacrifice of the Mass for our deceased members, to pray the Eternal Judge that the clay may rest lightly upon their ashes; that their place may be in peace and their habitation in Holy Sion. While the Church with the anxious solicitude and tenderness of a mother would lead us to the graves of the dead, her sorrow is ever seasoned with joy. The death of the just is precious in the sight of the Lord; the day of a saint's death is but the beginning of a new life and is marked in the calendar of the Church as a festival of thanksgiving and of joy and exultation. So, while we gather to pray everlasting rest for those who have gone before, we are commanded to take heed of the time of our own passing, that when we are called hence our lamps may be trimmed and burning, our arms filled with fruits that endure unto life eternal, for, "Blessed are they who die in the Lord; their works do follow them."

Columbia Responds.

Never in the history of the world were the times as critical or death so commonplace as the present. For three long years we have seen the nations of Europe going forth to the slaughter and mourning like Rachel of old for her children who are not. Our time has come. A great democracy has summoned her gallant sons to the colors. Columbia has buckled on her armor. The earth trembles beneath the march of armed men. The veterans are on a foreign soil listening to the war of cannon and the shrapnel. The gospel of efficiency and of tireless work has been applied to the devastation of nations and to the destruction of the peoples. That gospel has been preached from the housetops, and has been so burned into men's souls that it is the one uncontroverted fact of a great war. This message of efficiency and of work comes to us who dwell beside the purple waters of a peaceful sea. We, too, must learn our lesson and do our part that the Stars and Stripes may remain unsullied and be unto our children and our children's children an emblem and trophy of lives who so loved liberty that they in an hour of danger fought unto blood that it might endure among the peoples of the earth. But more than this must we do. The tradition of the ages is ours. We are the members of an organization that is supernatural, of a Church that has never forfeited its right to teach, that saw empires rise and fall and republics be born and cease to be. We are to do more than staunch

(Continued on Page 2.)

The Golden Jubilee

OF HIS LORDSHIP,

Rt. Rev. A. J. Glorieux, D. D.

BISHOP OF BOISE.



THE JUBILARIAN.

A new and complete story of the life of Bishop Glorieux by his biographer, the Rev. Cyril Vander Donckt of Pocatello, will appear in the Golden Jubilee Edition.

1867-1917

On August 17, 1867, the Rt. Rev. A. J. Glorieux, D. D., Bishop of Boise, Ida., was ordained to the holy priesthood. His fifty years of labor have brought tremendous results. Under his wise guidance the Catholic church in Idaho has grown and flourished.

Bishop Glorieux reaches his fiftieth anniversary in extremely feeble health. "When I came out here to the northwest, I never expected to live to see my fiftieth anniversary as a priest," he said recently. "My work is nearly done."

To provide Catholics of the intermountain country and especially those of Idaho, with a complete and authentic record of the life of Bishop Glorieux and of the diocese of Boise, The Intermountain Catholic is preparing a Golden Jubilee Edition, which will be issued within the next few weeks, probably before September 1.

At this time we desire to congratulate His Lordship on the attainment of his fiftieth anniversary and the people of Idaho on the splendid achievements of their spiritual leader.

WHAT FIGHT YE FOR?

Answer of a Catholic Priest, Son of a Fenian, to the Treasonable Talk of a 'Prussian' Irishman

From a Sermon at St. Mar y's Cathedral, Fall River, Mass., to the Catholic Me mbers of the Twelfth Company, Coast Artill ery Corps, Massachusetts Nati onal Guard.

By RT. REV. MGR. JAMES E. CASSIDY, V. G.

"And if ye go to war in your land against the enemy that oppresseth you then ye shall blow an alarm with the trumpets, and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies." Numbers x., 9.

With the above as his text, the Rt. Rev. Mgr. James E. Cassidy, V. G., delivered a powerful answer to Irishmen who, through hatred of England, are not giving whole-hearted loyalty to the cause of America in the present great conflict. The sermon was delivered in the Cathedral at Fall River, Mass., recently and was printed in the Boston Republic, from which the following text was taken:

The Darkest Days.

In the dispensation of divine providence, the darkest days of human history have fallen upon the civilized world. Wars and rumors of war; nation rising against nation, kingdom against kingdom and the end is not yet. Pride and arrogance and insolence and lust of power and domination long hidden in the heart of nations has slipped its leash of timely waiting, and with arms and armament and ammunition, with sword and scimitar and sabre, with deathly fume and poison gas, upon the earth and under the waters and in the air, white and black and yellow and red, Christian and Pagan and Moslem vie with one another for mastery—in blood deathstrife.

For well nigh three long years across the wide expanse of ocean with fearful fearing souls, we watched this consuming conflagration and prayed that its fires might die away ere the whole world become a holocaust. Injury and insult, yea and infamy, we suffered, our peaceful souls revolting from this sight of humanity slaughtering itself, hoping and trusting and praying that means compatible with honor might be found to avoid our adding our portion to the sea of human blood that was like crimsoning a continent and bleeding white a world of peoples.

Our rights were transgressed, our commerce interrupted, our properties destroyed, our safety jeopardized, our citizens slain—and yet we kept the peace. We objected, we remonstrated, we protested, we threatened, but to no purpose.

Forced Into Fight.

Our patience and long-suffering was misinterpreted. Our horro· of war and our love of peace were thought to be born of a lack of courage to fight. War was being made continually upon us; blow after blow was struck against our sovereign rights until the hour arrived when, all other means exhausted, we must either defend ourselves by force, or forever forfeit our right to take our place among the nations of the earth. Even then, some, whose motive I shall not judge, counseled submission and continued toleration of wrong. Thank God their counsels did not prevail. Dark though be the hour and sad though be our hearts as we face the bloody future, how infinitely darker would be the days and how filled with shame and ignominy the future, if we had been led by those who would have had peace at any price?

The words of our Lord in the Gospel: "What shall a man be profited if he shall gain the whole world and lose his own soul?" (Math. xvi., 26). I cannot refrain from applying them to our national situation last April. For if your President and our Con-

(Continued on Page 6.)

PRELATES AT FUNERAL OF BISHOP

Impressive Ceremonies Mark Last Tribute to Bishop Matz in Denver.

GUARD OF HONOR

Men's Societies Watch Over Casket While Mourners Pass in Review.

CHILDREN'S TRIBUTE

Denver, Aug. 14.—Official Denver joined the Catholic clergy and laity in sad and reverent tribute to the departed bishop of the diocese, the Rt. Rev. Nicholas Chrysostum Matz. From the hour the funeral cortege reached the Cathedral Sunday afternoon until 1 o'clock, Monday, when the tolling bells announced that the long journey to Mount Olivet had begun, the faithful from all spheres of life might be seen wending their way to the Cathedral to spend an hour in silent prayer in the august presence of one they had loved and revered in life.

From the time of his death on Thursday, August 9, the body of Bishop Matz lay in state in the chapel of St. Anthony's hospital until Sunday, when escorted by delegations from the Catholic Knights of America, of which the deceased prelate had long been a member and spiritual adviser, Knights of Columbus, Ancient Order of Hibernians and Knights of S. John, the body was moved to the Cathedral. The Rev. H. L. McMenamin and a concourse of priests representing the various orders in the diocese met the funeral party at the door and recited the prayers for the dead. The casket of highly polished oak was placed on an inclined bier directly inside the sanctuary railing.

Cathedral Draped.

Clad in full episcopal robes, with his suite at his feet, the silent form rested in view of his people, who dropped their tears and prayers as they gazed on the beloved features. The Cathedral was heavily draped in bunting of black, white and purple, and tall candelabra were at the head and sides of the bier, which was draped in purple and silver. Relays of watches from the Knights of Columbus and clergy of the diocese were in attendance all through the hours of Sunday night.

With the coming of dawn the priests of the diocese commenced reading Masses at all the altars until 8.30 o'clock, when the Rev. H. L. McMenamin celebrated solemn requiem high mass for the special benefit of the children of the city. The little ones from all the Catholic orphanages were in attendance, the girls from the Good Shepherd home and Queen of Heaven orphanage presenting a pretty and touching picture in their white gowns and veils with sashes of black ribbon. With the exception of the very tiny ones the children all received Holy Communion for the one who had been their friend and father. The Cathedral Boy Scouts attended in uniform. The music was furnished by the boys' choir.

Public Funeral.

At 10.30 o'clock the public funeral service commenced, but long before that hour the seating capacity of the Cathedral had been reached and chairs were placed in every available inch of space. Sections had been reserved for family friends, visiting priests, public officials, sisters from all over the state and for delegations from religious and fraternal societies. Bishop Irving Johnson of the Episcopal church of Colorado represented his people at the last sad rites. The Hon. Julius C. Gunter, governor of Colorado, was also in attendance. Not since the elaborate ceremonies marking the dedication of the Cathedral in October, 1912, has Denver witnessed such a gathering of prelates and high churchmen. Three hundred voices joined in chanting the office for the

(Continued on Page 3.)

WORK BEGUN ON ARMY HALLS

Knights of Columbus Officials Report Splendid Progress on Program.

CHAPLAINS ASSISTED

Women of Country Are Cooperating With Knights in Filling Needs.

PROJECT IS APPROVED

Washington, D. C., April 14.—Work on the recreation halls and chapels to be erected at the sixteen cantonments where the national army will be encamped for preparation for the front is progressing rapidly and the committee in charge of these activities is now assured that they will be ready in time for the use of not only the Catholic soldiers, but for all others who may visit the headquarters of the order.

Father O'Hern has assured the committee that a sufficient number of priests will be obtained to attend to all the spiritual needs of our boys.

In addition to the regular army chaplains who will go to France, this committee will send a number of priests to assist in the work.

Women Assisting.

Many organizations of women in various parts of the country have volunteered to furnish vestments, altar linens, altar vessels and all requisites for the Holy Sacrifice of Mass.

This is a splendid work and will be a great help to the committee extending its usefulness beyond antiquated limits.

Masters of the Fourth degree in some jurisdictions have started a movement to supplement the work of this committee in collecting literature for use in the camps and at the front.

In many sections of the country the ladies are organizing for work of collecting literature of a religious and secular character for distribution among the soldiers.

Reports Requested.

With a view of avoiding duplication of work and energy, all endeavors of this or any other character should be reported to the committee at Washington for the committee's approval. This is considered necessary in order to prevent unauthorized and unscrupulous people from imposing upon the public in the name of the order.

The committee is now engaged in sending to France representatives who will take up at once preparations for the work in that country as well as priests who will as soon as they arrive proceed to the front with our soldiers now in the camps there.

A most stupendous task has been undertaken by the order, but the work will be made light by the many willing hands already tendered to assist the committee in the accomplishment of the order's splendid gift to the soldiers of the nation.

Fund Increased.

The national convention of the order, recently held in Chicago, not only approved the action of the supreme board of directors in starting this great movement in the order, but voted to increase the fund to $3,000,000.

The re-election of the supreme officers is a gratifying vote of confidence and approval of the present management of the order and will be received by the nearly 400,000 members with great satisfaction.

Those members of the order who cannot fight or do their bit to win the war in the actual or enlisted service of the nation can do quite as much by getting in line with the work of this committee and helping where they can. There is room and work for all.

The Ruthenian Catholics number about 30,000,000.

Suifu, China, has Bishop Chatagnon as Vicar Apostolic, a Catholic hospital and three churches. The city has suffered from military bandits.

The late Sir Francis Burnand, former editor of Punch, was the author of the English publication "Catholic Who's Who."

In China the war has effected a decrease in the number of converts.

The Holy Father sent the venerable sacristan for more than sixty years of St. Mary's Church, London, England, a medal of appreciation.

Mrs. Tom Duggin and family have gone to Thistle, Utah, to make their new home.

Chaplain Father Herbert Collins was killed in the advance on Arras. He was of London. Chaplain Father Coghlan was dangerously wounded. he was of Enniskillen.

In Holland Jonkheer Charles Ruys de Beerendroeck, a Catholic, has been appointed head of the Belgian relief committee.

June—Belle is to marry Lieutenant Dashaway.

Jessica—The fibber! Only yesterday he told me that he didn't expect to see any real fighting for six months!

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MEXICO

By Eber Cole Byam

FIFTEENTH INSTALLMENT.

MEXICO is "priest ridden" cries the anti-Catholic. "Perhaps there have been too many priests in Mexico," weakly agrees the American Catholic. And in the meantime the Mexican "Liberals" have murdered and exiled priests until in some states there are none at all.

How many clergymen do you spupose there are in the United States?

By consulting the several authorities on the subject you will find the number closely approximating 180,000. Divided amongst a population of 100,000,000, this gives an average of one clergyman to each 555 inhabitants. But this includes the ministers of all creeds.

Actual Figures.

Now, if we consider the number of communicants as compared with the clergy, we will find (World Almanac, 1917) that the Catholic clergy number 19,462, and the communicants 14,079,208, or a ratio of one clergyman to 723 communicants. The Protestant clergy number 155,570, and the communicants 24,300,797, or a ratio of one clergyman to 156 communicants.

These proportions show that the Catholic clergy in the United States are much less numerous than the average for the whole, and that the Protestant clergy are relatively very much more numerous. The Catholic clergy are to their communicants as one to 723, with Protestants standing one to 156. Catholics form less than 20 per cent of the total population, while their clergy form only about 11 per cent of the total number of clergymen.

American Proportions.

With 14,079,208 communicants in the United States, the Catholics claim a population of some 20,000,000. If we take the proportion of the Catholic clergy in the United States as a basis, Mexico should have 66,000 clergymen. If we take the Baptist proportion, Mexico should have no fewer than 85,000 clergy. There actually were in Mexico in 1910 fewer than 5000 clergymen.

Taking the average proportion of population to clergy of all creeds in the United States, we have one clergyman to 555 inhabitants. Applying this figure to Mexico we find that Mexico should have had 27,000 clergymen.

Numbers in Past.

The greatest proportion ever known in Mexico was in 1810, when there were 7341 clergy in a population of 6,122,354, or a ratio of one clergyman to 834 inhabitants. In 1850-6, when the "Liberals" became particularly vicious in attacking the Curch, and alleging "too many priests," there were 4350 clergymen and a population of 7,661,919, or a ratio of one clergyman to 1761 inhabitants. In 1910 the ratio stood one clergyman to 3000 of the population. Take any basis of calculation and you will arrive at the same result: Instead of there being "too many priests in Mexico" there have been too few.

What is troubling the Mexican revolutionaries and their American friends is not that there are "too many priests in Mexico," but that there are any priests at all.

The same element is raising the cry that there are "too many priests in the United States," and they seek to accomplish the same destructive work in the United States that has been done in Mexico. If they can mislead the American people about their own country as they misled them about Mexico, they will succeed in their purpose.

OUR INDUSTRIAL MOBILIZATION

BY C. P. CONNOLLY,
In the Columbiad.

EVERY soldier is absolutely dependent on the industry of his brothers back home. For every man on the firing line in Europe, there are from three to five persons busy keeping him supplied with ammunition, food, and other needs. If the home squad fail, the army is at the mercy of te enemy, or must retreat from the field.

It was foresightedness and forehandedness that made of Germany such a wonderful war machine in the present crisis in Europe. Her ability to do the things she has done depended upon her great industrial machine.

Industrial Census.

One of England's chief difficulties in the early stages of the war was a shortage of munitions. No sooner was Lloyd George made minister of munitions than he took an industrial census. As soon as the census was completed, every manufacturer was urged to use his equipment for the benefit of the army and navy. A glazier began to stamp out cartridge clips; a manufacturer of music rolls to make gauges; an infants' food company turned its equipment into the manufacture of shell plugs; a baking machinery plant was turned into a high-explosive shell factory.

Lloyd George mustered 200,000 women into the munitions industry and taught them the processes of shell-making. They made good. One young dressmaker turned out seventy-five shell parts an hour from a machine supposed to turn out thirty in the hands of a skilled workman.

In France, mobilization had removed numbers of workmen from state establishments as well as from private factories, decreasing the industrial output far below what was required. It became necessary to recall from the colors large numbers of skilled workmen. Certain firms refused to employ women because there had never been any women in their shops. They changed their minds, and found that the women gave entire satisfaction as workers. In good will, endurance, and conscientiousness they were in no way inferior to the men, and they excelled in certain kinds of work requiring particular attention and skill.

Ten months ago, the secretary of the navy of our own country organized the naval consulting board. It was headed by Thomas A. Edison. A subcommittee was appointed to investigate our national resources with a view to their mobilization. The chairman of this subcommittee was Howard E. Coffin, one of the best-known engineers and manufacturers in the United States. Associated with him was W. S. Giffords, chief statistician of the American Telephone & Telegraph company, who was made supervising director of the work. These gentlemen gave their time and talents as a patriotic duty, and without compensation.

Engineers Needed.

"There is one body of men in the United States," said Mr. Coffin, before the committee on naval affairs of the House of Representatives, "who have the ability and are qualified to render the most efficient service to the army and navy because of their training. I refer to our engineers. The officers of the army and navy are the equal in personnel of the officers in any similar positions in the world, But they have not had the hard knocks in the commercial and manufacturing world which fit them to organize a general mobilization of the industrial resources of the country. Our engineers and manufacturers have not had the experience to enable them to tell these gentlemen how they should handle their troops or their fleets; but they do know the industrial game, and when the time comes, if it ever does, the people who will have to bear the brunt of war will be the manufacturers and engineers, who will have to organize in support of the forces who are doing the actual fighting."

A board of directors of five men, one from each of the engineering societies, was appointed for each state. In consultation with business men and with the various departments of government interested, a form of inventory was prepared. The members of the different engineering societies formed scouting bodies and went over each state, under direction of their state boards, interviewing the owners of each of the 35,000 manufacturing plants in the United States doing a business in excess of $100,000 in volume annually, as well as thousands of smaller plants. The returns from these inventories were coded, tabulated and classified.

Labor Is Loyal.

This inventory was for the purpose of learning what equipment we had for the manufacture of the wide range of materials necessary for the support of the fighting line and the civilian population in time of war, and the geographical location of the same; in other words, to find out what we had to work with and where it was located.

The engineering societies were loyally backed up by the hosts of labor. All devoted their time, energy and knowledge to the subject freely and voluntarily. Nor were the manufacturers themselves behindhand in patriotism. They entered into the spirit of the work with zeal.

Many interesting facts in addition to the dry statistics were developed. Florida, for instance, manufactures little charcoal, but considerable quantities can be produced there. Chicago was discovered to have more than 500 chemical and metallurgical plants. Indiana can supply all the canned food that will be required to feed any army that the United States may have to put into the field. Nearly every town in Montana has one or two garages fitted with small machinery that can be used. North Dakota alone can furnish enough raw food products to feed any ordinary army. Louisiana has sugar refineries, equipped with ample power and operating only during the brief sugar season, which will be of great advantage for the production of various forms of munitions. Similar conditions prevail as to rice mills and cottonseed oil mills. The Birmingham, Ala., district can be made a great center for the manufacture of arms and munitions. All of the raw materials required, in almost any quantity, are obtainable in that district, and its geographical location makes it immune from assault.

At least 90 per cent of all of our manufacturers and producers will have to do some one thing for the government and its forces in the field. Fortunately, we have a manufacturing equipment equal to any other two countries in the world.

Wide Activity.

The activities of the committee reached into almost every corner of the United States and had to deal with almost every activity in the United States. The engineering brains, the manufacturing brains, the medical brains, the transportation brains, all had to be mobilized just as we have mobilized the military brains in our army and navy. The personnel now comprises the leaders of the country in industry, transportation, finance, labor, science, research, medicine, surgery, and sanitation. War department officials will frankly tell you that in matters of motor transportation, for instance, the only people they will depend on to do the work of automobile transportation will be the automobile people themselves. The war department has neither the personnel, the machinery nor the expert knowledge to do the work.

Thanks to the volunteer work of the engineering societies of the country, information has been already gathered as to the estimated physical value of each plant in the United States doing a business of over $100,000 annually; as to the plant's surroundings; as to the building plans; and as to the floor capacity, whether stories can be added or not; the sources of heat, light, water and power; whether the plant is equipped with elevators; the facilities for feeding employees; as to the raw material used in the plant, the products manufactured, the branches maintained for distribution, the labor and tools employed, and the thousand and one details that go to make up a business enterprise. Information was also gathered as to how many of the employees in each plant were American citizens.

The next step was to form an organization of skilled labor that would not break down in time of war, and that would prevent such labor from going to the front when it could do better service at home. This was suggested by the mistake of England and France in enlisting indiscriminately its skilled labor at the outbreak of the war, and being compelled to recall them in order to prevent the demoralization of their industries. Such skilled labor ought not to be permitted to enlist in any volunteer corps, and ought not to be drafted into any line of service other than that in which it is skilled.

As an example of possible demoralization, the fact may be cited that when the call for militia service on the Mexican border went out, one of our big New England munition plants lost practically every foreman in its shops; all of its best men were members of the militia. The experience of England and of France teaches us the folly of permitting our labor organizations, built up over long periods of years, to be broken up and dissipated by a call for enlistment in the army.

Results Expected.

The result of all this work will, of course, prove of tremendous advantage both to the government and to the labor interests of the country. Every manufacturer in the United States should know exactly the part he is called upon to play in the national defense; and every skilled mechanic should know whether he is to serve as a member of the industrial reserve, or whether he may be called upon to carry a gun. As a matter of fact, experience has taught the European combatants that the place for the skilled mechanic is in the factory or the mill or the mine, and that he can serve the country to much better advantage there than by carrying a gun on the firing line. It is the fighting industries rather than the fighting men which must in the end win in modern warfare, and every man should be trained so that he will know his part as well as the machinist in the Ford shops, who, when asked what he did, replied: "I insert bolt No. 19."

In the Russo-Japanese war the Japanese anticipated everything, knew exactly what they were going to do, and worked in accordance with an intelligent, carefully-considered plan. The Russian navy, in ships and material, taken as a whole, was more powerful than that of Japan, but it was completely destroyed because of the lack of any intelligent preparation or cooperation at home. A man is very apt to throw out his chest when he thinks he has the cards up his sleeves. He might avoid serious difficulties if he realized his weakness and prepared against it.

The creation of this board of technical experts has spelled more for practical prepsredness than any other single act. It has already taken it from the realm of oratory and placed it in that of practical business accomplishment. But it will do more than this. It will bring about a very much closer relationship and understanding between the business interests of the country and the governmental departments, and will arouse a spirit of practical and genuine patriotism, aside from the desire to save the world for democracy.

War is a terrible thing, but with its drum-beat girdling the earth, we must face our own share of its tremendous cost. A day may come when a cannon ball will be exhibited in our museums as a curiosity, but that day is not yet. Let us pray that the sacrifices of the present holocaust will bring the dawn of the day of just and lasting peace.

WORLD MUST RETURN

(Continued From Page 1.)

the wounds and grieve over the nameless graves. Ours it is to show unto the nations in what liberty consists, to teach men the value of truth, and that we have a Divine pfomise that the truth shall make us free.

Stands for Freedom.

Nor is it difficult for us to so act. The Church of Christ in her long history has always stood for freedom and for democracy. Her Popes have come indifferently from a race of kings and from the no less royal line of peasants and of craftsmen. The Church of Christ has loved the days of peace, but in a righteous cause she has not hesitated to bless the banners and to consecrate the sword of her children that the power of tyranny might be crushed and the humble exalted to the seats of the might. The Church of Christ, in the days of feudalism, when the common people were serfs and chattels, championed against prince and feudal lord the rights of the oppressed and gave tongue and speech to the weak. The guilds and crafts unions of other day were the forerunners and models of the labor unions of today. And back in almost the twilight of Christian history, when barbarous hordes would pillage the newly-born Christian civilization, a Pope in the fullness of Apostolic power went forth to meet the savage leader and rescued the brand from the burning, and saved the civilization of Europe.

In a later day, Peter the Hermit, and a Bernard—names that are on our altars—stirred up the chivalry of Europe to take the Cross of the Crusader that the land consecrated by the footprints of the world's Saviour might be redeemed and the Christians delivered from the cruelty of the Saracen. But in all her campaigns for freedom the Church weapons were not carnal merely—they were spiritual. As she had a Bernard and a Peter to pray for the success of her sons in their battles against the Turk, she had a Dominic to marshal her spiritual forces against the Albigenses and a Pius the Fifth to pray for victory at Lepanto.

Jealous of Church.

But in her long career the governments of the world were ever fearful of her power and jealous of her triumphs. Like the high priests of old, they stirred up the people against her and spoke all manner of evil. They fancied they saw a mote in her eye or perhaps a stain on the alb of a child who was unworthy of her. A man of iron found the old Church standing in the path of a career of conquest; he took the priests out of the churches and dragged the Bishops from their high places that the people without shepherds might be scattered. He would have chained the Church of Christ to a war chariot and separated it from its Infallible Head. But the power of man warring against the Lord was like the waves of the sea spending their strength on some rock-bound coast. The day of evil was postponed; the iron chancellor and his master, like another emperor, went too.

We have seen, too, the eldest daughter of the Church grow unmindful of her inheritance and forgetful of her high station. She mistook liberty for license and human knowledge for the wisdom of God. His message was to have no place in the school. It had long since ceased to be heard in the universities. The power of the Church should be curbed and the moral code cast aside as worn and antiquated. By bread alone were men to live, and without God did a new France expect kings to reign and princes to decree just things. So we saw another Hegira. The teaching orders of priests and nuns shook the dust of a country that was not worthy of them from their feet and found on foreign soils a welcome denied them at home. But they knew their France and her fickle soul and volatile nature. They heard her voice in anguish call from across the seas. They longed and hoped to see the pillaged shrines restored, the priests in honor, the school reopened, the image of the Redeemer hanging in benediction in schools and in the halls of justice. So one of the glories of the war that time cannot dim was to witness the army of priests and nuns returning to a repentant mother to bless by their lives the land of their birth and of their love, to lift the gladsome voices of returning exiles in a chorus heard in north and south, and from the mountains to the sea, of "Vive la France!"

Riveting Its Chains.

But, while the world in its blindness was chafing under the yoke of Christ and the authority of His Church, it was riveting more securely the chains of its slavery and selling itself at an awful price to the evil one. Men, thinking themselves to be wise, became fools. There is no slavery comparable to the slavery of sin. He who sins is a servant of sin. There is no battle more bitter, no victory more glorious, than what is fought and won against sin. Your wrestling, says the Apostle, is not against flesh and blood, but against principalities and powers and the prince of the world of darkness. Oh, brethren, you know how in the world that He made how God was forgotten. You have seen the abandoned churches in the country places; you have heard the anxious complaining of the most serious people. You have heard of the extravagance of luxury spent on dogs and on four-footed beasts. You know of vast fortunes made in a few years and of the poverty and deprivation that forced the working classes to combine for self-protection. Sin has prevailed, and has been condoned or reputed as unavoidable like a disease caught, like cholera or smallpox. Blessed is the man, cries out the world, who is not found out.

Yes, brethren, the remedy of the world's ills is in your keeping. By the holiness of your lives, by your solicitude for the world-weary and for the hungry soul, you can pour out as oil the only panacea that the infallible—the gospel is the old one from the Mount, of the Beatitudes: "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven. Blessed are the meek, for they shall possess the land. Blessed are the merciful, for they shall obtain mercy. Blessed are the clean of heart, for they shall see God. Blessed are the peacemakers; they shall be called the children of God. Blessed are they that suffer persecution for justice' sake, for theirs is the Kingdom of Heaven."

All this is out of joint with the axioms of the world. It is a gospel that the world at large has forgotten. It is for you in your great organization to give to the world the sweet odor of holy lives, to teach it in word and deed, that not by bread alone doth man live, but by every word that proceedeth from the mouth of God. Be ready to give an answer for the faith that is in you. Be heedful that the light of your life burns aright. May it be a beacon to the wandering souls that come to you as you float on the tide of life.

Then, indeed, when the shadows lengthen, and the hair is gray, and old age is upon you, you will launch out on the tideless sea of eternity like proven and fearless mariners to meet the Eternal Pilot who will steer the boat of the lonely wanderer into the Harbor of Everlasting Rest. "Blessed are they who die in the Lord; their works do follow them."

Mistress—If that nail in your boot gives you such pain, Louisa, why don't you take a hammer and knock it down?

Louisa—No, thank you, mum. When I think what the soldiers are sufferin' in the trenches, I don't see why I shouldn't do my bit

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Diocese of Denver

MARY A. KELLY, Correspondent.

The Intermountain and Colorado Catholic is placed on sale at the James Clarke church goods house, 1645 California St., Denver, Colo.

The Rev. Athanasius Hunfield, O. F. M., one of the best known priests of Denver, was last week transferred to the parent house of his order in Patterson, New Jersey. For eleven years Father Athanasius was connected with St. Elizabeth's parish.

* * *

Noon-day mass was celebrated in Holy Ghost church on the Feast of the Assumption. This is a privilege that is greatly appreciated by persons working in the downtown districts.

* * *

The Sacred Heart Aid society met on Thursday afternoon at the home of Mrs. Ellen Devlin, 151 West Fourth avenue. Mrs. A. H. Flood was joint hostess.

* * *

The Rev. J. P. Carrigan of Glenwood Springs is visiting at the home of Mr. and Mrs. W. P. Horan.

* * *

Last Wednesday was the annual Craig colony flower day, and Denver was given an opportunity to show its appreciation of that most worthy charity which appeals to all creeds. The Rev. Fr. McMenamin made a strong plea at the cathedral on Sunday for all to respond as generously as possible to the noble cause. Many prominent Catholic ladies were active workers, and it is hoped the $5000 goal was reached.

* * *

Miss Anna McLaughlin has issued invitations to a luncheon at the Lakewood Country club Saturday, complimentary to her cousin, Miss Dorothy Marie Zook, whose engagement to Richard Irving McBride of Sterling, Colorado, has recently been announced.

* * *

Miss Helen Mero is spending her vacation at Idle Hour.

* * *

Mrs. Albion K. Vickery and children have a cottage in Bear Creek canyon for the summer season. Mrs. Louis Hough was their guest last week.

* * *

Mrs. J. Leo Harris of Concordia, Kan., is visiting her parents, Mr. and Mrs. Joseph Monnig of Denver.

* * *

Miss Mary Lannon of Topeka, Kan., who has been visiting Mrs. Madeleine Quick, has gone to Manitou for a few days before returning to her home.

* * *

John M. Harrington is spending his vacation in Cheyenne.

* * *

Miss Valentine Schultze, who has been the guest of Mrs. Louis Muller, will leave during the week for her home in Erie, Pa.

* * *

Mrs. Edward Rolwing of St. Louis is the house guest of Mrs. Oscar Malo. In honor of the visitor Mrs. Malo entertained informally at tea Saturday afternoon.

* * *

Miss Ruth Nicholson occupied the honor place at a luncheon given Tuesday by Miss Eva Sullivan.

* * *

W. J. Parkinson has returned from an extended visit in California.

* * *

Philip Golding is recovering from a serious operation recently performed at St. Joseph's hospital.

* * *

Mr. and Mrs. W. H. McBride and their daughters, Misses Ruth and Martha McBride, have returned to their home in St. Louis after a pleasant visit with Denver friends.

* * *

Mrs. Ella M. Wilkin and daughters, Mrs. William C. Manahan and Miss Madelyn Wilkin, and Mrs. Manahan's children will spend the next two weeks at Glenwood Springs.

* * *

Kenneth Kelly returned during the week from the officers' training camp at Fort Riley, Kan., where he was commissioned as second lieutenant in the field artillery of the regular United States army. Mr. Kelly was one of the youngest students in camp, being 21 years old. He was born in Denver and attended Sacred Heart college until his junior year, when he went to St. Mary's college, Kansas, where he was graduated.

* * *

Miss Katherine Kelty entertained at cards on last Thursday evening in compliment to her cousin, Miss Gene Kelty of Cedar Rapids, Ia., who is her house guest.

* * *

Mrs. Sarah E. Rusch and daughter, Miss Dolly Rusch left during the week for an extended visit in the east. En route Miss Rusch will stop at Indianapolis, later joining her mother in New York.

* * *

Last Saturday evening Miss Ruth Nicholson was the inspiration for the delightful dansant given at the Tally-ho by Miss Garnet Autrey, Miss Eva Sullivan and Mrs. Clinton Carney.

* * *

Mrs. Mary C. A'Hern, for nearly forty years a resident of Denver, died suddenly Tuesday evening, August 7, at the home of her daughter, Mrs. Joseph A. McMeel, 2229 W. Forty-first avenue. Mrs. A'Hern was 65 years of age and a native of Milwaukee. For many years after coming to Denver she was active in church and social circles. Mrs. A'Hern is survived by three daughters and a son. They are Mrs. Joseph A. McMeel and Mrs. Frank Archambault of Denver, Mrs. Fred Newmeyer of Los Angeles and Neal A'Hern of Fort Riley, Kan. The funeral took place Saturday with requiem mass at St. Catherine's church, the Rev. William Ryan officiating. Burial was in Riverside cemetery.

* * *

Henry Bertanolli of the Cathedral parish passed away at St. Luke's hospital Friday, August 10. The body was shipped for interment to his former home in Rock Springs, Wyo.

* * *

An automobile accident Sunday resulted in the deaths of Mary and Joseph Rosinski, children of Mr. and Mrs. Michael Rosinski of 4715 Pearl street. The little ones were buried from St. Joseph's church, Globeville, Wednesday morning. The Rev. Father Jaryzinski conducted the services and burial was made in Mount Olivet cemetery.

* * *

The funeral of Miss Mary Haley was held from the Church of the Holy Ghost Thursday afternoon. Interment in Mount Olivet cemetery.

Probate Notice.

IN THE DISTRICT COURT, PROBATE division, in and for Salt Lake county, state of Utah.

In the matter of the estate of Eli Gregson, deceased.—Notice.

The petition of E. J. Willis, executor of the last will and testament of Eli Gregson, deceased, praying for an order of sale of any or all of the real estate and personal property belonging to said estate now on hand, has been set for hearing on Friday, August 24, A. D. 1917, at the hour of 10 o'clock a. m., at the county courthouse, in the courtroom of said court, in Salt Lake City, Salt Lake county, Utah.

Witness the clerk of said court, with the seal thereof affixed, this 2nd day of August, A. D. 1917.

THOS. HOMER,
(Seal) Clerk.
By M. M. Snell, deputy clerk.
N. J. Sheckell, attorney for petitioner.

NOTICE TO CREDITORS.

Estate of James T. Strong, deceased. Creditors will present claims with vouchers to the undersigned at 403 Felt Building, Salt Lake City, Utah, on or before the 15th day of December, A. D. 1917.

H. P. STRONG,
Administrator of James T. Strong, Deceased.
N. J. Sheckell, attorney for administrator.
Date of first publication, August 4, A. D. 1917.

NOTICE TO CREDITORS.

ESTATE OF MARY JENKINS, deceased. Creditors will present claims with vouchers to the undersigned at 403 Felt building, Salt Lake City, on or before the 1st day of December, A. D. 1917.

JOSEPH JOHNSON,
Administrator of the Estate of Mary Jenkins, Deceased.
N. J. Sheckell, Attorney for Administrator.

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The Pumpkin and the Acorn.

One very hot day in summer Jack and his father went on a hike out into the country. After walking about six miles they were tired and dusty, so they threw themselves down in the shade of a great oak tree to rest. As he looked idly about him, Jack saw a pumpkin vine trained on a fence from which large, heavy pumpkins were hanging. "Don't you think, Dad," he said, "that is a very bad arrangement? That little frail plant bears such large fruits, while this big oak tree, which makes shade enough for thirty people, has only tiny acorns. If I had made the world I would have turned things about, and put the pumpkins on the oak tree and the acorns on the vine.

As he spoke an acorn fell from the tree and hit his nose sharply. His father smiled a little as he said: "You must acknowledge, Jack, that God arranged things best. If that acorn had been a pumpkin and dropped from such a height, you would have been stunned or at least your nose would have been broken. God orders all things with wisdom and forethought, and only a fool thinks he knows better than the all-wise Creator."

Jack said no more about what he would do, if he made the world.—Extension Magazine.

Two and Two Make Four.

"Where do you live, my little maid?"
"I live right here at Number 4."
"Why, how is that, my little maid,
For number 22 is on the door?"
"The number, sir, is surely 4."
She slowly said it o'er and o'er.
"Our teacher says, and she should know—
That 2 and 2 are always 4."

—Exchange.

ARCHBISHOP MAKES AN APPEAL

Tells Catholics of San Francisco to Support K. of C. Campaign.

GREAT OPPORTUNITY

Says Church Has Always Been Equal to Task in Past Ages.

GIFTS OF THE CHURCH

His Grace, the Most Rev. Edward J. Hanna, D. D., archbishop of San Francisco, made an eloquent appeal to the Catholic societies of San Francisco recently to support the Knights of Columbus campaign to raise a fund of $1,000,000 for Catholic soldiers at the front and in training cantonments at home. The Archbishop said:

To those who see farther than their immediate surroundings, the present crisis in the world seems to be the greatest opportunity that the Catholic church has had since the beginning of history. There has been no time in the history of God's church when men needed the ministry of the church as they need it today for the healing of the nations and the salvation of the people. Of course, you will find that in every crisis there have been men raised of God to meet that crisis. At each crisis in the world the church has been equal to the task, and in God's own way she will be equal today, but the consequences will depend in a large measure upon the caliber of the men and women whom God must use as His instruments.

Points in Duty.

Many things for which the world is striving—equality, democracy, liberty and peace—are in the gift of the church. If men do not believe in the divinity of man's spiritual end there can be no hope of equality nor democracy nor that of liberty which men demand these days to give them peace. Thus we have an opportunity which we have never had before and our only prayer is that our priests and people may prove worthy of the task. We, too, have the light to point the way, and you, to have the power to make men feel that the church can supply the great need; that we indeed have all that the world is demanding; that they may come to us and drink from our fountains.

It is this thought which made me ask you to come here tonight and which has made me active in the work around about us. For, aside from the part which the church must have in the reconstruction of the world and in the consummation of a greater peace, we also have it in our hands to impress mankind with the purpose of our mission. Here is our opportunity. We ought to have the wisdom of God to direct a big movement of this character and we ought to have the patriotism of men who love their country; of men who have received from their country the greatest opportunities ever given to men. In the hour of our country's crisis we must rise to her defense.

Calls Everyone.

The call for this service comes to all of us. We will ask our women to care for the boys who are called to the armies, to comfort and help and nurse the wounded, and we will ask them—as only women can—to bear the burden of sorrow which must come to the world. We will ask our men in the ranks to live the lives of Christian men.

Now, it has been given to the Knights of Columbus to do a great work in conjunction with the army, to serve our boys who are about to join the ranks. The Knights has risen nobly to their opportunity and by taxing themselves have undertaken to raise a million dollars that the work may begin, and from Chicago today comes the news that some brave fellow was dreaming of making this five or ten million instead of one million. And why not! Sure, it's as easy to raise five million as one, if you only know how to go about it.

Now, mark you, in our efforts in this regard we differ from all others because our aims and purposes are different. When the men who conceived this plan went to Washington to proffer it to the government, and they stated that they wished to look after the souls of the men, and to protect their moral rather than their material interests, the officials seemed surprised that there were men really living today who expected the ministrations of priests or the comforts of religion. We have always a spiritual something that is different. Of course, we will not neglect their bodily comfort, but our first thought is the higher interests of the souls of the men.

Must Succeed.

We must not only succeed in promptly securing this million dollars, but we must put at the service of this movement everything that is necessary for its complete success. I have asked you to come here tonight ot put these thoughts before you, to urge you to be active in the campaign, that this fund may quickly grow to proportions that will be a credit to ourselves and an honor to our Church and country.

The Knights of Columbus do not wish to restrict this work to their own commission; they have simply given form to a great movement, and, after doing more than their share, they have a right to come to us and ask all the cooperation and assistance that it is possible to give them.

I might tell you, for it is no secret, that very few of them have been satisfied at paying the assessment for this purpose, but that most of them have paid double or treble or a hundred fold that the fund might grow, and I will ask you to take the message back to your respective organizations in order that complete success, financial as well as spiritual, may soon be ours.

I have come to ask you the form an efficient working committee, for I have found that in a majority of cases if you call seventeen men together you will get seventeen different opinions, whereas if you have an organized committee they are more competent to treat with each situation as it develops.

Conditions Faced.

What are the conditions to be faced? At present no man can tell us what we may expect. Father Gleeson, who has had years of experience in the army, cannot tell us; Father Hannigan, who is on the ground at Menlo park, cannot tell us. All we know is that about 40,000 men are going to be quartered at Menlo park a few miles to the south of us; at the Presidio there may be 25,000 or 30,000. Ten thousand are already at Mare Island, and there is talk of another naval base on the bay. The truth is, there is no telling how long nor how far the war will involve us.

Now, won't you all, each representing a distinct organization, in the name of your archbishop pledge your willingness to co-operate actively in this movement, and select one or two persons from your organization to effectively represent it on this committee, so that as the work progresses or when emergencies arise he may call the committee together and thus reach every Catholic organization effectively and quickly, so that, for instance, if I need something tomorrow I can call you tonight?

We must do everything within reason for our boys who are willing and able to dedicate their lives to the service of their country and to yield themselves if necessary that their country may live. The women have a very distinct work. The men will find that they too will be called upon to make sacrifices. But then, you know, nothing worth while was ever accomplished without sacrifice. We must forget ourselves entirely for greater issues are at stake.

I thank you in my own name and in the name of the diocese for the interest shown by your presence here tonight. You have come in greater numbers than I had reason to expect. And while I thank you I wish you would go back to your respective societies and tell them what the archbishop wishes to be done, tell them that this is the greatest organized movement ever undertaken by the Catholic people in this country; that it will necessarily involve much personal sacrifice, but that the archbishop asks that that sacrifice be freely given, not only for God's sake but for the sake of our country.

PRELATES AT FUNERAL

(Continued From Page 1.)

dead which preceded the celebration of pontifical requiem high mass.

The celebrant of Mass was the Most Rev. John Baptiste Pitaval of Santa Fe, a life-long friend of Bishop Matz and who was with him when he passed away. The archbishop was assisted by the Rev. William O'Ryan of St. Leo's church. The Rev. Felix G. Raber of Colorado Springs was deacon and the Rev. Fr. Servant of Golden subdeacon. Deacons of honor to the archbishop were the Rt. Rev. Monsignor Percy A. Phillips and the Rt. Rev. Monsignor Richard Brady. Chaplains to Archbishop Pitaval were the Ver. Rev. J. J. Brown, S. J., president of Sacred Heart college, and the Rev. Father Condon, C. S. S. R., pastor of St. Joseph's church. Masters of cermonies were the Rev. Father Higgins and Mr. Miller, a student from St. Thomas' theological seminary.

Prelates Present.

Among the prelates present in the sanctuary were the Most Rev. J. J. Harty, archbishop of Omaha; the Most Rev. Edward J. Hanna of San Francisco, the Rev. J. J. Hennessey, bishop of Wichita; the Rt. Rev. Joseph S. Glass, C. M., D. D., of Salt Lake City; the Rt. Rev. T. F. Lillis of Kansas City, the Rt. Rev. Anthony J. Schuler, bishop of El Paso; the Rev. J. F. Cunningham of Concordia, Kan.; the Rt. Rev. J. P. Carroll of Helena, Mont.; the Rt. Rev. Patrick A. McGovern, D. D., bishop of Cheyenne, Wyo.; the Rt. Rev. J. A. Duffy of Grand Island, Neb.; and the Rt. Rev. J. H. Tihen of Lincoln, Neb., who delivered the sermon five years ago on the occasion of the silver jubilee of Bishop Matz.

Among the priests present at the Requiem Mass were the Rev. J. F. McDonough of the Church of the Blessed Sacrament, the Rev. Henry McCabe of Idaho Springs, the Rev. Father Abel of Colorado Springs, the Rev. Father La Jeunesse of Loveland, the Rev. David T. O'Dwyer of St. Patrick's church, the Rev. Miles Sweeney, chaplain of St. Anthony's hospital; the Rev. W. J. O'Malley of Leadville, the Rev. Cornelius O'Farrell of Montrose, Colo.; the Rev. Raymond Hickey of Greeley, the Rev. Pius Manz, O. F. M., pastor of St. Elizabeth's church; the Rev. E. J. Mannix and the Rev. C. V. Walsh of the Cathedral, the Rev. Fr. Agatho, O. S. B., of Boulder; the Rev. Theodore Jaryzinski of St. Joseph's Polish Catholic church, Globeville; the Rev. Father Layton, C. M.; the Rev. Garrett Burke of Holy Ghost church, the Rev. William J. Lonergan, S. J., rector of Sacred Heart church, and the Rev. H. L. McMenamin, who was in charge of the funeral arrangements. The Rev. Joseph Bosetti directed the choir. During the progress of the Mass six members of the Knights of St. John in full uniform stood guard at each side of the casket.

Bishop's Request.

In deference to the wishes of the bishop, no sermon was preached, but Bishop Tihen, who was to have delivered the eulogy, read from the will of Bishop Matz the paragraph relating to his funeral arrangements as follows: "Regarding the disposition of my remains, I want a plain wooden casket, a plain funeral. No sermon will be preached. A small slab of marble or granite just large enough to bear this inscription shall be placed over my grave: 'Here repose the remains of Nicholas Chrysostum Matz, Bishop of Denver. Pray for him.'"

Bishop Tihen made the further announcement that the Rt. Rev. Monsignor Percy A. Phillips had been appointed administrator of the diocese pending the election of a new bishop.

At the close of Mass the congregation filed past to take a last look at the gentle features of their beloved bishop. The procession required an hour to pass. Then the casket was closed and the journey to Mount Olivet begun. The pallbearers were the Rev. J. J. Gibbons of the Church of the Presentation, Barnum; the Rev. Father Brinker of Colorado City; the Rev. J. J. Donnelly, pastor of St. Francis de Sales church; the Rev. Michael F. Callanan of Annunciation church; the Rev. Father Lay of Manitou; the Rev. Charles Carr of St. John's church, Harmon. Honorary pallbearers were John W. Benson, John H. Reddin, Dennis Sheedy, Frank Kirchhof, William P. McPhee and John K. Mullen.

An escort chosen from the fourth degree, Knights of Columbus, wearing the uniform of the order, was made up of Guard Knight William P. Horan, Herbert Fairall, George F. Cottrell, Dr. Edward Delehanty, Dr. J. J. O'Neil, P. R. Riordan, Charles Nast, M. J. O'Fallon, George Behen, J. F. Mannix, Dr. James I. Laughlin and James J. Clarke. Thousands of parishioners followed the body to its last resting place in Mount Olivet, where he was laid beside his sainted predecessor ,the venerable Bishop Machebeuf. Bishop Matz is survived by two sisters, Miss Elizabeth Matz, his housekeeper and close companion during all the years that he gave to the service of God, and Mrs. Mary Meyers of Connorsville, Ind., who reached Denver a few hours before death claimed her distinguished brother.

In Ireland and far-away New Zealand thousands of Irish children have pledged themselves to say every day a "Hail Mary" for Ireland.

Dr. Virschow, the celebrated medical authority of Europe, says he has traced the history of 500 city hospitals to the Catholic Church.

ABOUT CELIBACY

By FATHER HULL, S. J.
In the Bombay Examiner.

Sir—"It is not good for man to be alone; let us make him a help like unto himself."—Genesis ii, 18. Then why are the Roman Catholic priests celibates, and where is it said that they should be so? Yours, etc.
AN ANXIOUS PROTESTANT.

Comment on the Foregoing Letter by Father Hull, in Bombay Examiner.

When those words were spoken, there was only one man in existence; and it was manifestly not well for him to be alone. In the first place, man is constituted to be a social being. He is given a brain, and mental powers and language for the exchange of thoughts and feelings; and without more of his kind, these faculties would be doomed to atrophy. For this social reason it was not well for him to be alone. Secondly, without propagation there would never be any more men than himself, and therefore womankind was needed for his companionship.

But to argue from this that therefore every man in the world must marry is carrying blinkered logic too far. Who in the world ever dreamed of maintaining that everyone should marry? For the generality of people marriage is the obvious and normal thing. But think of the numbers of people who have never married—some because they were unfit; some because they could not afford; some because they shirked the risk; some because they could never find the woman who satisfied them; some because they could never get a woman to have them; some out of preoccupation in some engaging pursuit, which satisfied all their desires and left no room for conjugal relations. The same with women, many of them persons of great talent and eminence, who have lived and worked for some great cause or other, alone and celibate. No one points the finger of scorn and the pencil of derision against this great army of lay celibates; for everybody has recognized that it is a free world, and each must settle his personal affairs for himself.

An Old Custom.

Then there have always been celibates from mystical motives. Witness the various ascetics of Buddhism and Brahminism, who were held in the greatest esteem by their whole population because they separated themselves from the commonplace enjoyments of life, to spend their time in sacred study and ascetical penance and contemplation. Witness the fakirs and mullahs of the Mohammedans. Witness the vestal virgins of Rome. Witness the Essenes among the Jews, and the Theraputae of the Egyptian deserts. No one has ever pointed the finger of scorn and the pencil of derision against this vast crowd of non-Christian religious celibates. On the contrary they have always been looked upon with wondering admiration, as people of a higher calibre.

Among the early Christians, though a married clergy was in vogue, nothing is more marked than the edification which attached itself to the hermits of the desert of Thebais, the widows who never remarried, and the damsels who remained virgins. On top of these came the Basilian and Augustinian monks and the Anchorites and Cenobites who peopled the wilderness of Judea; or later the monks of St. Benedict, who were a perfect godsend to the districts in which they settled, reclaiming forests and marshes, and spreading education and culture over the land; or later still the Franciscans and Dominicans, who showed to a pampered and luxurious world what it meant to die to the flesh in order to live in the spirit. No one through fifteen hundred years ever thought of pointing the finger of scorn and the pencil of derision against this enormous muster of Christian celibates.

Excuses Weak.

It was only when Luther left his monastery and married a runaway nun, and when Henry VIII ran amuck through the gantlet of half a dozen wives, and the Archbishop Cranmer brought over his clandestine wife from the continent in a box, and the clergy of the new and reformed churches, basking in the light of the pure Gospel, set up a married clergy—it was only then that anybody ventured to throw contempt on celibacy. They even attempted to bolster up their position by pretending that the words "Be fruitful and multiply" were a divine command; and that celibacy was a perversion of nature as God Almighty made it. They gloated over the Pauline saying that a bishop should be the husband of one wife, ignoring the fact that he only meant that a man twice married should not become a bishop. They paraded the rap of the Apostle against "these of the latter time who would forbid to marry," ignoring the fact that he referred to the Gnostics, who regarded marriage as an essentially sinful state. But they were careful to slide over the words of Christ Our Lord about "those who made themselves eunuchs for the kingdom of heaven," adding that "not all could take this, but those to whom it was given," and concluding "He that giveth his virgin (daughter) in marriage doeth well; but he that keepeth her (a virgin) doeth better"; or "I would that you were even as I am" (unmarried) or "The unmarried woman thinketh how she shall please the Lord, but the married woman how she shall please her husband." And so it become a fashion, a prejudice, a watchword of the sects to do what no good Christian had before dreamed of doing. They for the first time began to point the finger of scorn and the pencil of derision against the celibates; against those who wore white robes and followed the Lamb whithersoever He went, singing a new song which nobody else could sing, because they were virgins. And they actually had the impudence to put the Catholic Church on the defensive, and to arraign her before the tribunal of humanity for having found out by experience that the celibate state was better than the married state for her clergy, and for gradually imposing celibacy as a condition of acceptance to the sacred ranks.

A Great Mistake.

But the whirligig of time brings its revenges. Already a part at least of the Protestant consciousness is awakening to the realization of the fact that, among scores of other reformation mistakes, one of the greatest was to condemn celibate clergy. Even in the Eastern Churches, which have stuck so tenaciously to the matrimonial rights of the clergy, there has arisen a recognition that celibacy is a higher thing, a better thing, a more suitable thing; so much so that the people in the east (so I have been told) hardly ever go to the married secular clergy for confession, but prefer the celibate religious. Similarly among the Uniate section of the Eastern Churches, although the continuance of married clergy was sanctioned by the Pope, the higher consciousness has emerged; and at this moment, a movement toward celibacy is showing itself among the younger generations of the priests, and will be likely to increase as time goes on.—Examiner.

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At Santiago, in Chile, Papal Nuncio Mgr. Nicotra was received with national honors. He was greeted as the "Ambassador of the Pope—King." Civil and ecclesiastical officials met him on the frontier and escorted him to Santiago.

The Cathedral of Hartford, a cruciform edifice, is one of the handsomest and largest cathedrals in this country. The grounds occupied by it measure 401x400 feet.

The Rev. John H. De Ville of Chicago sojourned several months in Belgium, where he succeeded in distributing about $10,000 sent by American relatives to needy Belgian families.

In the army and navy are 150 young men of St. Mary's Industrial school, Baltimore.

ESTABLISHED 1889.

THE INTERMOUNTAIN CATHOLIC

In vain will you build churches, give missions, found schools—all your works, all your efforts will be destroyed if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic Press. —Pope Pius X.

Published in Salt Lake City, Utah, every Saturday by the Intermountain Catholic Publishing Company, 515-517 McIntyre building.

RT. REV. JOSEPH S. GLASS, C. M., D. D., President.
J. LEO MEEHAN, Manager.

Subscription rate, $2.00 the year in advance.
Advertising rates on application.
Entered at the Salt Lake postoffice as second class matter.

THE INTERMOUNTAIN CATHOLIC is the official organ of the diocese of Salt Lake and is the only Catholic journal in the intermountain country. It is widely circulated through the states of Utah, Nevada, Idaho, Montana, Wyoming and Colorado.

Reliable business firms are urged to consider the value of this paper as a medium for reaching thousands of Catholics throughout the entire Rocky Mountain region. Its Catholic readers are urged to patronize the advertisers who contribute to the support of their church paper.

Correspondence is solicited from the Reverend Clergy, from officers of Catholic societies and others who are interested in the welfare of the paper. All items of news will be gratefully received.

THE POPE'S APPEAL.

CIVILIZATION had looked to the Holy Father for a peace proposal ever since the United States entered the war. It was simply a question of selecting the proper moment for intervention. Now that the Vatican has suggested terms as a basis for negotiation there is a confused clamor all over the world. Those who entertained no sympathy for the Holy See were quick to detect ulterior motives and to speak vaguely of sinister diplomacy back of the proposals. Catholics will understand, however, that the Holy Father is essaying once again the historic role of the Holy See in his attempt to become the world's peacemaker.

The first discordant notes will vanish. The better opinion of thoughtful men the world over will soon indorse the move and the motives of the Holy Father and will strive to find some ground upon which the belligerents may meet in conference to save Europe from suicide. Already men of distinction who are not bound by chains of prejudice or rendered over-cautions by the possession of governmental offices have indorsed the lofty purposes of the Holy Father's note to the belligerent powers and have expressed the belief that the way has at last been opened for peace.

Sentiment in Great Britain has been somewhat bitterly hostile to the Pope's terms. This is due to a misunderstanding of the Pope's position. His critics seem to think that he should constitute himself an avenging judge instead of a peacemaker. They demand that he shall place Germany on trial and utter words of irrevocable condemnation before asking the entente powers to enter into peace negotiations. How unutterably absurd it would be for a peacemaker, who must necessarily maintain a friendly or at least a charitable attitude toward both sides, to hurl imprecations and condemnations at one set of belligerents and then ask them to consider peace terms of his proposal.

The Pope's terms are evidently a via media designed to win each side to negotiation. A few terms have been stated definitely because their justice is more or less obvious. Other issues present more difficulty and although they are alluded to by the Pope there is no attempt to fix arbitrary terms because he understands that if a peace parley can be held many of the problems will solve themselves gradually as the justice of each case emerges from the confusion of interests.

It is apparent that the Pope hopes for much from disarmament, a permanent court of arbitration and freedom of the seas. He seems to believe that many of the things which the warring nations now demand as essentials of any peace compace will be made unnecessary if principles of enduring peace are once established by a concert of the civilized nations. So great will be the benefits to all that each power can afford to forego some of the more or less selfish objects for which they are now continuing the war.

FRIENDSHIP AND DUTY.

AN assistant censor of cables of the press bureau in London has been sentenced to three years' imprisonment for giving information to a friend of a character which caused it to be held from cable wires to the general public. It was pointed out by the judge who imposed sentence that the accused acted neither corruptly nor for the purpose of assisting the enemy. In that event he would probably have been sentenced to death or to life imprisonment.

There was no intention on the part of the convicted man to injure his country. He enjoyed a position of trust and confidence. To keep inviolate this confidence was imposed on him by the duty of his office. To accommodate a friend he betrayed his trust. It may well be that he did not realize in full the significance of his acts, which in other times and in other circumstances might be judged with more leniency. His case is typical of others of more or less frequency. Men of strict probity who hold positions of trust and confidence swerve from strict lines of duty through motives of friendship without considering their actions either corrupt or disloyal. To betray a confidence imposed by duty for the sake of friendship is a species of corruption and disloyalty. The name of friend is not to be lightly bestowed and the accompanying responsibility is not a trifle. There can be never absent from the relation the willingness to make any sort of sacrifice. One is not a true friend until one stands ready to renounce for the sake of the other. Friendship, like charity, seeketh not its own. The delight obliterates the sense of having surrendered anything that was precious.

Without fidelity to a trust neither the state nor society could long endure. Loyalty to a friend is commendable, but a citizen owes greater loyalty to his country. Friendship makes demands of a friend, but they must not overbalance the command of duty.

LIBERTY AND LICENSE.

THE suppression of certain publications by the government is causing a storm of protest from some quarters. It is feared that the liberty of the press, which is a fundamental of our country, is in danger.

We have on several occasions pointed out that the liberty of the press does not mean a disregard for all semblance of honesty. The press no less than the individual is responsible for a violation of privileges guaranteed by law. The very fact that it has such freedom in publishing what it pleases is a strong reason for seeing to it that it does not abuse that privilege. The newspaper has no more right to slander any man or any set of men, or to poison and pollute the minds of men, than has the individual.

It is a dangerous thing to fool with the freedom of the press, but in critical cases one must take a long chance. Grave conditions demand serious treatment. The surgeon must cut deep sometimes to save the patient.

PROTECTING GIRLS.

SOME New York women have formed an organization called the Morality League of America. Their purpose is to warn girls of the dangers that lurk in our big cities. The motive is good but the method proposed suggests a question.

The organization will use its efforts to protect girls by warning them of the danger spots in our big cities. The information to be useful must be complete and accurate. It must be based on a genuine knowledge of facts. If it is possible to get such complete and accurate knowledge of immoral and dangerous places we would imagine that an effort should be made to clean out those places. When we find a contagious disease we not only placard the place but try to cure the sick person and stamp out the source of the contagion. If a building becomes so weak that it is in danger of falling we warn the public to keep away from it, but we also order the owner to tear it down.

Conditions that are a source of danger to girls and women should not be tolerated. To warn the girls and women is not the whole duty we owe them. The physician does not feel he has done his part by warning the patient that he has a cancer. He also uses the knife.

THE NEGRO PROBLEM.

THE New England League for Afro-American suffrage has sent a message to Governor Lowden of Illinois, asking him to use his influence "to maintain justice for colored American citizens." There is a menace worth heeding in the statement of the message that the riots in Illinois "indicate in our judgment the uprising of twelve million citizens who would not longer submit to injustice and outrage by white Americans and indifference of the national government."

The negro problem is no longer sectional. While it has become more acute and its solution more necessary the difficulty of solution has grown. The South can no longer claim the exclusive right to solve the negro problem, as the section having a longer acquaintance with the negro and a better understanding of his character. In the North more than in the South the conduct of some negroes has caused an intolerable condition and engendered a race antagonism unknown to the former slave states. The criminal records of many northern cities bear this out. Southern exasperation vents itself in lynching; in the North we have riot and indiscriminate murder. For this condition the negro is not entirely to blame. He is what the white man made him.

The negro problem has been created solely by politics and politicians. It has become difficult because the negro has a vote, which is always the first thing considered. The problem began when the negro was franchised. Giving the ballot to a race just emancipated from slavery, but a few generations removed from savagery and densely ignorant, was a crime against both negro and white man. The natives of the Philippines are more advanced in civilization, more moral and intelligent than the negro, but we act wisely in keeping them under tutelage for at least a generation before entrusting them with self-government. Our native Indians were never degraded by slavery and ethnologists say they are a superior race to the negro. Most Indians are still wards of the government and are not political equals of white Americans. If the vote of the negro could not be bought because he had none the problem of the negro might be considered as it should be, solely a moral question. The soul of the negro would not be forgotten as it is by the politicians, who cater to his vices to gain his votes.

This generation must solve the negro problem and not pass it down, with all its dangers increased, to the next generation. If disfranchisement can solve the problem, then disfranchisement must be considered. The intelligent negroes, particularly in the North, realize that their people have been pawns in the hands of politicians. It is a standing disgrace to our political wisdom to know that there is a "negro vote." It is also an implied insult to the negro.

The providence of God has made a distinction of race. There is an eternal destiny for the negro just as there is for the white man. He has a proper place in this world and God has work for him to do in His vineyard. Give the negro a chance to work out his destiny. The negro problem began with the injustice of slavery. Mental and moral degeneracy were the reward of his labor. The white man owes a debt to the negro that he cannot evade. It would seem the day of retribution is now. If there is any sense of injustice left in the white man he must cease to consider the negro a marketable commodity and a political chattel.

A WISE RECOGNITION.

THE appointment by the provisional government of Russia of an envoy to the Vatican is politically significant. Russia has never heretofore had an ambassador to the Holy See.

The autocratic government of Russia has been swept aside and with it most of the principles on which it rested. Democratic Russia is a new nation and instinctively feels that it can enter the family of nations only by obtaining recognition from the oldest and most stable of all governments, the Catholic church. Recognition by Rome gives it a stability and dignity. It establishes the revolution as an accomplished fact and renders vain any hope of restoration of the old order in Russia. The new government showed its wisdom in recognizing the vital necessity of having an accredited representative at the Vatican.

TEST OF COURAGE.

A UNIQUE reason was assigned for the appointment of a New York doctor to the rank of captain in the army. The doctor was a psychiatrist in the department of correction. From his experience in this office it is said that he has learned to tell at a glance whether you are a coward or a brave man.

The psychiatrist is properly a physician of the mind. No doubt he has a place in the economy of the medical world. When it comes to the test of courage we rather incline to the methods of John Falstaff. He studied his own mind and followed his own diagnosis. Deciding it was better to be a live coward than a dead hero, he promptly ran from the field, where glory may or may not have awaited him. While the bard of Avon presents the loafer of Cheapside as a class by himself, we believe he simply was a type of the ordinary human. The hero is not the man who recklessly runs into the jaws of death, but the one who may quake with fear at its imminent presence, yet conquers it by the call of duty.

The old French chronicles tell us that Henry of Navarre never was able to overcome a feeling of faintness at the beginning of battle but the warmth of action aroused him to those prodigies of valor that are sung in song and told in story. "Who combats bravely is not therefore brave," is the verdict of Pope. Even more nearly to the truth is Tennyson, who tells us that "However we brave it out, we men are little breed." As the great Apostle and chosen vessel of election worked out his salvation in fear and trembling, so the brave man may fear death, but he fears dishonor more. It requires no courage to throw away life if we do not recognize its worth.

QUESTION BOX

Readers — Catholic and non-Catholic—are invited to submit questions to this department when they are in doubt on some point of religious doctrine. Questions should be addressed to "Question Box," care of Intermountain Catholic, and should be stated as briefly as possible.

How does the Catholic church prove to the world that it received its authority and priesthood from St. Peter?

The church never attempted to prove what is stated in this question, as she holds no such claim. She claims to receive her authority and priesthood from Christ Himself; that Peter was chosen the visible head of the church, receiving full authority to govern it, and also receiving priesthood with the other apostles; that by a legitimate line of succession to the office of Peter this Supreme Authority has been maintained down to our own time, and that priesthood is perpetuated by Sacred Ordination.

The inquirer evidently admits that Peter was chosen head of the church, and had priesthood conferred upon him and no doubt desires the proof of succession, or Apostolicity. This is a fact of history, based on the fact of succession in office from Peter to the present Benedict XV, now reigning. The church was accorded this prerogative for sixteen centuries with scarcely a dissenting voice, or until the rise of Protestantism. Surely, with such a right of prescription back of her, she has every title to claim she is Apostolic. Moreover, she has statistics to prove the fact of continued succession.

Does a Catholic have to believe in the existence of a personal devil?

Anyone who believes the Scriptures must believe in the existence of a personal devil. In both the Old and New Testament he is mentioned as a spirit who tempted our First Parents in the Garden, who tempted Judas and our Savior and who tempts all men. We have just as much Scriptural reason to believe in the existence of a personal devil as we have to believe in the existence of a personal God.

If Christ was baptized by immersion, why does not the Church baptize in the same way?

In the first place we have no reason to know positively that Christ was baptized by immersion. If we may accept the testimony of the old representations of the Baptism of Christ in the Jordan we may believe that the Baptist poured water on the head of Christ. Admitting that Christ was baptized by immersion, it is nothing to the point. The baptism of Christ was not a sacrament. The Sacrament of the Baptism was not instituted at that time and even if it was He was not born in original sin. It was only a ceremony and no sufficient argument can be drawn from it in favor of the necessity of baptism in any particular form.

How are miracles possible when the laws of nature are fixed and unchangeable?

It is true that nature works according to fixed laws, but these laws are not, like the truths of mathematics, intrinsically and absolutely necessary. As a rule they are unchanging, but neither reason nor experience shows that the omnipotent, free God cannot intervene at will to prevent their operation. When He created the world, God did not subject Himself to the laws of His creation. A miracle does not destroy a law of nature, but merely supposes that in a particular instance God intervenes to prevent a certain law from having its ordinary effect. It seems strange that one will readily grant that man can interfere with the working of natural laws, as, for example, when he overcomes the law of gravitation by holding a stone in his hand, and yet will deny that the infinitely powerful God can act above and beyond the laws of His own making.

What is the real meaning of the word Limbo?

Limbo is a word of Teutonic origin and literally means a hem or border of a garment. In the theological use the name is applied to two places; the temporary place where the souls of the just who died before the Ascension of Christ were detained; also the permanent place or state of those who, dying without any grievous actual sin, are excluded from the Beatific Vision on account of original sin alone. In literary usage the word is sometimes applied in a wider and more general sense to any place of restraint or confinement. Milton in Paradise Lost, Butler in Hudibras, and Shakespeare in Henry VIII use the word in this sense.

When did the Feast of the Assumption originate?

It is probable that the feast had its beginning at the time of the Council of Ephesus (471), yet some claim that Pope Saint Damasus (784) first ordered the celebration of this feast. The day of the celebration was not always the same. In many places it was fixed on the 18th of January. The day which we now observe, August 15, dates back at least to the time of Saint Gregory the Great.

Is it not true that Catholics persecuted Protestants during the Spanish Inquisition?

Admitting that they did we must bear in mind that the church did not approve of the persecution. The Spanish Inquisition was established by Ferdinand and Isabella for political rather than religious motives. It was enforced especially against the Jews and Moors, who were the political enemies of the throne. The Inquisitors were royal officers, who received their orders from the king and not from the church. These inquisitors often persecuted priests and bishops of the Catholic church when it suited their political purposes. They imprisoned the Archbishop of Toledo for sixteen years. Various popes repeatedly protested against some of the injustices and cruelties of the inquisition.

FLORENCE NIGHTINGALE'S FRIENDS

By GERALD C. TREACY, S. J.
In "America"

A rumor gained credence a while ago that if any of our Sisters wished to enlist for Red Cross work they would have to lay aside their habits. Henry P. Davison, chairman of the war council of the Red Cross, put the rumor in its merited tomb when he stated: "I know of nothing that would justify a regulation to the effect that a sister of the Catholic church would be required to remove her habit and wear civilian clothes if participating in Red Cross work. I am familiar with the records of the Catholic Sisterhoods in other wars. I have seen their work in this terrible conflict, especially in France, and my attitude is one of unqualified admiration. The American Red Cross will welcome and prize their service in the work it has undertaken."

There is nothing surprising in this statement for those who identify war-relief work with Florence Nightingale. And who that knows the sad story of the Crimean hospitals at Scutari in the development of scientific nursing as we know it today in war? When she first came to the hospitals after Inkermann was fought, the doctors looked on her as an intruder. She was a volunteer so what could she know about the regular routine of an army hospital? This was the typical attitude of the day when only part of a nation went to war. England felt the same in 1914, when the cry, "Leave it to Kitchener," settled the question of English incompetency to the satisfaction of official incompetents, but to the satisfaction of no one else.

The striking fact about Florence Nightingale was that she did not withdraw and criticize, but forced an acknowledgment of her ability by staying at the front and bringing order out of confusion in relief work for the wounded. She could do this only because she was trained for the work and the brand of nurses that formed her first group were likewise trained workers. In view of Mr. Davison's tribute to our Sisters the complexion of that group is worth knowing.

In an appreciation of Florence Nightingale, written some time ago, A. Hilliard Atteridge stated that comparatively few of those who honor the name of Florence Nightingale are aware of the fact that "it was to the convents she turned for her recruits" when she was organizing her band of nurses for the war hospitals of the east. "Those who were not Catholic Sisters," the same writer holds, "were members of the newly established Anglican Sisterhood." This much is certain, that when word came to England from the seat of war, that the hospitals in the Crimea were in a wretched state, Florence Nightingale wrote to the war office that there was loss of life in the military hospitals that could be prevented and she was prepared to prove it. She was taken at her word and ordered to the east at once. With her went a band of Sisters of Mercy. Their going came about in this way: Bishop Grant of Southwark was the son of a warrior, and the sufferings of the sick and wounded soldiers of the Crimean war touched him to the quick. The convent of the Sisters of Mercy at Bermondsey was the oldest in his diocese and the only one that carried on its list of ministries the care of the sick. On December 16, 1854, he wrote to the Sisters: "In times of real difficulty the Children of Mary must be ready to imitate her in her journey with haste into the mountains. Five of your number must start for Turkey tomorrow to nurse the sick soldiers." While the sudden orders were being carried out, Bishop Morris of St. George's, who came to the convent to offer help to the departing Sisters, asked: "Who is to take care of you from here to Turkey?" "Our Angel Guardians," was the answer. They did, too, in a journey that was fraught with peril. On October 22 the Sisters met Florence Nightingale in Paris, and in a week's time they sailed from Marseilles for Constantinople, where their ship came to anchor on November 4. They found quarters in the Turkish barracks, a big building for those days, sheltering during the winter of 1954-55 between 1900 and 2500 wounded at a time, the hospital cots, with the spaces between, extending over four miles of territory. At each angle of the building was a tower in which were a few rooms and a hall. Florence Nightingale and her party took one tower, allotting to the Sisters a large room. The room was unfurnished, with the exception of a large chair without a back that served also as a table. Not a whole pane of glass was in any window, and there was no heat of any kind. Mother M. Clare, the head of the band, with two Sisters, remained at the Barracks hospital, and Sisters M. Gonzaga and Anastasia were detailed for work in the general hospital about a mile away. The routine work of the hospital as we find it outlined in the "Annals of the Sisters of Mercy," yas under the direction of Mother M. Clare Moore, who had sole charge of supplying all requisitions made by doctors and nurses. Under her was a contingent of Greeks, Italians, Turks and French civilians, besides a detail of orderlies. A woman of rare executive ability, Mother Clare directed the energies of this motley throng in a manner that made the army officers wonder and called from Florence Nightingae the tribute: "I could not have managed at all without Mother Clare."

The days at Scutari were busy ones for the Sisters. After the fatigues of the day's nursing it was not unusual for the Sisters to be up till midnight trying to rid themselves of the filth and vermin that clung to them from their contact with the poor sufferers. Their scant rest was disturbed by the big rats that infested their sleeping quarters. Two of the band caught hospital fever and hung between life and death for weeks. On recovering they had but one request: not to be sent home. It was readily granted. From the letters written by these brave women at the time it is not hard to find where their consolation come from. "The Blessed Sacrament is reserved," wrote Mother Clare, "and we have a little lamp before it. What a blessing to be able to go there sometimes!" On the eve of the Assumption, 1855, the soldiers decorated the chapel and then joined with the Sisters in chanting the Litany of Loretto, and in saying the rosary.

In November, cholera broke out and Florence Nightingale turned to Mother Clare with the request to get more recruits from the convent at Bermondsey. Cardinal Manning and the secretary of war agreed and three more Sisters of Mercy were sent to Crimea. The deaths from cholera averaged from twenty to thirty daily, many of the doctors falling victims to the disease. Yet this did not prevent a fitting Christmas celebration. On December 27 Mother Clare wrote to the Sisters at Bermondsey:

We had our chapel beautifully adorned on Christmas day. Fatigue parties brought us a quantity of lovely green boughs, and one of the soldiers decorated the chapel, so you might almost imagine the grotto of Bethlehem. All the Catholic soldiers were awaiting from 4 a. m. for the Mass celebrated at half-past 6; we had second Mass at 7 and the troops paraded for last Mass at 9. At Benediction in the evening the "Adeste" was sung. . . . The men all enjoyed themselves.

The extremes of climate and the drudgery of hospital work began to tell on Mother Clare. Three Sisters who were summoned to the front bade her a fond farewell, thinking that it was their last leave-taking from the Mother they loved. These Sisters were assigned to the Left-wing hospital, Land Transport corps, at Karain, which consisted of huts on the hillside. They had a hut to themselves with two nurses to help them. Though it was Easter-tide, snow fell heavily, and many a morning on awakening they found their cots covered with "beautiful snow." It did not chill their devotion to the sick, and Mother Clare was consoled by a letter from Florence Nightingale that shortly came from the front: "The Sisters are quite well, cheerful and most efficient. Dr. Taylor expressed to me yesterday in the strongest words his feelings on the reform they had worked in his Land Transport Corps hospital. "They do more than medicines," he said.

While Americans remember Longfellow's beautiful tribute to the heroine of the Crimean war, few are aware of the fact that she met with opposition from the local authorities. The soldiers who benefited by her unselfish devotion appreciated this remarkable woman, and a wounded soldier writing home at the time says that when she was making her night rounds in the Crimean hospitals he had seen men turn to kiss her shadow. Yet her efforts to improve the hospital system were regarded with suspicion by some red-tape officials, and though sustained by the home authorities, she often said that without the support and comfort she received from Mother Clare, who sincerely felt for her, she could not have held her ground. But this help was to be taken from her, for Dr. Cruikshank considered the return of Mother Clare to England the only means of saving her life. So she reached Portsmouth on May 16, 1855, and found a letter awaiting her, dated Balaklava. It is worth quoting, and worth remembering, too, in war time:

"* * * I do not presume to express praise or gratitude to you, Rev. Mother, because it would look as if I thought you had done the work not unto God but unto me. I will ask you to forgive me for everything and anything I may have done which could ever have given you pain, remembering that I have always felt that it has given me more pain to reign over you than you to serve. * * * I trust you will not withdraw any of the Sisters now here till the work of the hospitals ceases to require their presence, and that I may be authorized to judge this.

"Dearest Mother, what you have done for the work no one can ever say. But God will reward you for it with Himself. If I thought that your valuable health would be restored by a return home I would not regret it. But I feel that unless you give up work for a while your return to Bermondsey will only be the signal for renewed calls upon your strength. However, it matters little provided we spend our lives to God. * * * My love and gratitude will be yours wherever you go. I do not presume to give you any tribute but my tears. * * * But I should be glad that the Bishop of Southwark should know * * * that you were valued as you deserve and that the gratitude of the army is yours. And believe me, dearest Rev. Mother, ever gratefully and lovingly yours,

"Florence Nightingale."

Bishop Schuler of El Paso, Tex., is projecting a Jesuit college in El Paso.

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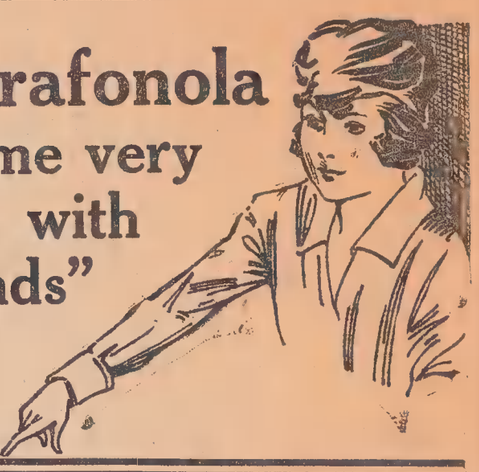
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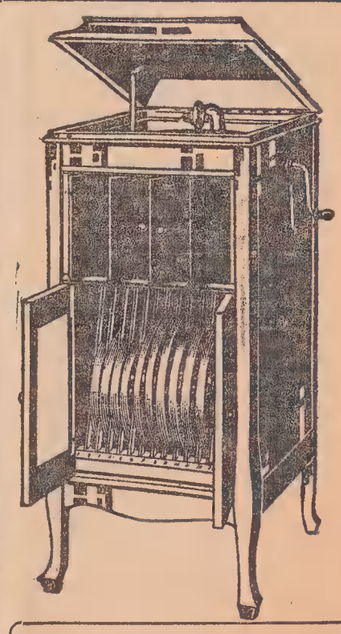
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World Comments Upon Action of the Pontiff

BENEDICT PRAYS FOR FAVORABLE ACTION BY POWERS AT WAR

(Continued From Page 1.)

Belgium wtih the guarantee of her full political, military and economic independence towards it.

Restitution of Territory.

The evacuation of French territory. On the part of other belligerent parties similar restitution of the German colonies.

As regards the territorial questions, as for example those which have arisen between Italy and Austria and between Germany and France, there is reason to hope that in consideration of the immense advantages of a durable peace, with disarmament, the parties in conflict would wish to examine them with a conciliatory disposition, taking into consideration, as we have said formerly, the aspirations of the peoples and the special interest and the general welfare of the great human society.

The same spirit of equity and justice ought to be followed in the examination of other territorial and political questions, notably those relative to Armenia and the Balkan states, and territories making a part of the ancient kingdom of Poland, whose noble and historical traditions and sufferings, which it has endured, especially during the present war, ought to conciliate the sympathies of nations.

Such are the principal bases whereon we believe the future reorganization of the peoples ought to be built. They are of a nature to render impossible the return of similar conflicts, and to prepare a solution of the economic question so important for the future, and for the material well-being of all belligerent states.

Useless Massacre.

Therefore, in presenting to you, who direct at this hour the destinies of the belligerent nations, we are animated to see them accepted and to see thus the conclusion at an early date of the terrible struggle which more and more appears a useless massacre.

The whole world recognizes that the honor of the armies of both sides is safe. Incline your ears therefore to our prayer. Accept the fraternal invitation which we send you in the name of the divine Redeemer, the Prince of Peace, reflect on your very grave responsibility before God and before man.

On your decision depend the repose and the joy of innumerable families, the life of thousands of young people; in a word, the happiness of a people for whom it is your absolute duty to obtain their welfare.

May the Lord inspire your decision in conformity to His very very holy will. May God grant that while meriting the applause of your contemporaries, you will also obtain in the future generations a splendid name of pacificators.

As for us closely united in prayer and in penitence with all those faithful souls which sigh for peace, we implore for you the light and counsel of the divine spirit.

Benedict, at the Vatican, August 1.

MUST MAKE REPLY TO PONTIFF'S NOTE

Washington, Aug. 18.—Conference among entente diplomats today crystalized into conviction the opinion here that Pope Benedict's peace move is not likely to change in any substantial degree the attitude either of the allies or the American government.

It is agreed, however, that there must be made a response to the Pope's proposal far more comprehensive than a mere acknowledgment of receipt. To do this without opening the field to argument which might result in developing differences between the allies to be seized upon by the Germans is realized to be a difficult and delicate undertaking.

On the other hand some consideration is being given to the suggestion that the Pontiff has given President Wilson a golden opportunity to again impress upon the American people and the world in the most convincing fashion the rectitude of his position in recommending to Congress the declaration of a state of war with Germany.

Offical Text Awaited.

Secretary Lansing is reserving any expression of opinion until he has the official text of the Pope's message. Experience has taught him that often traps are concealed in diplomatic communications that are not visible in any abstract. While there is no disposition to question the good faith of the Pope, it is conceivable that He might have been imposed upon by German cunning, assuming that He has been induced to take this step through the pleas of the strong Catholic elements in Austria and Bavaria.

The official text had not reached Washington tonight, but that fact did not prevent various diplomatic conferences on the subject. Mr. Lansing talked during the day separately with Ambassador Jusserand of France and Colville Barclay, charge of the British embassy in the absence of Ambassador Spring-Rice.

These talks may be regarded as preliminary to the more formal exchanges expected to take place among the allied powers before answers are returned to the Vatican proposals and it is understood they are designed to place the foreign offices in London and Paris in possession of the general views of Secretary Lansing as a basis for their own actions.

Ambassador Riano of Spain also talked with the secretary, who afterward indicated that he thought the Pope's message might reach him through that channel.

In anticipation of an outburst of peace talk at the capitol, plans were made during the day by Senate leaders, both Democratic and Republican, to prevent open discussion of the subject in the Senate. They propose to force executive sessions and close the doors upon the beginning by any senator of an address bearing on peace negotiations or the general subject of peace.

This program and other measures to deal with various pending peace resolutions and future speeches probably will be discussed with President Wilson within the next few days. An executive session of the Senate was planned late today to consider closing the doors for peace debate, but the matter went over, probably until tomorrow.

Senators of the small so-called pacifist group are expected to oppose the secret session program. The leaders, however, are prepared to base their action upon the ground that such discussions would relate to treaties, including a possible peace treaty, and, therefore, as is usual in all such matters, should be carried on behind closed doors.

If adhered to the secret session plan would materially affect speeches planned by Senator La Follette and others on the Wisconsin senator's resolution proposing that this nation and the allies make more definite announcement of possible peace terms.

Those who expect President Wilson to make his reply to the Pope the occasion for a restatement of America's reasons for going to war think something of the same kind may be done in London, Paris and Rome to meet the Socialist unrest, with the purpose of directing the activities of Socialists into proper channels rather than trying to suppress them by force.

Again today the fact appeared that, without exception, every representative of the entente allied powers is bitterly opposed to that phase of the Pope's proposals which would leave to the fate of a round table conference the disposition of such questions as Alsace-Lorraine, Poland and Italia irredenta, and it was recalled that precisely that bait was held out by Chancellor Bethmann-Hollweg more than a year ago when he realized that the German wave of invasion had reached its height and that the tide might be expected to flow backward.

ARCHBISHOP CERETTI ASSISTS IN THE WORK

Rome, Aug. 15.—The peace proposals of Pope Benedict were entirely in his own handwriting. The Pope consulted Cardinal Gasparri, papal secretary of state; Archbishop Ceretti, assistant papel secretary of state, and Monsigneur Tedeschini, papal under-secretary of state, in formulating the document. Archbishop Ceretti, who arrived recently from America, where he stopped on his journey from Australia, is now supervising translation of the communication into English.

The Giornale d'Italia says the papal appeal is the most impressive and most concrete ever addressed to the belligerents, giving them the general lines on which peace negotiations may be initiated.

The Tribuna expresses the opinion that the peace proposals were made on independent initiative and that the entente powers will not feel in any way constrained to accept them, although they will receive them with the deference due the sender.

LONDON EDITORS ARE GENERALLY OPPOSED

London, Aug. 15.—Some of the morning newspapers refrain from commenting on the Pope's peace proposals while those which discuss them editorially based their genesis to Austria, and either reject absolutely or indicate the belief that the text when received will show them to be unacceptable. The Daily News which, although a firm supporter of the allies' aims has a decided pacifist leaning, says that whatever the reasons which hitherto restrained the Pope from coming forward as an official champion of peace, the long delay has materially impaired the advantages the vatican originally possessed for disinterested intervention.

The Daily News thinks it fairly clear that the Pope's appeal was really inspired by Austria, but maintains that if His Holiness can really persuade the belligerents to state their conditions in concrete terms he will confer a very great if belated blessing on mankind, and if he can further persuade Germany to declare its willingness to restore the independence of Belgium, Serbia and Roumania and withdraw from other invaded territories, the door to peace will be open and a blank refusal by the allies to negotiate on such a basis would be almost unthinkable.

The Daily Mail does not comment editorially, but in an introduction in its news columns says the Pope's proposals are impossible and that the scheme is really Austro-German.

The Times, while suspending final judgment until the text is available says the proposals as described in the telegraph summaries are utterly inadmissable by the allies. It expresses astonishment at the vatican's alleged hope that the document will be favorably received and lead to the not distant end of the war.

Times Is Opposed.

"To cherish any hope of this," says the paper, "betrays a complete ignorance of opinion of all the entente countries and the United States. They have all stated plainly, emphatically and repeatedly the only terms whereon they are prepared to consider peace. These terms are quite incompatible with the telegraphed version of the vatican's proposals and there is not the slightest prospect that the allies will renounce or abate them. The whole tenor of the document bears the marks of German inspiration."

The Post, expressing similar views, says:

"To listen to a compromise before a guarantee is secured against a repetition of the ordeal through which civilization is passing is to betray all sacrifices and suffering that have been endured. If the vatican really is optimistic about the reception of its proposals, the vatican shows that it is entirely out of touch with the sentiment of the allies."

The Post taking it for granted that the proposals are instigated by Germany and remarking that they decided in advance on anything Germany has hitherto been disposed to discuss, attributes her anxiety for an immediate negotiated peace to a realization that the continuance of the war will give her much less than such a negotiated peace because she will have to face with depleted resources the full weight of a new enemy, the American republic, and adds that Germany affected to believe the United States as a belligerent did not count, but that illusion has already been shattered.

REPRESENT PONTIFF.

Rome, Aug. 15.—The Corriere d'Italia, semiofficial organ of the vatican, says that in the court of arbitration destined to avoid future conflicts, the pontificial authority will be worthy of being represented, being a guarantee of the disinterested protection of the interests of peoples.

HOPE OF PEACE IS SEEN BY OFFICIALS

Washington, Aug. 14.—Pope Benedict's peace proposals were not unexpected to the United States nor to any of the entente allies.

The possibility of a peace move was discussed with British Foreign Minister Balfour and Vice Premier Viviani when the British and French official missions were in Washington, and it was agreed that all the allies, including the United States, should refuse to discuss peace terms while Germany occupied the territories she had taken by force, and thereby avoid what the allied statesmen considered a German trap.

Now the pontiff's proposal presents the question in a somewhat different light, difficult perhaps to meet, but it offers to a war-weary world a hope for peace.

Germany and her allies are expected promptly to accept the Pope's proposals.

Calls for Reply.

American officials acknowledge that the Vatican's proffer is of a nature calling for a reply. Diplomats of the entente circle voice nothing but a unanimous opinion that it will be rejected. American officials realize that a convincing reply is required for the world's page of history. That the proposals cannot be accepted as they stand is certain. That they will not be accepted at all is probable.

An unofficial outline of the Pope's communication was received here this morning. Members of the President's cabinet said it had not been discussed at this afternoon's meeting, but some of the President's official family gave signs of the difficulty which it has presented. Tonight the official text had not been received and it had not been established whether it would come through the Spanish ambassador or the Swiss minister. Spain and Switzerland are the only two European neutrals having relations with the Vatican.

The first appraisal of the proposal by officials and diplomats was that it was another attempt by Germany, this time working through Austria, because of the latter's close relation to the Vatican, to accomplish what she failed in her first offer of peace—the assembling of peace delegates at a round-table conference, where the interests of one ally could be played off against the other, with the disruption of the grand alliance as the stake. In no quarter is there any disposition to question in any way the good faith of the Vatican, although the peace activities of the Roman Catholic elements in Germany and Austria have been prominent for several months.

But, as the unofficial outline disclosed the terms of Pope Benedict's proposal, officials were astonished to realize its similarity with some of President Wilson's declarations on the subject. International agreement to enforce peace, reduction of armament and recognition of the national aspirations of the small peoples, all were brought forward by the President in his epochal addresses before Congress.

Although the proposal to leave for diplomatic discussion such great questions as Italia Irredenta, a free Poland and Alsace-Lorraine might be rejected on many grounds, close observers foresee the possibility of embarrassments in declining to discuss proposals which the President himself brought before the world. The allied statesmen realize that once consideration of any part of the Pope's proposals begins, pacifists and socialist elements are at once enabled to take up discussions which will embarrass their governments.

President Wilson's own view of what reply shall be made obviously cannot be accurately assessed at the present time. His latest public pronouncements on the most vital of the proposals of Pope Benedict are interesting.

When the new Russian government was wavering on the point of making a separate peace and declaring for no annexations and no indemnities, the President in a message to the Russian people declared:

"Of course, the imperial German government and those whom it is using for their own undoing are seeking to obtain pledges that the war will end in the restoration of the status quo ante. It was the status quo ante out of which this iniquitous war issued forth; the power of the imperial German government within the empire and its widespread domination and influence outside of that empire. That status must be altered in such fashion as to prevent any such hideous thing from happening again."

Two days later in his Flag day address the President, referring to the military masters of Germany, said:

"If they can secure peace now, with the immense advantages still in their hands which they have up to this point apparently gained, they will have justified themselves before the German people; they will have gained by force what they promised to gain by it—an immense expansion of German power; an immense enlargement of German industrial and commercial opportunities. Their prestige will be secure, and with their prestige their political power."

In his war address to Congress the President declared for spending the whole force of the nation, if need be, to check and nullify the pretensions and power of the German military autocracy. This phrase, now universally accepted as the war aim of all the allies, the entente diplomats here contend, hardly fits in with a restoration of the status quo before the war, a return of Germany's colonies and no restitution for Belgium.

The one point on which Germany might stick, diplomats feel, is the restoration of Alsace-Lorraine. These provinces, because of their mineral deposits, are not only necessary to the economic existence of Germany, they say, but in the hands of France again would constitute a military menace to the whole German scheme on the western frontier. A neutral diplomat today ventured the opinion that Germany, beaten, would concede all but the loss of Alsace-Lorraine.

Allied diplomats and American officials alike realize that the answer to the peace proposals involves one of the most delicate tasks of the war. They realize that the people of a war-torn Europe, whipped by pacifist and Socialist agitation, must have a convincing answer to a proposal to stop the fighting, and still be held true to their war aims. They do not wish to leave Germany in the position she has worked so hard to attain—the position of offering peace to the world and having it rejected.

A war which was to have been finished in six weeks is entering upon its fourth year. A warfare of submarine frightfulness which was to have brought Great Britain to surrender within ninety days is entering its seventh month, without the promised result. The group fighting Germany has widened into a world circle of seventeen nations, all uniting their resources and power for the destruction of the German military autocracy. The imperial government, which entered the conflict with aims of world domination, now would be satisfied with a restoration of the status before the war.

In these events the allied diplomats here see the moving causes for the newest proposal for peace, and in them they believe will be found the answer of the allied governments.

An unofficial outline of Pope Benedict's peace proposals received here discloses that the pontiff includes some of the principles of world peace for which President Wilson has declared.

Reduction of armaments, settlement of all international disputes by arbitration, freedom of the seas and no retaliatory after-the-war economic struggle for supremacy are the foundation stones of Pope Benedict's peace proposals.

Included in the restoration of territory, the Pope's proposals insist, should be the return to Germany of all her colonies, as well as the complete restoration of Belgium to her sovereignty.

The Pope's proposals declare that the injuries to all belligerents have been so great there should be no thought of reparation except for the return of territory.

The Pope's proposals, which already have been delivered to the resident ambassadors and ministers of the warring powers in Rome, are quite long, making in print something more than a column of large newspaper type. Although special efforts are being made to facilitate their transmission to the United States, this may not be effected for at least a day or two.

Meanwhile, however, an accurate outline of the principal points of the Pope's communication is in the hands of the government here and already has received thoughtful consideration.

In eloquent language the pontiff describes the terrible condition existing in Europe, which he declares is headed for destruction unless the belligerents are willing to listen to the appeals of disinterested friends to cease a suicidal war. Such conditions, the Pope feels, amply justify him in taking the present opportunity to suggest what may be, he hopes, at least a foundation upon which peace negotiations may be initiated.

At best Pope Benedict's proposals are only suggested as a rough basis for such negotiations and he realizes that the details in all their complexity must be worked out patiently and in a spirit of conciliation by the belligerents themselves.

Unqualified approval of President Wilson's plan for the avoidance of future wars by some form of international organization which shall have behind it the necessary power to enforce its judgments, is given by Pope Benedict, who declares that along with such a splendid project must go an effective arrangement for reduction of armaments to a point just sufficient for defensive purposes to carry out the mandates of the world court.

It is inconceivable, the Pope holds, that any permanent peace can be maintained unless the various peoples are willing to gather in an amity founded upon recognition of national rights.

Any attempt to prevent free economic action between the belligerents, the Pope points out, would be disastrous; therfore, he says there must be freedom of the seas in all that the term applies. The Pointiff declares that so extensive has been the injury to all the belligerents that there can be no thought now of either indemnity or reparation.

In a spirit of conciliation and justice, he says, all the belligerents must submit to accept the losses they have sustained except in the matter of territory and besides these questions of indemnity and reparation the Pope declares that there must be no continuation of the war by an economic struggle for supremacy thereafter, which would be purely evil.

This refers directly to the so-called Paris economic conference, which was followed by one in Vienna, where the effort was made to bind the belligerents on either side after the war to have practically no commercial relations with their late enemies.

On the important question of the disposition of occupied territory and the territorial ambitions of the belligerents, the Pope, by way of preface, admits that special cases might justify special consideration and still be adjusted in conformity with the principles of equity and justice. But, as a general proposition, he feels that a proper basis for discussion would be the restoration at once of all territory now in enemy occupation. That would involve liberation of Belgium, leaving no trace of German control, political or military. The same principle of unencumbered freedom in its full sense, he says, should prevail in regard to every power and nation. Not only must French territory now occupied by Germany be restored to France, he says, but, on the other hand, all German colonies, which have been occupied by England, Portugal, Belgium and Japan should be returned to Germany.

The more difficult question of Italia irredenta, the Pope thinks, should be examined in a spirit of conciliation and fairness and that a special consideration in the settlement should be given to national aspirations.

Likewise does the Pope hold that the complex questions involving readjustment of the Balkan states should be considered in the same spirit of equity and justice. He has especially in mind Armenia, the Balkans and Poland and the intimation conveyed is that these questions can safely be dealt with by direct diplomatic exchanges between the belligerents, once an agreement is reached upon the general principles of recognition of national aspirations and justice.

The state department acknowledges that it has received unofficial knowledge of Pope Benedict's peace proposals before today's news dispatches were received here. No official cognizance can be taken of it until the proposal is conveyed officially. Whatever consideration is given to it will be after consultation with the allies.

The extent of the state department's information does not indicate through what channel the proposal will be conveyed and gives no information from which an inference might be drawn as to whether it will come through one of the allied governments or through a dignitary of the church.

Officials were unusually explicit in saying that it could not be discussed until it came officially before the government, and were emphatic in declaring that no statement whatever could be represented as reflecting the official view.

If an inference might be drawn from the undercurrents which were started in official circles by the report, a trained observer would venture the opinion that the proposal is one which would be discussed in good faith by the allies, but that it does not meet their war aims. It was indicated that a peace proposal coming from the Pope—the first actual proposal of the kind to come from the Vatican—would necessarily have to be considered carefully and deliberately and that an answer convincing to the world would necessarily have to be made.

The extreme element among the French socialists has never contemplated anything short of the return to French sovereignty of Alsace-Lorraine, while so far as Italy is concerned it is said here that the government would be overturned by the people if it consented to abate its demand for "Italia irredenta," involving the restoration of the Austrian provinces on the Adriatic to Italy.

Russia's interest in the proposals as outlined is very limited, outside of her general concern for a speedy but honorable peace in conjunction with her allies, by reason of the omission of any reference to the Balkan question outside of Serbia and Rumania, leaving excluded any question of control of the entrance to the Black sea. However, the proposition to submit the future of Poland to peaceful solution attracts some attention in that quarter, although also in a limited degree because Russia already has solemnly pledged herself to completely free Poland.

"Peaceful solution," with reference to the problems of Alsace-Lorraine, Trent, Trieste and Poland, is generally interpreted in entente circles here to mean submission of those problems to arbitration. As such an arbitration would be impossible of attainment because practically all nations who might in ordinary times serve as arbitrators are now interested parties, the entente representatives believe that under the proposal is concealed a design to bring these important subjects upon the conference table when the peace delegates gather.

Such a scheme was uncovered in the very first proposal for peace broached by Von Bethmann-Hollweg only to be spurned by the unanimous voice of the entente powers, and there is no reason to believe that it would be any more welcome now.

HE ASKS WORLD FOR PEACE



POPE BENEDICT
His Holiness, Pope Benedict XV.

THE POPE'S PEACE TERMS

An editorial in The Salt Lake Tribune.

Sooner or later a peace proposal was to be expected from the Holy See. After the United States had exhausted its efforts to bring the world peace and had been constrained to enter the war it became more certain than ever that the Pope must ultimately intervene. There was no power, spiritual or temporal, left upon the earth to intervene with any prestige except a combination of nations, Spain or the Vatican.

Now that the Vatican has taken its first step toward peace, there will be a fruitful discussion of terms all over the world. There will be a feeling on the entente side that the Pope has acted prematurely and on the Teutonic side that he has delayed too long. Such faith have the allies in the striking power of the United States when it is in a position to deliver its blows, that all of them, Russia probably excepted, are eager to wait until next year before thinking of peace.

Entente representatives were quick to express the belief that the Pope's peace proposal was prompted by Germany, but the terms suggested cannot be such as Germany, unquestionably victorious up to the present, desires. One proposal, if adopted, would absolutely debar Germany from the goal of its chief ambitions. The Pope suggests that Serbia and Rumania, as well as Belgium, be restored. The restoration of Belgium would take from Germany the strategic position opposite England which the pan-Germanists have demanded for years and which they still are demanding. The restoration of Serbia and Rumania would be a still more serious setback. It would re-establish the Balkan barrier between the Teutonic countries and Bulgaria and Turkey. The path to the orient would be blocked again and all those radiant dreams of pan-German expansion to the Persian gulf and the Suez canal would have vanished. Great Britain would remain the leading power in Europe and Germany would **not** be in the long-desired position to threaten that supremacy.

If, however, freedom of the seas were to be enforced by a league of nations, Great Britain would not retain its mastery of the oceans. At first glance Great Britain might seem to be unalterably opposed to such a league, but prophetic eyes among the English can see that control of the seas is no longer a sufficient defense for the British isles. England can be, indeed has been, invaded from the air. If armaments are to be kept up as of old Great Britain must have a mighty air fleet. Moreover, it must find a way to rid the seas of submarines. If the underwater peril remains the British can no longer control the seas in the sense that they have controlled it for 300 years. Menaced by the submarine, Great Britain would be as much in favor of a league to enforce "freedom of the seas" as is Germany or any other power.

We have the authority of our own government for the statement that the principal aim of Germany was to establish the route to Asia, a land route which would take the place of the British-dominated sea routes. Germany was to rule from the North sea to the Persian gulf, controlling the Dardanelles passage in between. The strategic advantage in a military way would be the facility with which Germany, at its leisure, could seize the Suez canal and invade India, thus destroying the communications of the British empire.

If, therefore, the Pope's peace proposal was inspired by Germany, the Germans must be in an humble mood. They must see that the war can bring them only disaster if it continues. They must understand that their invasions of Belgium, northern France, Serbia, Montenegro, Rumania, Poland and the Russian provinces have gained them nothing except a position for favorable barter and trade.

If Austria-Hungary must even go so far as to discuss the surrender of Trent and Triest and if Germany must discuss the abandonment of Alsace and Lorraine, the Germanic powers cannot be as strong as they have tried to make the world believe. There must be a fatal weakness undetected by the outside powers. It may be the disintegrating element of revolution or it may be shortage of supplies, or both.

The allies must consider the proposals with the most extreme care, lest they become divided. The terms are apt to create a profound impression in Russia, where a radical government has abandoned the expansion policy of the imperial regime. The Pope's proposals are seemingly in accord with the plans of the Russian pacifists. If Serbia and Rumania are to be re-established and Poland is to be made independent, the Russian radicals will be inclined to approve, especially as the Dardanelles problem is out of the way, the Russians having disclaimed any intention of gaining sole control of the straits.

One part of Pope Benedict's proposals will meet with little enthusiasm from the allies. When he says that all the belligerents have been injured to such an extent that reparations and indemnities are out of the question, he may be stating an actual condition from which there is no escape, but the allies will not be disposed to let the Teutonic robber go until he has made restitution at least to he smaller nations. On the other hand, the allies will be tempted to consider the plan from another angle. If the war continues billions will be expended, perhaps to no purpose, and it will require only millions to rehabilitate Belgium and Serbia.

Naturally the American people will look at the Pope's plan from the American standpoint. They will agree with the President that a distinction should be drawn between a mad war party and a sane people. Granting that the German people have returned to sanity and are willing to adopt the principle of live and let live, the American people have no interest in crushing them or permitting them to be crushed. A restoration of German colonies might be highly desirable as a basis for preserving future peace. It would give to Germany lands which can be settled with the overflow population of the home country. Nor are such settlements to be feared if Germany abandons armaments and ambitions for conquest. The German people all over the world were organized by secret propaganda to aid the pan-German plan for the domination of the world by German militarism. With militarism gone the Germans would be content to settle abroad on the same terms as other people. In our own country, although the Germans have been misled in their allegiance by the pan-German organization, the vast majority of them are loyal to their adopted country and would soon cease to look to a discredited clique in Berlin for instructions. Moreover, peace settlement which does not bring victory to German militarism might soon produce genuine rule of the people in the Fatherland.

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W. H. MATHEWS, MANAGER.



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THE CATHOLIC WOMAN

A Department Devoted Exclusively to Her Interests.

Edited by Ethel Bixby.

Under Thy Wings.

Under Thy wings, O Savior, let me hide;
So dark the night, and I fatigued, oppressed;
Too weak for flight, let me with Thee abide;
Let me but cling to Thee, and find my rest!
The storms around me rage, and I, afraid,
'Gainst their intensity no stand can make;
Under Thy wing, O Savior, undismayed,
Let me but hide! Ah, do not me forsake!

My restless heart can ne'er be satisfied;
My eager spirit hungers for Thy peace;
O help me, Lord, for there is none beside
Who from myself can offer me release!
Weary am I, dear Savior, in the race;
Long I for joy this poor life never brings;
Give me with Thee one little resting-place—
Under Thy wings, dear Lord, under Thy wings!

—Amadeus, O. S. F.

Saints of the Week

St. Jane Frances De Chantal. (August 21.)

St. Jane de Chantal was the daughter of Beginus Fremiot, one of the presidents of the parliament of Burgundy, famous for his loyalty to Henry IV and Margaret de Berbisy. This couple had three children, Margaret, who married the Count of Effran; Jane, who married the Baron de Chantal, and Andrew, who was Archbishop of Bourges.

Left a widower when his children were still very young, M. Fremiot took upon himself the education of his son and daughters. He took such pious and prudent care of them that no assistance or instructions were wanting for instilling into them the most perfect sentiments of and practice of every religious duty. Jane, who at her confirmation was called Frances, profited more than the others and was most tenderly beloved by her father. When but 20 years of age she was given in marriage to Baron de Chantal, an officer of distinction in the French army. When she went with her husband to his estate in Bourbilly she found a family, which by the absence of the master, had not been much accustomed to regularity, which she made it her first duty to establish. She was very attentive to see that all her servants attended evening prayers, Mass on Sundays and holy days in the parish church, and daily at home. Regular hours were assigned for meals and every employment and duty was discharged with great order. During the frequent absence of her husband, who was obliged to attend court and the army, she scarcely ever admitted any company, never went about, knowing how much this virtue is both the duty and the delight of the wife, in order to watch over her servants, children and domestic affairs, and to shun the snares of dissipation, levity, vanity, love of trifling and much loss of time. This pious lady employed all her leisure hours either at her work or in the long exercises of prayer and pious reading she prescribed for herself. These devotions were at first much abridged when her husband was at home, for then her house was usually full of company. However, she resolved that no more would she curtail her exercises upon any pretense, so arranged matters so as neither to omit her devotions nor be wanting in any office which courtesy or other duties of her station in the world required of her. There was nothing which the world could afford that was wanting to complete the happiness of this couple, but sacrifice was demanded by God of Jane in the loss of her husband.

The baron, who was shooting with a friend, was one day mistaken for a deer and shot in the thigh. He survived nine days, during which time he received the sacraments with most edifying sentiments and caused the pardon of the person by whom he was shot. Jane de Chantal was left a widow with four small children, yet bore her grief with heroic constancy and resignation. She found comfort in the thought that she was now free to give herself more perfectly to the service of God. When the year of her mourning expired she went to the home of her father in Dijon, where she pursued the sane religious life. After a year she was obliged to go with her children to live with her father-in-law and look after the affairs of the family. Her patience was continually put to a severe trial by the perpetual forwardness of the old baron and the imperious conduct of a peevish housekeeper.

It happened that one Lent St. Francis de Sales came to Dijon to preach, and in order that she might have the opportunity of assisting at the sermons Jane de Chantal went to visit her father. The first time she saw St. Francis she was impressed that he was the spiritual director she had long begged God to send her, to conduct her soul in the most perfect paths of His holy love.

Under the advice of St. Francis she regulated her devotions and received great light and comfort, and the more her soul strove by self-denial and assiduous prayer to raise itself above the world and its low concerns the more she began to entertain thoughts of renouncing the world. When she revealed her inclination to St. Francis he took some time to recommend the matter to God and then proposed to her various orders. Her answer was that she desired whatever state he judged most conducive to the divine honor. He then mentioned his project of forming a new establishment of a congregation of the Visitation of the Virgin Mary. The pious widow embraced the project with much joy, but the grief of her aged father and father-in-law, the tender age of her children, and the situation of affairs of her family, raised great obstacles to her design and gave her much to suffer. However, her father and the Baron de Chantal gave their consent. Before she left the world she gave her eldest daughter in marriage to the Baron de Thorens, the eldest nephew of St. Francis. The two younger daughters she took with her, and her son, who was but fifteen years of age, she left with her father.

On Trinity Sunday, in 1610, St. Jane de Chantal went to Annecy, and laid the foundation of the new institution. Two other devout women took the habit with her and they were soon joined by ten others. She founded many convents in France. While returning from a visit to Paris she fell ill with a fever and passed away at the age of sixty-nine.

Need of Good Mothers.

Nine-tenths of the girls who "go wrong" in their second decade of life have been trained wrong in their first; and the veritable criminals in more than half the cases brought before the juvenile courts are, not the bad boys immediately involved, but the fathers and mothers whose indulgence or neglect has resulted in their becoming bad boys instead of good. Lack of parental control is one of the outstanding evils in American family life today; and unless the evil be checked, and unless the children be subjected to a healthy discipline, are taught to obey and punished for disobeying, are made to see that pleasure must yield to duty, and forced to recognize that respect for laws—divine and civil, and family laws—is essential to a happy and worthy life, then the number of penitentiaries and haunts of shame will inevitably go on increasing rather than diminishing.

"Who shall find a valiant woman?" asks the author of Proverbs; "far and from the uttermost coasts is the price of her." Who shall find the really good mother, the Christian woman who because she "looks well to the paths of her house' now, shall hereafter behold "her children rise up and call her blessed." As the root of the whole matter, what is needed is a sense of responsibility in mothers, a thorough realization of the truth that their children, even in babyhood, are not dolls and playthings, to be petted and scolded according to the whim of the moment; but genuine gifts, or rather loans, from the Lord—gifts for which they will one day be held responsible.

Mother love is a beautiful thing and at times a sublime thing as well; but the doting affection of the foolishly fond parent is pathetic in its actual manifestations, and nothing less than tragic in the probable consequences. "There is no person of mature experience," says the London Telegraph, "who is not acquainted with the tragedy of the spoiled child, ultimately compelled to confront the world with a feebly-based and falsely formed character. We are all acquainted with the weak mother—a creature filled with the foolish idolatry of her own offspring, devoid of clear-sightedness in their regard, taking their worst tendencies for amiable eccentricities or for a sign of original talent. This lady, wherever we behold her, is overcome with a natural fondness for her children; and yet, for their own sakes, almost any harshness compatible with their physical health and mental progress would be better than an ignoble and helpless inability to control their conduct and to compel them—by gentleness, if possible, by strictness if necessary—to adopt right habits. For it is true that we are creatures of habit, and the tenacious instincts the second nature formed by the wholesome routine of a sound training, will often stand to us when physical strength fails and active will is worn out."

The sentimentality with which innumerable people at the present day regard the question of child training is quite as disastrous in its tendencies as is the culpable indulgence of the "weak mother" characterized in the foregoing paragraph. "Let the poor little things," it is said, "have a good time while they are young; their troubles will come quite soon enough." By all means let childhood be happy; but unlimited indulgence of childish whims, caprices and mischievous tendencies is not the recipe for effecting that result. On the contrary, overindulgence mars the happiness of children even in their early years, and is an infallible method of rendering them miserable later on in life. "The happy child is the one under firm and loving control; the one that has learned to obey without hesitation or question; the one that trusts its mother and feels unconsciously that obedience is required for good reason, and that when an indulgence is denied it is not for want of affection."

To Catholic mothers of the little ones of today it should not be necessary to point out the fact that their task of properly training their children has been materially facilitated by the action of Pius X in the matter of admitting those little ones to frequent and daily communion. The evil propensities which original sin has left in these young natures will most readily yield to the all-holy influence of the divine Visitant present in the hearts; and when this frequent companionship with our Lord is supplemented by a tenderly inculcated love for His Blessed Mother, parents may well hope that their children are on the direct road to becoming upright and worthy men and women—Christians worthy of the name.—Ave Maria.

* * *

SOME GOOD RECIPES

Boiled Cherry Pudding.

Beat two eggs lightly, add a cup of milk and three teaspoons of baking powder, sifted with enough flour to make a stiff batter. Beat the mixture vigorously. Have in readiness two cups of stoned cherries that have been sprinkled with sugar, allowed to stand for one hour, and then carefully drained. Add these to the batter, turn the pudding into a greased mold, large enough to give room when the pudding expands, and boil for one hour. Serve hot with a foamy, sweet sauce.

Currant Jelly a Varied Flavors.

The old-fashioned way of making current jelly, requiring no boiling of the fruit juice after the sugar is added, gives a clear, lighter colored jelly and one with a true flavor of the fruit. Wash and cook the currants with ever so little water, until they are thoroughly soft. If one has a fireless, this is the best possible way of preparing the fruit before straining. Then strain. Measure the juice and put it on to boil for exactly twenty minutes. Meantime measure out as many cupfuls of sugar as there is juice. When the juice has boiled the requisite length of time, pour it slowly over the cold sugar, stirring constantly, so that every particle of the sugar entirely dissolves. Pour immediately into glasses. It will set almost instantly. The addition of a quart of raspberries to four or five quarts of currants makes a delicious jelly. Some housewives add pineapple or blackberries, about one part to five of the currants; the result is a jelly of unusual flavor.

Stuffed Eggs a Tomato.

Three hard-cooked eggs, three tablespoons grated American cheese, one-quarter teaspoon powdered mustard, one teaspoon lemon juice, one tablespoon cream, six slices ripe tomato, six slices of bread or toast, one tablespoon chopped parsley, salt and paprika. Carefully cut the eggs crosswise in halves. Remove the yolks and mash. Add cheese, mustard, salt and paprika, lemon juice and cream. Combine the mixture thoroughly and refill the whites. Sprinkle with chopped parsley. Place the slices of tomato on bread or toast same size. Cut off a little from the end of each egg and place it on a slice of tomato.

About Jelly.

Clear jelly can be obtained only when the juice is extracted without subjecting the fruit to pressure. Doubling the cloth through which the fruit drains, adds to the clearness. When all the juice possible has been drained off without pressure, more may be obtained by applying pressure. Jelly made from this juice after pressure is just as well flavored and as nutritious as any, but is not as clear.

One must use judgment and test jellies in the making by putting a spoonful on a plate. If the juice jells quickly, it is done. If a jelly is not as hard as it should be the day after it is made setting it in the sun for several hours helps it greatly.

If water has been added to the fruit in boiling it before the juice is extracted, or if the fruit has been picked shortly after a rain, boiling the juice down somewhat before adding the sugar helps to produce good results. Boiling the juice in a large bottomed vessel makes possible more rapid evaporation and reduces the length of time required; it prevents both the candying and the gumminess of the jelly to a considerable extent.

If a "mint jelly" or mint flavor is desired, remove the leaves from the mint stems, using leaves from about six to twelve stems for each twelve glasses of jelly. Crush the leaves and tie them in a cheesecloth bag. Put the bag in the kettle with fruit to boil. When enough flavor has been boiled out to suit your taste, remove the bag. The mint flavor is used chiefly in crabapple and grape jelly.

Jellies may be colored by using vegetable coloring. Different colors of jelly in the same glass or "layer jelly" may be had by mixing the coloring in only a part of the jelly, pouring first a half inch of uncolored into the glasses and letting it harden a trifle, and then a half-inch of colored, and so on.

Jelly contains so much sugar that bacteria cannot work in it. Molds, however, find jelly a good feeding ground. As molds require a constant supply of oxygen, the jelly can be protected by covering it with melted paraffin as soon as it is cooled. The paraffin soon hardens and shuts out the air and also dust. Store jelly in a cool, dry place.

* * *

HOUSEHOLD HINTS.

Unless an aluminum utensil is badly discolored, it is best to clean it by scouring, say Uncle Sam's home economics experts. First clean all adhering food by washing it in hot water with a mild soap. If it is necessary to scrape, use a wooden spoon. Your scouring preparation should contain no hard, sharp particles of grit. Ocean sand, which has rounded grains, is an excellent scouring agent for aluminum.

A mixture of equal parts of powdered whiting and alcohol with a few drops of ammonia added, sometimes serves effectively where aluminum ware has not been badly discolored.

The action of vegetable acids on aluminum may be utilized in cleansing it. A few pieces of green or canned rhubarb added to a quart of water and boiled in a discolored aluminum kettle will give good results. After a kettle has been cleansed in this way, it should be polished to remove adhering particles of the metallic compounds resulting from chemical action.

In cleansing aluminum ware, never use such strong household alkalies as washing soda, potash, lye or even strong alkaline soap.

Vinegar and soda will remove ink stains from gingham and percale without fading the colors. Fruit stains when once set may be removed usually by holding the spot over the fumes of sulphur. Blood stains in white or light fabrics should be soaked in kerosene and then washed in cold water.

Place slices of raw potatoes around the ferns. The worms, which have been feeding upon the roots, will come out after the potato.

Before placing new oilcloth on the table, paste a square of heavy muslin on the inside of the cloth where the corners of the table will come. This will lengthen the wearing qualities.

* * *

The Parents' Example.

Catholic fathers and mothers, remarks the Sacred Heart Review, who fail to give their children good example by living up to the teachings of the Church are doing them the greatest injustice. They may instruct their offspring in their religious duties; they may advise them to be practical Catholics. This is very good in its way; but it does not have the same influence as the living example of the parent has; "actions speak louder than words."

The Joy of Pretense.

Let's dream like the child in its playing;
Let's make us a sky and a sea;
Let's change the things round us by saying
They're things as we wish them to be.
And if there is sadness or sorrow,
Let's dream till we charm it away;
Let's learn from the children to borrow
A saying from children: "Let's play."

Let's play that the world's full of beauty;
Let's play there are roses in bloom;
Let's play there is pleasure in duty,
And light where we thought there was gloom.
Let's play that this heart with its sorrow
Is bidden be joyous and glad;
Let's play that we'll find on the morrow
The joys that we never have had.

Let's play we have done with repining;
Let's play that our longings are still;
Let's play that the sunlight is shining
To gild the green slope on the hill.
Let's play there are birds blithely flinging
Their songs of delight to the air;
Let's play that the world's full of singing;
Let's play there is love everywhere.

—Exchange.

WHAT FIGHT YE FOR?

(Continued From Page 1.)

gress had not then acted as they did, we would have been a soulless nation and shame and reproach and everlasting infamy would have been the profit of our peace. But the nation did not sell its soul for peace. We loved not war, but we loved dishonor less and when compelled to choose we unhesitatingly, though regretfully, chose war and in the chosen words of Holy Writ: "You go forth to war out of your land against the enemies that fight against you."

Clad in your nation's uniform, before the altar of the Eucharist Christ, answering the trumpet's sound, on the eve of going forth to war, you kneel for God and country.

Render to Caesar the things that are Caesar's." And you are here members of the Twelfth company of artillery corps to lay upon the altar of your God all that you have, even to life itself, for your country's love and honor.

Right Against Might.

When men ask you: "What fight ye for?" tell them, in tones that shall awake up the dead of '76: "I fight for liberty, for freedom's sake, for righteousness, for all my country's flag has ever represented. I fight for peace, that justice may prevail, that frightfulness and inhumanity may not possess the earth. Out of the mart and mill and meadow I have come, no warrior by profession, but peace-loving and peace-keeping citizens, roused by my country's call, to serve her with my all; to struggle, to suffer, to die if need be that her cause may live, that might shall not prevail, that right shall not forever perish from the earth."

And if anyone shall dare to ask you why you sacrifice for country's sake tell them, in voice that shall admit no question:

"I give to her, my country, because she hath given all to me. After God she has given me life; after God she has protected me; her children that have come and gone before me have withstood the summer's heat and winter's cold, have labored and struggled and suffered and bled and died that I might be a freeman. My forefather's she received with open arms; tenderly she nursed them; liberty, justice and equality she gave them; the shield of her protection she set up before them; with her life's blood did she guard them; the right to worship God untrammelled and unrestrained, she ensured to them; she gave them peace, distinction, honor, all, reserving nothing, and now, when she's in need and calls to me with all I have I quickly answer: 'Here, sir.' That's a soldier's answer to a slacker's 'why.'"

And here, I would give answer to those who would seemingly discredit your sacrifice by telling you that this is an unpopular war.

What war was ever popular in the sense that they would have it? Was the War of Independence popular? Was the war for the preservation of the Union popular? Was the Spanish war popular? Popularity is no measure of righteousness. Fighting with and killing each other is only popular with savages, and brave men do not with joy anticipate the slaughtering of their brethren. Someone has truly said that "war is hell," and hell is hardly popular with anyone. We abhor war, but we thank God that we have not yet arrived at that decadent and degenerate condition wherein we would suffer anything rather than fight.

God forbid that we should ever consider peace more honorable or more desirable than righteousness; God forbid that we should purchase peace with dishonor. God make us ever abhor war, but God keep us from ever becoming too cowardly to fight.

Discussion Time Past.

Again some would lessen your merits by maintaining that we should never have gone into this war. To these I have already given answer, but to these now I say in shorter words:

The time for discussion as to the propriety of our entering the war has passed. This is a representative government. We delegate others to represent us. We elect a President to lead us. Our President and our Congress, with much wider knowledge of events, and with as great abhorrence of war as we have, have decided that a state of war exists. Who are we that we should pit our individual judgment against the decision of those whom we legally and voluntarily constituted our representatives? Democracy demands delegation of power and should we refuse to abide by the decision of those whom we have delegated to speak for us what confusion would come upon us! If Russia today is wrecked in ruins it is because this very exercise of individual judgment has made chaos of organized government and if we were to pay attention to every individual judgment, we, too, would shortly become another Russia.

Therefore, I say that the time for individual judgment has passed. Whatsoever previous opinions we may have entertained, they sould now be laid aside and we should all follow the flag in unquestioned and in unquestionable loyalty. You see, I dare to speak of matters rarely publicly discussed nor have I yet said all.

Warns Irish-Americans.

There are too many of ancestry like to mine, Irish-Americans, if you will, whose judgment is blinded by their hatred toward England. Let them beware lest their animosity toward England be interpreted as disloyalty to the United States.

Out of the loins of a Fenian arrested in arms against the English I came. I was nursed at the breasts of as true an Irishwoman as ever came out of Ireland. Indelibly written in my soul is the story of England's rule of blood and iron in Ireland. But what has that to do with the honor of my own country? Incidentally and accidentally, we may be fighting for England, just as England is now fighting for us, but essentially and fundamentally we are not fighting for England; we are fighting for ourselves. Had Germany by its own overt acts, repeated again and again, not made it impossible for us to keep peace with honor, had she respected our rights, had she not murdered our citizens, she might have beaten England to her knees and we would not have interfered. We did not go to war to save England, we went to war to save ourselves, to save our sovereign rights, to save all and everything that a nation in honor prizes.

You men of all births, for there are men of many bloods and births bearing a grievance against England, in your blind desire for retribution, you forget that in this war all must stand or fall together. If England stands we stand; if England falls, we fall; victory and honor or defeat and dishonor shall come upon all alike. And God forbid that there should be any so base and low and blinded as to wish to strike at the heart of England through the soul of their own country. God forbid that there should be any who would rejoice at the losses of any of the allies when they know that such losses mean only greater losses and multiplied deaths among you. Let this insanity pass forever from these states.

(At this point in his discourse the preacher made an impassioned plea for personal purity, indorsing the statement of Major General Wood that "moral and physical contamination is one of the greatest menaces to military efficiency." He declared that failure in personal purity was treason to the cross of Christ and treason to the cross was equally treason to one's country.)

Model and Ideal.

As you leave this holy place, some, perchance to ne'er return, two visions, two memories I would stamp indelibly upon your soldier souls. The first is Christ upon the cross, His arms outstretched toward you in infinite love, bruised bleeding, crucified, triumphing over sin and death to make you free. He is your God. Be you faithful to him unto death. The other is that most heroic figure of all these terrible times, Cardinal Mercier, wan of countenance and worn of body, yet with spirit unbroken and undimmed he stands amidst the ruins of his devastated and desolated country, his sons murdered, his daughters violated, his children carried into captivity, his homes laid waste, every lash that falls upon his conquered people cutting thrice deep into his very soul, yet undaunted, unterrified, unbroken, he faces his oppressors and says to them: "Draw your plans, set up your batteries, arrange your movements, propose as you will, but God will ultimately dispose. My conviction, both natural and supernatural, of our ultimate victory is more firmly rooted in my soul than ever. We plighted our word that we should be neutral and to maintain our word of honor we have sacrificed our good, our homes, our sons, our husbands, and after three years of coercion we are still as proud of our fidelity as when we first declared: 'Thou shalt not pass.'"

And this heroic figure, the very personification of patriotism and love of country, I hold out to you as your model and your ideal. No enemy boast, no enemy bribe, no enemy threat, no enemy pressure, no suffering, no want, no pain, no loss, no fear has shaken him from his high resolve to render to Caesar the things that are Caesar's and unto God the things that are God's. Far away, across the wide Atlantic, he stretches out his arms to you for help against the common enemy.

In the name of Jesus Christ go forth to do and die. God give you loyalty, God give you fortitude, God give you unflinching and unfailing courage to fight our country's cause. And God give you virtue, God give you self-sacrifice and self-restraint to fight gloriously alike for Him. The prayers of your loved one follow you; the blessing of your church accompanies you; the gratitude, sympathy, support and sacrifice of a united people support you. Let the motto of those who go and those who stay forever be: "Let us all hold together in God."

At the close of Father Cassidy's sermon the organist played the "Star-spangled Banner," while the congregation stood and a score of priests within the sanctuary rail stood with bowed heads, facing the Eucharistic body and blood of Christ on the altar. It was the first time in the history of the city that such a thing had happened.

URGES IRISH FREEDOM

(Continued From Page 1.)

ple. Those that seize power by force of arms will not long maintain it before the advance of unconquerable democracy. The exception to this rule is the case of Ireland. In that country there are protests; there are immense meetings addressed by leading public men; there are insurrections and blodshed; there are arrests and imprisonment for defiant citizens; there are eras of martial law and all its consequent petty tyrannies—all indicating that the cause for which America is fighting is imperiled by the oppression of a race whose sons at this very hour are marshaled to achieve the victory which shall result in establishing the rights of small nations.

It is not a strange spectacle—an embattled Irish race striving to break the shackles of every enslaved people except those shackles which bind the people of their cradle land to the chariot of the conqueror?

We declare that we are now repaying the debt of gratitude to France for her aid in the revolution. Is it forgotten that the people of Ireland sent a message of good will and encouragement to the Continental army, and that not alone was the army of Washington half Irish, but that the army of France in America at that time was also half Irish? We waged a war for the freedom of Cuba, and we protect that small nation in its right to freedom. For a century we have guaranteed the sovereignty of the South American republics. Is it to be recorded on the annals of civilization—is it to be written in the record of this nation—that small nations, alien in blood and language, strange in customs and foreign in character, shall receive from the generous hand of America the dearest of all possessions—freedom—and that this priceless treasure is to be denied to that small nation whose blood has been shed in torrents for the defense of America, whose speech is our speech, whose character is the American character, whose customs are our customs, and who have never been foreigners since the first ship sailed across the sea with the soldiers who were even then fighting the battles of liberty, as they have ever fought them?

M. Prum, Catholic journalist and mayor of Luxembourg, who was imprisoned for several months at Dusseldorf on the Rhine, has been liberated.

Dean McCarty, V. G., of Melbourne, has been appointed Bishop of Sandhurst, Australia. He is a native of Claire, Ireland.

In the French army there is taking place a "spiritual mobilization": hundreds of thousands of soldiers in the trenches are being enrolled in the Living Rosary.

OUR BOYS AND GIRLS

A Corner of the Paper Especially for Them.

Edited by Aunt Patricia.

Letters to Aunt Patricia should be addressed to her in care of the Intermountain Catholic, Salt Lake City, Utah.

The Little Child Before the Tabernacle.

Sweetest Jesus, kind and dear,
For my sake abiding here,
Not in glory bright and great,
But in poor and mean estate.

Look on me who kneel before
This Your little curtained door;
Through that door, if I could see,
You would look like bread to me.

But Yourself is there, I know;
For Yourself has told me so.
Humbly here I kneel and pray:
Help me, Jesus, day by day.

'Till the time when I shall see
You in all Your majesty,
Help me, Jesus, to refrain
From all naughty words and vain.

And from every naughty deed
Like the things that made You bleed,
By the wounding of Your side,
Keep me from the sin of pride.

By the wounding of Your hands,
Break the power of Satan's bands;
By the wounding of Your feet,
Teach me Your obedience sweet.

Bless my dear ones, dearest Lord,
In their thought and deed and word,
Bless, dear Jesus, every one.
Jesus, sweet, my time is done.

Now good-bye! And yet I know
How Your love will with me go,
Though within the church You stay
All the night and all the day.

—The Leader.

Dear Nieces and Nephews:

The pile of letters that have swamped me this week, telling of wonderful achievements in "war gardens," have been a revelation to Aunt Particia. I have enjoyed reading every one of them and only wish that you could read them, too. But a real treat of the week was a tour of inspection, when I called on several of my nieces and nephews, all unknown to them, and found them working away doing all kinds of things necessary on a "farm."

The idea of taking this trip was suggested by my niece, Alice, whose father has a big automobile in which we went spinning over the country visiting here and there. One afternoon I was busy, as usual, about my candy store, wishing I could leave it all and go somewhere, preferably out in the country coolness. My wish had no sooner been "wished" than I heard the soft purr of a stopping automobile, and the next minute Alice bounded in the store, her big eyes bright and dancing with excitement. She told me she knew several of the nieces and nephews who had "war gardens." One day they had made the remark that "they just wished Aunt Particia could see them work and the bountiful crops they were about to harvest." The idea of taking me on a tour popped into her young head when she read my last week's letter. She no sooner told me about the idea than I was ready and eager for the fun. Yes, it was fun, especially as no one knew they were about to have a visit from their old aunt.

And such gardens as I saw. Why, a professional farmer could not have done much better. Of course, some of the boys and girls had received help from their fathers, but others had just taken their own ideas and the successful result was fine.

One unique garden we found away near Murray. This belonged to Isabell, a little niece of mine whose father works at the smelter and who hasn't had any time to help his daughter in the art of farming. But she wanted a garden, and one she had. In an odd corner of the little lot surrounding her home she has a variety of vegetables to be envied by anyone. We found little Miss Isabel busy weeding her precious store. She had two rows of the best looking potatoes in the land, one long row of tomatoes, some corn, around which were climbing beans. Then, too, she had onions and some late radishes, while beats and turnips took their place in the wee maid's farm. Quite a mixture, I hear some of you wise ones saying. Oh, yes, but she wanted all these things that the big people were talking about, and just thought she would try her hand. Aunt Patricia thinks she is an ideal farmeress, and hopes that some day she will have a great big place so that she can raise just everything that her little heart wishes.

Well, next week I will tell you about Jack and Joe and Mary and Catherine's gardens. Your devoted

AUNT PATRICIA.

A Boy's Collections.

At various times parents, who also are students of child life, have published lists of objects found in the pockets of their sons, ranging in age from 6 to 15. They have also made catalogs of the collections found in their boys' rooms. Many of the things mentioned in these catalogs could hardly be described, for they were without form, figure or purpose. Most of them, such as nails, broken pencils, an endless variety of parts of mechanical toys, and the like, were of no value whatever. The boys made no use of them. They were never seen to take pleasure in examining them. They did not attempt to construct anything with them. They simply collected them and kept them. When the parents would request that some of the "stuff" should be thrown away, the boys would protest and would beg to be permitted to keep everything.

The typical boy's room is littered with debris much of the time, and his pockets are always bulging with his "finds," so that he usually presents an ungainly appearance.

This instinct to collect and to hoard is of ancient origin and it is very profound. In one form or another it is possessed by all normal people, whether young or old. Our remote ancestors made a distinct advance towards civilization when they began to amass property. At first, their collections were not of material or aesthetic value, but gradually they learned to collect and store up objects which could be utilized for food, for clothing, for shelter, and for various kinds of pleasure.

The impulse to hoard is exhibited by animals as well as by boys. They seem to understand that when there is plenty they should be storing up for the time of need to come. The housewife today exhibits the same tendency when she puts up fruit in the summer, and lays in stores of every sort when they can be had so that there will be a supply when there is need for them. It is this impulse to be forehanded which is the basis of the boy's tendency to save everything he can lay his hands on.

Is there any educational value in this passion? If a child merely gets and keeps objects, without organizing them, or using them in any way, it is doubtful if he derives much value from his experience, though he will find pleasure in indulging his instinct to hoard. But if he can be led to arrange in an orderly way what he collects, then he will receive benefit. A collection of stamps may be made of genuine value. A collection of butterflies also can be made of profit, provided a boy is impressed with their beauty and gathers them so that he may have a systematic display. A boy will be less inclined to kill butterflies wantonly after he makes a collection than before.

One benefit to be derived from these collections is the development of a sense of orderliness. But even if it is not possible to introduce orderliness into a boy's collections, and if they seem chaotic and useless, the parent and the teacher should keep in mind that he is exhibiting a normal impulse which has been at the bottom of civilization.—Mother's Magazine.

Don't Be a Quitter.

You don't know what you can do. At any rate, you don't know until you're up against it and have to try. Some day you're going to bump up against a whooping bit of work. It will look impossible to you. You'll want to quit. You'll say to yourself that it simply can't be done. And then if you are really worth while, you'll tighten your belt and jump into it. You'll say "I've got to do it." Then the first thing you know it will be done. And the best satisfaction that comes when it is done will be worth more than hearing your uncle has left you $10,000.—American Boy.

A Lesson in Politeness.

The son of a wealthy man was given a much needed lesson in politeness by a poor gatekeeper. One rainy day as the youngster was proudly driving his new car, he came to a toll gate and asked haughtily what he was to pay.

"Ten cents, if you please," said the civil gatekeeper.

Instead of handing the money to him, the self-conceited young man, with the air of a grand duke, threw half a dollar carelessly on the wet and muddy ground.

"There, take your change out of that," he said.

The keeper stooped for the silver and, placing the change exactly on the same spot, walked coolly into his cottage.

The lesson was not wasted, for the boy learned that it does not pay to be impolite or discourteous to anyone.—Extension Magazine.

How to Foretell the Weather.

A rosy sky at sunset means fine weather; an Indian-red tint, rain; a red sky in the morning, bad weather; much wind, perhaps rain; a gray sky, fine weather; hard-edged, oily-looking clouds, wind; a dark, gloomy blue sky, windy; a light, bright blue sky, fine weather; a bright yellow sky at sunset presages wind; a pale yellow, yet; a greenish, wind and rain; small, inky-looking clouds, rain.

While a rosy sky at sunset, as well as a gray sky in the morning, indicates fair weather, the opposite condition usually means rain; thus a red sky in the morning indicates bad weather or much wind. When the first signs of morning appear above a bank of clouds, it presages wind; when dawn breaks low on the horizon, it foretells fine weather.

Dew and fog both indicate fine weather; when the atmosphere near the horizon is very clear, causing distant objects to appear nearer than usual, it is an indication of rain.—Catholic News.

* * *

Origin of the Word Doll.

I am almost certain that every girl who reads this has at some time or other played with a doll. Very likely the older ones have outgrown their dolls and only keep the old favorites as souvenirs of childish days and pretty playthings for little friends and guests, but perhaps even they, tall and womanly as they are, would be puzzled to tell why we call it a doll, and not, as the French do, a puppet or poupet; or with the Italians, a bambino or baby. What is the meaning of the word doll?

To explain, I must go back to far away times, when it was the fashion all over the Christian world for mothers to give their little children the name of a patron saint. Some saints were more popular than others and St. Dorothea was at one period perhaps the most popular of all. Dorothea, and its quaint English variation, Dorothy, have, as my little Greek scholars know, a very lovely meaning—"Gift of God." But as few people like to call a toddling wee thing by a long and stately name, the English Dorotheas were shortened in nursery talk to Dolly and Doll, and from giving the babies the nickname it was an easy step to give the same to the little images of which the babies were so fond.—Wide Awake.

The present population of Italy is officially given at 36,500,000 people. Of this number all denominations of Protestants number only 123,000.

All Hallows
Catholic Day School

High School, 4-year:—
Classical.
Science.
Commercial.

Grammar Grades
Same standard,
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Essential Place of Religion in Education

With an Outline of a Plan for Introducing Religious Teaching Into the Public Schools.
By THE REV. THOMAS F. COAKLEY, D. D., OF PITTSBURGH, PA.

(Continued From Last Week.)

Creatures Above Creator.

A great portion of the time spent in elementary and secondary education is devoted to the study of history. The rise and fall of states, the upbuilding of dynasties, their origin, development and decline, the forward and backward movement of the various governments and nations and tribes of the earth, as they pass before our mental vision, are indeed well calculated to enlarge the mind and give it a power and a grasp over past events and criteria for judging future happenings which the mind did not previously possess. The lives of great men are put before us in glowing colors, their genius, their peculiar excellences, their influence, good or bad, upon their own and subsequent times, their faults and their failures, all these are weighed and balanced as we unscroll the chronicles of past ages. No creature and no event, however trivial in itself, is thought to be unimportant in the continuous march of events. Everything is duly labeled and catalogued in the library of the world's progress by patient historians for the observation of future generations, and placed before our school children. There is only one exception to this universal law. The history of God Himself, and of His only begotten Son, are not considered fit subjects for the American child to study. The great central fact in all history, the incarnation, when Christ came into this weary world, is passed over in silence. The long thousands of years in preparation for His appearance. His actual advent on the earth, and the vast influence, religious, intellectual, moral, social and political which He and the religion established by Him have ever since continued to exercise upon the minds and hearts and will of men, are not considered factors of sufficient importance to claim the attention of the rising generation. We teach our children all about Caesar and Napoleon, their triumphs and their spoils. The personality and the conquests and the victories of Christ and Christianity are passed over almost with contempt.

We teach the path of the celestial orbs, but not a word about the path to heaven. We teach about the sun, the lordly king of day, but not a word about the Lord God of Hosts, the sun of justice, whose rays have enlightened every man coming into this world. We teach how to prepare for storms and tempests that arise in the natural order and indicate how we are to act in disturbed atmospheric conditions, but not a word about the storms and tempests of the supernatural order, about our spiritual life, and of the laws laid down by God directing us how we are to act in temptation, and whence we may derive strength to overcome it.

We attempt to teach children to faithfully fulfill their duties to others, but we immediately proceed to limit and confine that duty within a narrow circle, because we fail to include man's duty to God. For a sincere, earnest Christian, this must hold the first and most important place. Failure in our duty to God means that it is not at all unlikely that we will also fail to observe our duties to beings infinitely less than He.

Fosters Materialism.

The elimination of the supernatural element from education has resulted in a strong emphasis being laid upon the things of earth. The trend of modern education is strongly materialistic. It seems at times as if we had given up the idea of making noble, pure, virtuous men and women, so anxious have we been to dazzle our boys and girls by telling them that education would enable them to attain to wealth and ease and luxury and prominence, and procure for them an abundance of the good things of life.

We lay entirely too much stress today upon mere material, worldly success. We teach our young people to look upon the world, not as a field for the exercise of virtue and true nobility of character, not as a place which calls loudly for moral uprightness and for high and generous natures, but as a race course with well filled purses hanging at the goal for the lucky prize winners. We have sacrificed the training of the higher faculties to mere money making. We are hankering after the flesh pots of Egypt, and selling our eternal birthright for a mess of pottage.

Patriotism Impossible.

The motto of every loyal American should be "For God and Our Country." Patriotism should rank so high in the scale of virtues that our loyalty to our country would come next after our loyalty to God. There is no question of our protestations of loyalty to the flag. We are continually talking about it, and we seek by every known means to instill the elements of an enlightened love of country into our growing school population. But patriotism supposes character, and a virtuous character. How can there be real patriotism without real virtuous men and women, and men and women are only grown boys and girls? A staunch, robust, sterling, self-sacrificing moral character is the only sound basis for genuine love of country, and no man can be loyal to his country who is disloyal to his God, through whom kings reign and lawgivers decree just things. How can a person have a genuine love for his country who cares not for his own immortal soul? Patriotism without a virtuous moral character is, therefore, a contradiction in terms.

We fail to see the absurdity of teaching children to be lawabiding, while we utterly ignore God Himself, the great Lawgiver, who alone can adequately reward those who observe the law, and punish those who violate it. We fail to detect the illogical position of those who try to teach children to have respect for lawfully constituted authority and yet in our public school, education we eliminate God Himself, the source of all authority. Just as there can be no proper obedience to law dissociated from the idea of a divine lawgiver, so there can be no proper respect for authority, divine or human, apart from the idea that all authority rests upon God, and that He has delegated to human beings the duty of being His representatives, both in divine and human affairs, and that the heads of governments, and the rulers of states, and civil officials of whatsoever class derive all their powers from God. Anarchy and socialism are increasing in the world today largely because they have received their germ from this fundamental fallacy of the age, namely, the exclusion of God from popular and elementary education. Without God there can be no law; without God there can be no authority, and the exclusion of God means lawlessness, anarchy, socialism and eventually revolution. History bids fair to repeat itself in this country, as it has elsewhere.

Justice and Morality.

Religion is the very support and prop of civil society. Without religion society must soon perish from the face of the earth. As a matter of fact, it is apparent to anyone who has the least knowledge of history that no state throughout the annals of the world has long continued to exist without the assistance of religion.

Nor can there be any justice in society without religion; there can be no fidelity to sacred obligations; there can be no adequate reward or punishment without religion. Human society is unable of itself to sufficiently reward all good actions, just as it is unable to punish all evil actions. What an immense wound, for instance, would be inflicted upon our courts of justice were the sanctions of religion suddenly withdraw from them. The very bedrock of society is this bond of religion which attaches such a strong obligation to oaths and promises, and bonds and securities.

So this is what prompted even ancient pagan lawgivers to make provision for the public and solemn recognition of religion as soon as a state was organized and a government set up and established, for they realized thoroughly that only by the due and proper place of religion in all ranks of society could their government have any degree of stability at all.

You cannot divorce religion from education. To separate education from religion, to rend asunder intellectual from moral instruction, is to run counter to all sound educational traditions. It has no counterpart in past ages. Until the last century, throughout the whole history of Christianity, schools were the creation of the church. The church erected schools, provided them with teachers, and endowed them, because she recognized that the primary purpose for which man is created is to know and love and serve God in this world, and to gain heaven in the next life. The great object of education should be to develop the whole man, to bring out every one of his faculties, to train the man entire, and to round out all his powers. Eternal life is the only complete life: hence the primary importance of religion in education, and any system of instruction which passes over the supernatural and religious elements can never be anything but incomplete, narrow, contracted, partial, broken and fragmentary.

Nor can it be objected that moral and religious training should be confined to Church. This jeopardizes man's eternal salvation, because it restricts the most important part of education to one or two hours a week, and in addition, it is only the children of the most devout who attend Church on Sundays. The great army remain away from all religious influences. Furthermore, it has a tendency to dethrone religion from its pinnacle of primary importance and relegate it to a post of secondary consideration, thus totally subverting the processes of education. Hence the necessity for introducing religion quite as well as other branches into the course of studies in our public schools; otherwise the rising generation will grow up without any religious education whatsoever. Consequently religion has an essential place in education and for this reason it is the one supreme calamity of the age to "set up a program of education which teaches of plants and earths and creeping things, of beasts and gases, about the crust of the earth and the changes of the atmosphere, about sun, moon and stars, about man and his doings, about the history of the world, about sensation, memory and the passions, about duty, about cause and effect, about all things imaginable, except one—that is about Him who made all these things—about God."

Progress Impossible.

The matter is fraught with consequences to the nation vastly more serious than we realize and wise men are lifting up their voices calling out to us in imperious warning tons to remedy an evil which threatens the very foundation of our great republic. The very vigor and perpetuity and progress of this nation, as of any nation, depend upon its Christian character. Christianity alone spells progress and stability, as any one who knows history at all can demonstrate with the same compelling force and accuracy that we can demonstrate a theorem in geometry. It does not take a profound student of the philosophy of history to realize that Christianity alone makes civilization and advancement both possible and permanent. Let us, for instance, as an illustration of this great fundamental truth, divide the history of the world into three great periods:

First. The nations that have never embraced Christianity; let us call them the Fore Christians.

Second. The Christian nations.

Third. Those nations that were converted to Christianity, and who for a time lived under Christian influence but afterwards rejected Christianity. For the sake of brevity we may style them the ex-Christian nations.

Let us take the first group, that is, the Fore-Christians, the nations that have not yet been converted to Christianity, and among whom there is no great fund of Christian ideas. What Buddhist, what Mohammedan, what Pagan nation, believes itself, or is believed by others, to be able to affect for good the future destinies of the human race? Does anyone in the wide world cast his eyes longingly to them for anything connoted by what we term modern progress? Is it not a simple matter of fact that whatever progress has been detected in these nations and among these races in recent years is due precisely to the gradual and steady infiltration of Christian ideas, and the slow languid assimilation of the germs of Christian civilization? Search as we may through the long annals of the nations that have never yet come within the pale of Christianity, we cannot find in them any strictly scientific rule to explain their oscillation, their occasional brilliant outbursts and their just as unexpected decline. There is about them no steady progress, no general law of development, no movement upwards and onwards, no persistent evolution, but a perpetual rise and fall, and a constant fluctuation and vicissitude, a never-ceasing ebb and flow. Everything is chaotic, confused, disarrayed, precisely because they have not been swayed and moulded by Christianity.

Decay of Nations.

Secondly, if we glance at the nations that were converted to Christianity, and who at length grew tired of Christian civilization, and rejected it, in so far as they were able, we find that their intellectual and moral civilization and progress after their definite abandonment was mainly the work of the Christians who left their imperishable impress on the nation before the fund of Christian ideas had been entirely exhausted.

Let us, as an instance of this, take the Mohammedans. For a century and a half after Mahomet, the religion he founded reached extraordinary heights in every field of human endeavor, and yet upon closer examination we find this advance was due largely to Christian influences from Persia, which in no sense were Moslem at all, and that after the decline of such influences, Mohammedanism suffered a rapid decay, its culture vanished; it has made no permanent addition to literature; it has bequeathed no intellectual treasures to mankind; the very land occupied by its followers has lost its fertility, and for the last 600 years it has made no progress worth speaking of. It offers to the world the stupendous spectacle of an intellectual, moral, social and political desert.

Modern France is no less an example of the inevitable working of this potent law of history. When France was most Christian she was the first power in Europe. She led the way in every notable enterprise that could engage the mind of man, but as the accumulated waters of Christianity have flowed away from her there has been a steady ebb of her glory. Voltaire and Rousseau were the heralds of the new revolt against Christianity in the eighteenth century, and in little more than 100 years France has dropped from first to seventh place as a world power. Her arms no longer dominate Europe, her literary and intellectual eminence has been lost; her very language is being superseded, and her vital statistics show that in the laboratory of the world's history she is a labelled specimen of moral decadence.

Nor need the illustration be confined to modern France. The same law of history is working silently, but irresistibly, elsewhere, even though there be numerous counter checks at various points of contact. Symptoms of an inward malady have already begun to show themselves in Germany. The superb literature, the patient science, the supreme music of the Germans, their surprising industry, their solid family life, are pre-eminently the heritage of centuries of Christianity. When a nation allows atheistic ideas to be disseminated among its people, it must pay a heavy charge in the shape of national decay. Already the birth rate in Berlin is showing signs of alarming decline, and Berlin is the fortified citadel of Rationalism.

Nor have England and the United States escaped the plague. In both these world powers we note the alarming spread of divorce, the disquieting decrease in the number of births, the increasing number who live in hotels and flats, the open abandonment of Christian family life, and the tendency to luxury in all classes of society—signs which betoken an approximation to conditions on the continent of Europe.

Religion the Backbone.

In the balanced scale of those things which go to make up a nation's life, we find that virtue is always indispensable; whereas knowledge is merely useful. No man is a great man unless he is also a good man, and good men can make a great and noble nation, even if they be uneducated, for a nation takes its rank from the virtue of its citizens more than from their knowledge. If we thumb over the pages of history, we see that the decline and fall of nations and dynasties was accomplished, not by illiteracy, not by a lack of schools or libraries, not by a lack of education, but by a lack of virtue, by a lack of piety, by a dearth of saintly characters, by a lack of holy men and women, educated in the fear and love of God.

It is a truism that whatever currents we wish to see introduced into the life of the nation must first find their way into the schools. And as the chief asset of a nation is the virtuous character and the moral integrity of the individuals composing it, character formation should be the one great end of education. Virtues, not sharpened wits, are the backbone of nations. It is not man's high destiny to be a mere machine for calculating. The inculcation of virtue should be the primary object of education, the implanting of the strong, rugged virtues that wear well, faith, hope and charity, prudence, justice, fortitude, temperance, purity and humility. These are the virtues that are the bedrock of a Christian character. But before we can raise up a nation of individuals practicing such virtues, they must first be introduced into the processes of education.

(To Be Continued.)

CALENDAR FOR AUGUST.

1 W. St. Peter in Chains—The Seven Machabees.
2 Th. St. Alphonsus Liguori—2,570,909 for the afflicted.
3 F. **First Friday**—Finding of St. Stephen's Relics.
4 S. St. Dominic.
5 S. **10th after Pentecost**—Our Lady of the Snow—E. I. Cor. xii, 2-11; G. Luke xviii, 9-14.
6 M. Transfiguration of our Lord.
7 T. St. Cajetan.
8 W. SS. Cyriacus and Comp.
9 Th. **Vigil**—St. Romanus.
10 F. St. Lawrence.
11 S. SS. Tiburtius and Susanna.
12 S. **11th after Pentecost**—St. Clare E. I Cor. xv, 1-10; G. Mark vii, 31-37.
13 M. St. John Berchmans, S. J.—SS. Hippolytus and Cassian.
14 T. **Vigil—Fast Day**—St. Eusebius.
15 W. **Assumption of the B. V. M.**
16 Th. St. Joachim, Father of B. V. M.—St. Roch.
17 F. St. Hyacinth—St. Mamas.
18 S. St. Agapitus—St. Helen.
19 S. **12th after Pentecost**—St. Louis—E. II Cor. iii, 4-9; G. Luke x, 23-37.
20 M. St. Bernard.
21 T. St. Jane Frances and Comp.
22 W. SS. Timothy and Comp.
23 Th. **Vigil**—St. Philip Beniti.
24 F. St. Bartholomew.
25 S. St. Louis, K. C.
26 S. **13th after Pentecost**—St. Zephyrinus—E. Gal. iii, 16-22; G. Luke xvii; 11-19.
27 M. St. Joseph Calasanctius.
28 T. St. Augustine.
29 W. Beheading of St. John the Baptist.
30 Th. St. Rose of Lima.
31 F. St. Raymond Nonnatus.

SUMMER SCHEDULE OF MASSES

For Motorists and Those on Vacations.

SALT LAKE CITY.
Complete schedule on page 8, column 7.

OGDEN.
St. Joseph's church, Very Rev. P. M. Cushnahan, V. G., pastor; Rev. John D. Lagan, assistant. Masses on Sunday at 6.30, 8 and 10.30 o'clock, except during July and August, when the last Mass is at 10 o'clock.

PARK CITY.
St. Mary's church, Rev. Thomas Galligan, pastor. Sunday Masses at 8 and 9.30 o'clock.

GARFIELD.
Good Shepherd parish, Rev. F. A. Murphy, pastor. Sunday Mass at 9.15 a. m., in nonsectarian church.

PLEASANT GREEN.
Good Shepherd parish, Rev. F. A. Murphy, pastor. Sunday Mass at 8 o'clock.

MURRAY AND MIDVALE.
Schedule of Masses will be found on page 8, column 7.

PROVO.
St. Peter's church, Rev. M. F. Killeen, pastor. Mass every Sunday at 10 o'clock.

EUREKA.
St. Patrick's church, Rev. John Ryan, pastor. Masses every Sunday at 8 and 10 o'clock.

TOOELE.
Rev. George De Stoop, pastor. Sunday Masses at 6.45 and 10 o'clock.

ELY, NEV.
Sacred Heart church, Rev. M. J. O'Reardon, pastor. Mass every Sunday at 11 o'clock, with an additional Mass at 8.30 o'clock on the first Sunday of the month. Mass at McGill at 8.45 o'clock on the second and fourth Sundays of the month. Mass at Ruth on the third Sunday at 7.15 o'clock.



The Secret of Good Cooking

IT'S perfect combustion and perfect flame control—and the New Perfection Long Blue Chimney gives it to you.

No soot, no odors, no drudgery. The Long Blue Chimney burns and turn all the oil into heat and keep all the heat at work.

No weary waiting—the New Perfection cooks fast or slow as you like. No watching—you can see where the flame is set and there it stays. No torrid heat to cook the cook.

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For best results use Conoco Safety Oil.

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DeWitt Knox .....Vice Pres.
W. F. Earls.....Cashier
George G. Knox....Asst. Cashier

Will be pleased to meet or correspond with those who contemplate making a change in banking connections or opening a new account.

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July 4, 11, 18, 25.
August 1, 8, 15, 22, 29;
Sept. 5 and 12, 1917
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Denver or Colorado Springs $27.50
Omaha or Kansas City 40.00
Chicago 59.00
St. Louis 51.20
St. Paul and Minneapolis 56.44
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TICKETS ON SALE DAILY
June 15th to Sept. 30th
Diverse routes via rail and steamer, including San Francisco.
Proportionately low fares for tickets including
San Diego, Portland, Seattle.
Stopovers at all points. No validation fee.
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The Principal Building Material Supply House of the Inter-Mountain West.

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NORMAN KANE ARTILLERY CAPTAIN

Salt Lake K. of C. Is Highly Successful at Training Camp.

OTHERS IN SERVICE

Warden of Local Council, Fred Breining, Goes to Virginia Camp.

IN ALL DEPARTMENTS

Salt Lake friends of Norman E. Kane, former assistant sergeant at arms in the United States Senate and a student at the Georgetown university law school, were delighted during the past week to hear that he had been commissioned as a captain of artillery in the officers' reserve corps. Captain Kane has been a highly successful student at the first officers' training camp in Fort Meyer, Va., for the past three months, and was consequently recommended to the war department for a commission. Captain Kane will go into service immediately, and his many Salt Lake friends feel confident that the same success will attend his efforts in the army as has characterized his other work.

Captain Kane is a graduate of All Hallows college, where he gained his first military experience. He proved so efficient in military studies at All Hallows that in his senior year he was commander of the cadet battalion, which at that time was considered one of the best school military organizations in the west.

Breining Leaves.

Before leaving for Washington a year and a half ago, Captain Kane was a clerk of one of the district courts in this county, a position which he held with distinction. In Washington, after the arrival of Senator William H. King, Captain Kane was appointed to the position of assistant sergeant at arms in the upper house of Congress. He resigned this position to enter the officers' training school, from which he has just been graduated with high honors.

Fred G. Breining, another prominent Salt Lake Knight of Columbus and warden of the local council, is among those who left Salt Lake this week for Petersburg, Va., with the quartermaster corps of the Utah National Guard. Mr. Breining has had considerable success in the guard, and his friends are predicting that he will return with shoulder straps. He is also an alumnus of All Hallows, which institution already has a brilliant roll of honor among its students and graduates who have volunteered for war service. Don A. Homan and Morgan Sweeney are also in the quartermaster corps, the former also having been successful in securing admittance to the second officers' training camp which opens at the Presidio on August 27.

R. Walker Salisbury, also a prominent member of the Cathedral parish, has been accepted for the second officers' camp and will also be among those to leave from Utah next week to enter training for a commission.

Roche Commissioned.

Earl Roche, former state deputy of the Knights of Columbus, and a well known Salt Lake contractor, has been advised that he passed the examination for the engineers' reserve corps. He will receive a commission as captain and will probably be assigned to duty at an early date.

A number of Salt Lake Catholic young men are with the Utah artillery, which mobilized this week at Fort Douglas, preparatory to leaving for the training camp at Linda Vista, Cal. A. W. Gorey, representative here of the Chicago & Northwestern railway, was among those to enlist during the week, and has been sent to Fort Douglas.

Ruel G. Halloran, son of W. J. Halloran, announced during the past week that he had filed his application for enlistment in the Red Cross ambulance service, and he is expecting an early call.

The navy and regular army also have a large number of Catholic young men from the state, all of whom report to their families that they are delighted with the service and are making splendid progress.

Reports from Idaho announce that Thomas J. Maginnis, former Salt Lake attorney and brother of S. A. Maginnis, has been accepted from that state for the second officers' training camp.

"What do you do now, if I may ask?"

"Don't do nothing. Hain't done nothing for nearly ten years."

"So? Why, you're in luck! If I did nothing for half that time I should be in the poor house."

The old man's face beamed a glad surprise, and then, as one who knows his rare good fortune and values it at its just worth, he cried delightfully, "That's where I be!"

Common Need

The need that is common with most people is the need of a sufficient amount of money. The only certain way to secure this is to invest your surplus earnings in absolutely safe Securities.

You will always be supplied with a satisfactory reserve fund if you systematically invest your surplus in the 6 Per cent Secured Certificates which this Company offers for sale in denominations of $100 and upwards.

Write for booklet and full detailed information.

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Salt Lake City, Utah

GOES TO VIRGINIA



FRED BREINING.

Ogden Department

Word has been received from Mgr. Cushnahan that he has had a most delightful visit in London, Ont., with the Rev. Edward L. Tierney and is greatly pleased with Canada. Father Tierney, who, during a stay of several months in Ogden a few years ago, endeared himself to the members of St. Joseph's parish, accompanied Mgr. Cushnahan to New York.

* * *

His Grace the Archbishop of San Francisco and Bishop Glass were visitors at the parochial residence on Friday night.

* * *

Father Marr, a priest of the Holy Cross order from Portland, spent a couple of days of last week with Father Lagan and Father Dunne., S. M., in Ogden.

* * *

Saturday last Father Lagan baptized two baby boys, John Frank Rossovelli and Dominico Amico Ricci.

* * *

No less than three weddings took place in St. Joseph's parish during the past week, Father Lagan performing the ceremony in each case. Friday last David Walter Firth and Anna Pauline Moynahan were married at the parochial residence.

* * *

On Monday of this week the marriage of Hector Marti and Margaret Mary Scanlan, both from Cheyenne, Wyo., took place at the rectory. The young couple intend to make their home in Ogden.

* * *

On Tuesday last at the home of the bride, the wedding took place of Roland Brown Ballantyne and Ella F. O'Neill.

* * *

A beautiful home wedding tock place Tuesday evening at the residence of Mrs. Richard P. O'Neill, who gave her daughter Ella in marriage to Roland Brown Ballantyne, son of Mr. and Mrs. Joseph Ballantyne.

The ceremony was performed by the Rev. John Lagan. The bride was attended by her sister, Miss Bess O'Neill, and the groom by his brother, Earl J. Ballantyne. Only relatives and immediate friends of the two families were present.

The house was exquisitely decorated with roses in the parlors, sweet peas in the dining room and goldenglow in the library.

The bridal party entered the parlors to the soft sweet strains of the Mendelssohn Wedding March, rendered by Miss Cecil Ragan.

The bride was beautifully gowned in white satin and georgette crepe with silver lace trimmings and wore a veil of tulle caught up with silver rose buds. Her lovely shower bouquet was of white bride's roses and sweet peas. The bridesmaid wore a gown of apricot charmeuse with silver lace and carried a bouquet of Ophelia roses.

A delicious buffet supper was served and the young couple left later in the evening for a three weeks' motor trip through Yellowstone park.

* * *

Miss Angela Jane Connor, who has been visiting Miss Daisy Maginnis, left Wednesday for her home in Wilmington, Ill.

* * *

Mrs. J. J. Harvey of Salt Lake spent Sunday with Mr. and Mrs. M. J. O'Connor.

* * *

Miss Mary Dunn and Miss Margery Clark are spending several weeks in Ogden canyon.

* * *

Mrs. C. J. Keileher with her three children of Ellensburg, Wash., has left for her home after a six weeks' visit with her parents, Mr. and Mrs. Henry McLaughlin.

* * *

John T. Gallagher of Philadelphia was a guest at the McLaughlin home last week on his way to Yellowstone park.

* * *

Mrs. Thomas McCuse of Laramie, Wyo., is visiting her sister, Mrs. J. F. Callaghan. Mrs. McCune will be in Ogden for some time.

* * *

Miss Bessie Callaghan is spending the week in Pocatello, where she will visit Mrs. T. Kleman and Mrs. Buttler.

* * *

Miss Agnes Hart of Blackfoot, Ida., has been the house guest of Mrs. E. M. Conroy during the past week.

* * *

Edward Conroy, who has recently been appointed second lieutenant at Fort Benjamin Harrison, is spending a few days with his parents, Dr. and Mrs. E. M. Conroy.

* * *

Dr. E. M. Conroy was in Salt Lake Wednesday and visited his son Francis at Fort Douglas.

* * *

C. S. Murphy is in New York City on business.

* * *

Mrs. C. S. Murphy and two sons, Carlyle and Charles, Jr., Miss Knisely, Mrs. Mary Mattson and children, Marcus and Mary, returned Monday evening from a delightful tes days' auto trip through Yellowstone park.

* * *

Mr. and Mrs. W. D. Zeller and Mrs. Ambrose Hibbs are motoring through Yellowstone.

* * *

Mrs. J. F. Kelley and her sons, Lewis and Francis, are the guests of her daughter, Mrs. H. H. James.

* * *

Miss Edna Ludwig and Miss Genevieve McNulty returned Monday from a ten days' trip to Ideal Beach, Bear lake.

* * *

Mr. and Mrs. Dan Loughran and their family are camping in Weber canyon. Miss Margaret Baker accompanied them.

* * *

Mr. and Mrs. Jack Burke have moved to Asten Tunnel, where Mr. Burke has a position with the railroad.

* * *

Mr. and Mrs. Maytor J. Healy spent Sunday in Pocatello with Mr. and Mrs. R. M. Seale.

* * *

Mrs. David Hickey left Ogden Thursday for San Francisco to be with her son, Frank Hickey, who is seriously ill at the Southern Pacific hospital.

* * *

Mrs. Ed Morrissey has returned from Evanston, Wyo., where she has been visiting her daughter, Mrs. Clarence Clark.

* * *

Mrs. Rose Downey of Kemmerer, Wyo., and her three daughters, Miss Esther, Miss Erma and Mrs. James Orr of Pocatello, have taken a camp at the Hermitage for several weeks.

* * *

Miss Loretto Malone was in Ogden over Sunday from Salt Lake.

* * *

Miss Bess O'Neill left Thursday evening for a week-end motor trip to Bear lake. The party included Mr. and Mrs. F. C. Crockett of Logan and Miss May Williams of the forestry department.

* * *

Mrs. Stuart P. Dobbs left Wednesday to visit relatives in Beatrice, Neb.

* * *

John Guthrie Heywood, son of Mayor and Mrs. Abbot R. Heywood, has been awarded a captain's commission at the officers' reserve training camp at the Presidio.

* * *

Dr. Walter E. Whalen, formerly city physician, has been made an officer in the hospital corps at Fort Riley, Kan. Dr. Whalen was accompanied east by his wife, who spent several days at Fort Riley before going to her old home in Nashville, Tenn.

* * *

Mrs. Dan Boyle entertained with a dinner Sunday evening in honor of her sister, Mrs. John Boyle. Other guests were Mrs. Mary Connor, Mrs. Don Maguire, Miss Grace Boyle of Rockford, Ill.; Mrs. Leery and her cousin, Miss Gessington.

* * *

Mr. and Mrs. Dudley Stone are rejoicing in the birth of a son.

* * *

J. F. Ahern is visiting her brother, David Ahern, in Newfoundland, Utah.

* * *

Mrs. Earl Pardoe and Mrs. Leslie West entertained Saturday afternoon at 255 Orchard avenue with a parcel shower for Mrs. Roland Ballantyne, whose marriage took place Tuesday evening. About sixteen guests were present.

* * *

Miss Grace Boyle of Rockford Ill., is visiting her mother, Mrs. John Boyle.

* * *

Dan Dean, for several year's a valued member of St. Joseph's choir; John McKenna, one of the faithful altar boys, and Frank McKenna are among the Ogden boys who will soon leave home in the service of their country.

* * *

Miss Lillian O'Neill entertained Wednesday afternoon at a very pretty kensington. The house was fragrant with roses and sweet peas and light refreshments were served by the charming young hostess. The following guests were present: Miss Kate Volker, Miss Marian Reed, Miss Rula Ward of Brigham, Miss Juanita Ballantyne, Miss Helen Kenny, the Misses Marian and Marcia, Miss Irma O'Neill, Miss Mildred Cortez, Miss Vera Tracy, Miss Mabel Moyes, Miss Edith Powell and Miss Gertrude Weatherby.

* * *

Preliminary plans of the Woman's Patriotic Conservation club were considered at a meeting in Mayor Heywood's office Wednesday night. Members present were Mrs. T. D. Ryan, president; Mrs. S. S. Smith, secretary; Mrs. Bertha Eccles, Mrs. Elizabeth Barrows, Mrs. H. H. Spencer and William Craig. The club hopes to start immediately on canning. It si the purpose of the club members to can surplus fruits and food products to be given to the needy of the city during the winter. Mrs. Ryan's suggestion that work should be begun at once received the hearty approval of all present. It is hoped by the club that pending the securing of a permanent station, permission may be secured from the members of the board of education to use the high school domestic science department. Later a government instructor will be sent here to aid the club and also to instruct women of the city in the art of conservation. A patent evaporator was donated to the club by W. E. Zuppann.



TOTAL resources of this bank have increased over a quarter of a million dollars during the last few months. They are now over $9,000,000.

This increase means just that much greater ability to serve you.

Walker Brothers Bankers

Bishop Attends Funeral in Denver

Goes East to Attend Convention of Catholic Federation in Kansas City.

ARCHBISHOP IS HERE

Accompanying the Most Rev. Edward J. Hanna, D. D., archbishop of San Francisco, the Rt. Rev. Joseph S. Glass, C. M., D. D., left Salt Lake last Saturday for Denver, where the two prelates were among those in attendance at the funeral on Monday of the Rt. Rev. Nicholas C. Matz, D. D. The Rt. Rev. John P. Carroll, D. D., of Helena, Mont., was also at the funeral, as was the Rt. Rev. Patrick A. McGovern, D. D., bishop of Cheyenne.

After the funeral in Denver, Bishop Glass continued east. He will return to Kansas City next week to be present at the big convention of the American Federation of Catholic Societies, which is also to be honored by the presence of his excellency, Archbishop Bonzano, the papal delegate. Archbishop Hanna is to deliver the opening sermon of the convention at a solemn pontifical Mass in the Kansas City cathedral.

The federation convention opens in Kansas City August 26. Eight archbishops and twenty bishops have thus far accepted the invitation to be in attendance to represent in person their respective dioceses. Thirty-two bishops will be represented by special delegates. Thirty national organizations have elected delegates and every branch federation throughout the United States is expected to be represented.

There will be mass meetings Sunday and Tuesday nights at the convention hall, which has a seating capacity of 10,000. At the mass meeting on Tuesday night three addresses will be given on "The Conservation of the Family." Other questions of vital importance will be discussed at the meetings and the diocesan unit plan will be put into effect.

The commission of archbishops and bishops, named by Cardinal Gibbons at the annual meeting of the archbishops, has prepared a special program of activities which will be submitted and put into effect during the coming year. Cardinal O'Connell of Boston is chairman of the National Federation commission.

The sessions of the convention will be held in the auditorium of the Muehlebach hotel. A dinner will be tendered the visiting bishops by the Catholic club of Kansas City.

Schools Prepare for the Fall Opening

Sisters of Holy Cross Will Begin Year With Big Classes in Academies.

BOYS' DAY SCHOOL

Preparations are now being made by educators in the diocese for the reopening of the Catholic schools next month. September 4, the Tuesday following Labor day, will mark the opening of the schools, and there is every indication that the first classes will show a gratifying increase in attendance.

St. Mary's academy, Salt Lake City, is preparing for another record year. Advance registrations indicate that the school will have all the pupils it can care for. Members of the faculty have enjoyed pleasant and most profitable vacations. Some of the Sisters there visited at the school in Eureka, while others made trips elsewhere to secure the rest needed before starting again on their strenuous tasks.

At Sacred Heart academy, the splendid school in Ogden which is also conducted by the Sisters of the Holy Cross, everything is in readiness for the return of the old scholars, and the reception of many new ones who are expected. Sacred Heart, as well as St. Mary's, will again offer a variety of attractive work for its young ladies.

The Very Rev. George S. Rapier, S. M., has announced that All Hallows, Salt Lake, will again reopen as a day school for boys. There will be high school and grade work offered, with a capable corps of Marist instructors in charge of the classes.

The parochial schools in Ogden, Park City and Eureka will also be ready to start their fall terms September 4.

Information concerning these schools and the courses offered can be had from the respective superiors.

Park City

PARK CITY.

Park City, Utah, Aug. 15.—A pretty wedding of Tuesday was that of Miss Gertrude Scanlan, youngest daughter of Mrs. Margaret Scanlan, and John McClean, which took place at Saint Mary's church at 10 o'clock. The bride was attended by her niece, Miss Margaret McAlevy, and Tom Scanlan, brother of the bride, acted as groom's man. The ceremony was performed by Father Galligan in the presence of a number of friends. Following the ceremony a reception was held at the home of the bride's mother. The young couple left on the afternoon stage for a short wedding trip after which they will be at home to their friends in Park City.

* * *

Sunday at Saint Mary's church the infant daughter of Mr. and Mrs. Brodarick was baptized by Father Galligan. The name given was Anna and the sponsors were Matilda Unililnovich and Michael Unililnovich.

* * *

The public Novena, which has been held at Saint Mary's church, was brought to a close Wednesday, the feast of the Assumption, and a large number received Holy Communion at the 7.30 o'clock Mass.

* * *

Mrs. Bartley McDonough and son, Roger, who have spent the past seven weeks in California, returned home Monday.

* * *

Miss Anna McNeil of Salt Lake is spending a short time in the Park as guest at the home of Mr. and Mrs. W. J. Buck.

* * *

Mr. and Mrs. Frank Cunningham have returned to the Park after an extended visit with relatives and friends in Canada and the big eastern cities.

* * *

Mrs. Peter Martin has returned to her home in Salt Lake after three weeks spent in the Park at the home of her son, John Martin.

* * *

Miss Clarissa Martin came up from Salt Lake to visit for a couple of weeks at the home of her brother, John Martin.

* * *

Mrs. E. J. Gates and mother, Mrs. A. Bellon, are in the Park for a short time, guests at the home of Mr. and Mrs. Clarence Gates.

The Gothic Catheldral of Covington, Ky., is to have a high relief tympanum group, "The Assumption," over the main entrance to the Cathedral. It will be 18x13 feet.

In Buffalo, N. Y., was recently held a meeting of the Maronite priests of the United States. They resolved to establish schools in connection with their parish churches.

The Federation of Catholic societies of New Orleans, as a memorial of the late Archbishop Blenk, will restore the St. Louis Cathedral in that city.

SOCIAL AND PERSONAL

EVENTS OF WEEK IN SALT LAKE SOCIETY

THE Country club was the scene of several gay luncheon parties Wednesday, among which was the one presided over by Mrs. A. H. S. Bird. The table was pretty with its central decoration of goldenglow arranged in a crystal bowl. Fourteen guests enjoyed the delightful affair.

* * *

Miss Geraldine Grace was the honored guest at several pretty functions during the last week which have been presided over by the members of the young society set of the city. Miss Marjorie Howard entertained thirty guests at dinner at the Country club Saturday evening in compliment to the attractive and popular visitor. The one long table at which the guests were seated was beautiful with the decorations of rose-colored sweet peas arranged in large bowls in the center and at the ends. Following supper, dancing was enjoyed during the evening hours.

* * *

Another enjoyable affair for Miss Grace was the supper dance given Tuesday evening by Miss Lucile Clark on the roof garden at the Hotel Utah. The table was attractive with an artistic combination of lavender and shell pink asters. The lovely late summer flowers were arranged in a graceful basket, the handle of which was tied with a bow knot of lavender and pink tulle. The place cards were decorated with butterflies and the favors were dainty little boxes of bonbons in the chosen shades.

* * *

Mrs. F. J. Westcott was the hostess Tuesday at luncheon at her home in First avenue in honor of Miss Agnes Matthews. The table was decorated with pink sweet peas and covers were laid for eight.

* * *

Mrs. J. F. Fitzpatrick will entertain at the Newhouse next Monday in honor of Miss Virginia Testman, who is a visitor in the city from Grand Island, Nebraska.

* * *

Mr. and Mrs. W. A. Mobeius and two children spent several days in the city visiting their sister, Mrs. B. O. Mecklenburg, on their way to their home in New York from Los Angeles, where they spent the winter visiting with Mrs. Mobeius' mother, Mrs. Nellie. M. Wall.

* * *

Miss Florence Halloran has returned from Emigration canyon, where she was a guest of the Misses Leah and Martha Henderson at their cottage.

* * *

Mrs. Lewis William Sowles has returned from a two weeks' visit at Ocean Park, Cal., with Mrs. Hooper Dunbar.

* * *

Mrs. A. H. S. Bird and daughters, Miss Marian and Miss Joan, will go to Brighton next week for a short visit at the Bamberger cottage.

* * *

Mr. and Mrs. John C. Daly and children have returned from Brighton, where they spent the week-end.

* * *

Mr. and Mrs. J. H. Jones of Elgin, Ill., spent Tuesday in Salt Lake on their way to the coast.

* * *

Mrs. Curtin F. Parr and little daughter Beverly Margaret of Dallas, Tex., have come to spend the remainder of the summer with Mrs. Parr's mother, Mrs. Tony Jacobson, and sister, Mrs. Arthur Hall.

* * *

Mrs. Kate Connelly has gone to St. Louis and Chicago for an extended stay.

* * *

Mr. and Mrs. Harry Bintz and little daughter Betsy left Wednesday for Laramie to visit relatives for a few weeks. Before returning to Salt Lake Mrs. Bintz and daughter will go to Crawford, Neb., to visit Mrs. Bintz's sister, Mrs. Eastman.

* * *

Mrs. Garrett B. Wilken and sons, Bob and Cullen of Milford, Utah, are the guests of Mr. and Mrs. Matthew Cullen for several weeks.

* * *

Mrs. Ernest E. Grimes of Worland, Wyo., is in the city for a stay with her parents, Mr. and Mrs. F. P. Gallagher.

* * *

Miss Clara Meyer leaves Sunday for a two weeks' stay at Brighton.

* * *

Mrs. Henry Welsh has come back from a pleasant visit with friends in Park City.

* * *

Mrs. Edgar Newhouse has gone to California, where she will visit at the beaches for a few weeks.

* * *

Miss Helen Quinn and Miss Mabel Keese of Rawlins are the guests of the Misses Loretto and Genevieve Malone at their home in S. Eighth East street for a week.

* * *

Miss Agnes Matthews of Grand Island, Neb., who is visiting in Garfield with Mrs. Saum, spent a few days in Salt Lake during the week with Miss Virginia Testman, also of Grand Island, who is the guest of her aunt, Mrs. F. J. Westcott.

* * *

The many friends of Miss Florence Sullivan will be pleased to learn that she is recovering from her recent operation at Holy Cross hospital.

* * *

Mrs. N. J. Meagher and infant daughter expect to return to their home in Vernal within a few days.

* * *

Miss Mildred Brown has returned from St. Louis, where she has been spending the summer months with relatives.

* * *

Mr. and Mrs. Victor Youngberg left last week for a three weeks' visit at the coast cities and Los Angeles.

* * *

The Rev. Dr. George J. Marr, C. S. C., spent several days in the city on his way from Notre Dame to Portland.

* * *

Mr. and Mrs. J. C. Dwyer and son, Robert, and Mr. C. Charlton are enjoying a trip to Fish lake.

* * *

Mr. and Mrs. F. J. Westcott, Miss Virginia Testman, Miss Agnes Matthews and Miss Kate Halloran leave today in the Westcott automobile for Park City and the Hot Pots.

* * *

Miss Ethel Bixby will go to Brighton on Sunday for a two weeks' visit at the Girls' Friendly.

* * *

Mrs. M. M. Sullivan and son, Jack, have returned to their home in Butte after a pleasant visit of a month in the city with Mrs. Ella Buckley.

* * *

Mr. and Mrs. Overton Harris of Harris, Mo., spent a few days in the city last week the guests of Mr. and Mrs. J. A. Jenkins.

Perfect Diamonds

You will find no better diamonds than those we offer you. They are made right, look right, and are sold right.

Diamonds have been advancing in price for years. Lucky is the man who owns one. Our modest prices make buying easy.

BOYD PARK

FOUNDED 1908

MAKERS OF JEWELRY

166 MAIN STREET SALT LAKE CITY

AMONG CATHOLIC POETS

John Dryden.

John Dryden belonged to a Puritan family, was made poet laureate in 1670, and, holding that position, sang praises of Cromwell and wrote many things which he was later unable to destroy; but after his conversion to Catholicism in 1680 he wrote with a clean pen and in the last twenty years of his life wrote poetry which has made his name endure through the centuries in the rank with the best English poets. In "The Hind and the Panther," written in 1687, Dryden represents the Catholic Church by a milk-white Hind and the Church of England by the spotted Panther, Bears, wolves and other animals represent the minor sects in the allegory from which we quote a few opening lines:

A milk-white Hind, immortal and unchanged,
Fed on the lawns, and in the forest ranged;
Without unspotted, innocent within,
She feared no danger, for she knew no sin.
Yet had she oft been chased with horns and hounds,
And Scythian shafts, and many-winged wounds,
Aimed at her heart; was often forced to fly,
And doomed to death, though fated not to die.

Again in the Hind and Panther we find this beautiful example of Christian resignation:

Be vengeance wholly left to powers divine—
If joys hereafter must be purchased here,
With the loss of all that mortals hold most dear,
Then, welcome, infamy and public shame,
And last, a long farewell to worldly fame!
'Tis said with ease, but, oh, how hardly tried
By haughty souls to human honor tied!
Oh, sharp convulsive pangs of agonizing pride!
Down, then, thou rebel, never more to rise!
And what thou didst, and dost, so dearly prize,
That fame, that darling fame, make that thy sacrifice—
'Tis nothing thou hast given; then add thy tears
For a long race of unrepenting years;
'Tis nothing yet, yet all thou hast to give;
Then add those may-be years thou hast to live;
Yet nothing still; then poor and naked come;
Thy Father will receive his unthrift home,
And thy blessed Savior's blood discharge the mighty sum.

Reasoning is seldom becomingly dressed in verse, but Dryden accomplished the union of rhythm and reason with a master hand. As an example, in his Religio Laici we read:

Dim as the borrowed beams of moon and stars
To lonely, weary, wandering travelers,
Is Reason to the soul: and, as on high,
Those rolling fires discover but the sky,
Not light us here; so Reason's glimmering ray
Was lent, not to assure our doubtful way,
But guide us upward to a better day,
And as those nightly tapers disappear,
When day's bright lord ascends our hemisphere;
So pale grows Reason at Religion's sight;
So dies, and so dissolves in supernatural light.
Some few whose lamps shone brighter, have been led
From cause to cause, to nature's secret head;
And found that one first principle must be:
But what, or who, that universal He;
Whether some soul encompassing this ball,
Unmade, unmoved; yet making, moving all;
Or various atoms' interfering dance
Leaped into form, the noble work of chance;
Or this great all was from eternity;
Not e'en the Stragrite himself could see;
And Epicurus guessed as well as he:
And blindly groped they for a future state;
As rashly judged of Providence and fate:
But least of all could their endeavors find
What most concerned the good of humankind:
For happiness was never to be found:
But vanished from them like enchanted ground.
One thought Content the good to be enjoyed:
This very little accident destroyed:
The wiser madmen did for Virtue toil:
A thorny, or at best, a barren soil:
In pleasure some their glutton souls would steep,
But found their line too short, the well too deep;
And leaky vessels which no bliss could keep.
Thus anxious thoughts in endless circles roll,
Without a center where to fix the soul:
In this wild maze their vain endeavors end:
How can the less the greater comprehend?
Or finite reason reach Infinity?
For what could fathom God were more than He.

Salt Lake Churches

CATHEDRAL.

Sunday Masses—6, 8, 9 and 11 a. m.
Weekday Masses—7 and 8 a. m.
Baptisms—3 p. m., Sundays. At other times by special arrangement.
Confessions—Saturdays and the evenings of feast days, 4 to 6 p. m., and resumed at 7.30 p. m.

ST. PATRICK'S.

Sunday Masses at 8 and 10 a. m.
Weekday Mass at 8 a. m.
Confessions—Saturday evenings from 7 to 8 p. m. and every morning before the hour of the Mass on weekdays.

OUR LADY OF LOURDES.

Sunday Masses at 8 and 10 a. m.
Weekday Masses at 8 a. m.

Cathedral of the Madeleine.

East South Temple and B streets. Cathedral residence, 331 E. South Temple street. The Right Reverend Joseph S. Glass, C. M., D. D., pastor; assistants, the Rev. Dr. S. Anzalone and the Rev. Theodore Schultz. Telephone, Wasatch 347.

St. Patrick's Church.

Fourth South between Ninth and Tenth West streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 10.30 o'clock. The Rev. Michael Sheehan, pastor. Residence, 931 W. Third South. Telephone, Wasatch 7928.

Our Lady of Lourdes Church.

Eleventh East and Seventh South streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 9 a. m., except on the first Sunday of the month, when it will be held immediately after the 10 o'clock mass. The Rev. Wm. Flynn, pastor. Residence, 830 S. Eleventh East. Telephone, Hyland 1346.

St. Ann's Chapel.

Twelfth South between Fourth and Fifth East streets. Mass and sermon on Sunday at 8.30 o'clock. The Rev. Timothy O'Brien, chaplain. Residence, St. Ann's orphanage. Telephone, Hyland 3117.

MURRAY AND MIDVALE.

The Rev. Timothy O'Brien, pastor. Residence, St. Ann's orphanage, Salt Lake. Telephone, Hyland 3117.

Societies and Choirs.

Holy Name society the first Sunday of each month at a. m.

* * *

Meeting of the St. Vincent de Paul society every Sunday morning at 10 o'clock in the parlors of the cathedral residence.

* * *

Catholic Woman's league meets the first Tuesday of every month at 2.30 at the Ladies' Literary club, 850 E. South Temple.

* * *

Social service department of the Catholic Woman's league meets the last Friday of every month at the office in the Charity Organization building at 128 E. First South street.

Office hours are from 10 a. m. to 12 m., and from 2 p. m. to 4 p. m.
Telephone Wasatch 2165.

* * *

The Catholic Woman's league auxiliary to the Red Cross meets in the library of Cathedral hall every Monday and Thursday afternoons at o'clock.

* * *

Promoters of the League of the Sacred Heart meet the last Sunday of each month in the sewing room of the cathedral residence at 3.30 p. m.

* * *

Children of Mary sodality every second Sunday of the month at 8.30 a. m.

* * *

The Young Ladies' sodality class in surgical dressings and bandages meets every Monday at 1 o'clock in the Red Cross rooms.

* * *

Altar society, first Monday of the month.

* * *

Holy Angels sodality, every third Sunday at 9 a. m.

* * *

Knights of Columbus, every Tuesday night at 8 o'clock in clubrooms at Hotel Utah.

* * *

Altar Boys' society meets every Friday afternoon at 4.30 o'clock.

St. Patrick's Parish

Masses on Sunday at 8 and 10 o'clock. Benediction immediately after 10 o'clock Mass.

* * *

Mrs. Sexton and Mrs. Cassady are appointed to decorate the altars for Sunday.

* * *

Miss Elizabeth O'Connor was soloist at the 9 o'clock Mass Wednesday.

* * *

Mrs. T. O'Connor and daughter, Mrs. M. Cronin, left yesterday for San Francisco, where they will visit relatives for two weeks.

* * *

The ladies of the Altar society chose the Feast of the Assumption of the Blessed Virgin to elect their officers for the coming year. Those who were elected are Mrs. J. Schraven, president; Mrs. Hannigan, vice president, and Miss Anna Rotzler, secretary and treasurer.

After the election, the Rev. Father Rapier gave an interesting and instructive talk on the "Work of an Altar Society."

Time—What do the inmates think of the new asylum?

Keeper—They just rave over it.

A Wise Choice Is Vital at This Time—Choose

Husler's

(The Flour of the Hour)

THE INTERMOUNTAIN CATHOLIC

COLORADO IDAHO UTAH NEVADA WYOMING MONTANA

Vol. 19, No. 40. Eighteenth Year. SALT LAKE CITY, UTAH, SATURDAY, SEPTEMBER 1, 1917. Colorado Catholic, Thirty-third Year.

CONFEDERATION CONVENTION IS HELD

KANSAS CITY STIRRED BY SPEECH

Archbishop Bonzano, Papal Delegate, Cheered in Big Mass Meeting.

PLEADS FOR PEACE

Says World Suddenly Recognizes Power of Pope in Bringing Peace.

OTHER ADDRESSES

Kansas City, Aug. 27.—Kansas City has seen many capacity audiences in Convention hall and has grown accustomed to the mingling of flags of other lands with the Stars and Stripes in the decoration of that massive auditorium, but last night it saw for the first time the yellow and white papal colors side by side with the American flag.

It was a new sensation. Flags of the warring nations not long ago graced the hall, but last night the flag of the nation pledged to make democracy safe to the world and the colors of Pope Benedict, who has pleaded for a world peace, were in happy conjunction.

In that vast audience of 15,000 persons there was not one who has not felt the horror of the world war, and when his excellency, Most Reverend John Bonzano, apostolic delegate, stood before them they rose as one person to do honor to the personal representative of the pope.

It was the most impressive greeting ever accorded a visitor to Kansas City. The apostolic delegate felt the solemnity of that moment and departed from his set address long enough to pay tribute to his audience for their religious fervor. Somehow every one there felt that the shadow of the Prince of Peace hovered over the assemblage.

"My presence here tonight," the apostolic delegate said, "shows that the Father of Christendom approves of your federation and its aims."

Welcomed by Bishop.

At 8 o'clock last night the dignitaries of the church took their places on the platform. Albert I. Beach, acting mayor, introduced the Rt. Rev. Thomas F. Lillis, bishop of Kansas City, who said in part:

"I am pleased to welcome these distinguished guests to Kansas City. They represent the highest authority of the Catholic church in America. They have come from their distant homes to be with us on the greatest day Catholics here have ever had. They have come to encourage this movement of Catholic federation. There are also many distinguished laymen with us and representatives of tribes of other days and generations. They are here to further Catholic energy that our religion may profit thereby.

"We need make no apology for such a gathering, which is evidenced by the purest motives and the best patriotism. Never before have you seen the papal colors side by side with the national emblem.

"Catholics have been asked by the clergy to do their best for the government. They have nobly responded by buying Liberty bonds and subscribing to the Red Cross. You will find them at all times ready to assist in the best interests of the nation. A sentiment for universal peace is now being crystallized. We can ask that every citizen try to bring about a lasting peace for the whole world."

Ovation for Abp. Glennon.

Bishop Lillis then presented His Grace, Most Rev. J. J. Glennon, who was given an ovation. He referred to the old times when he was stationed in Kansas City. He told how well he remembered the burning of the old convention hall and how Kansas City rose as one man and rebuilt it in time to nominate W. J. Bryan for President under its roof. "I made the invocation at that occasion. Convention hall rose in May and Bryan fell in November," he said.

"However, we are not here for rem-

(Continued on Page 2.)

CHICAGO MAN IS ELECTED LEADER

Thomas M. Flynn Succeeds John G. Whalen of New York as President.

CONVENTION CITY

Executive Committee Will Select Place for Holding 1918 Meeting.

CABLE TO PONTIFF

Kansas City, Mo., Aug. 29.—The 1918 convention of the American Federation of Catholic Societies will be held in a central western city, according to statements made tonight by members of the newly-elected executive board, to whom the matter was left for decision by the federation convention, which adjourned today. It was definitely announced that the next convention would not be held in San Francisco, as two other Catholic organizations of national scope will meet there next year. Chicago, Philadelphia, St. Paul, Minneapolis and San Francisco had been bidding for the convention. It was announced that the executive board would meet within a few days, possibly tomorrow, and make its selection.

The convention, which had been in session here since Sunday, adjourned after the election of officers.

A cablegram offering "fervent prayers for happy success of your noble peace efforts" was sent to Pope Benedict by the federation today.

The federation elected Thomas M. Flynn of Chicago president to succeed John G. Whalen of New York, who was not a candidate for re-election.

What English Catholics Are Doing for Their Soldiers.

In a little booklet "How to Help Catholic Soldiers," issued but recently by the Catholic Social Guild of England, Rev. Charles Plater, S. J., well known for his excellent contributions to Catholic social work gives to a most interesting and stimulating survey of what English Catholics are doing for their own in the army. The long list of activities and agencies at work to make war less unsafe for the faith and morals of the English boys makes very edifying and good reading:

We find that there are societies having for their objects the securing of suitable opportunities for the boys of hearing Mass, going to confession and communion and of practising their religion without hindrance. Other forces are engaged in safeguarding them from the social evil, from drink and bad companions. Others again are devoting time and energy to supplying the need of spiritual aids and objects of devotion, good reading and recreation. The work being done here by the Knight of Columbus is done in England and in France by the Catholic Huts Council formed by representatives of a great number of Catholic societies.

In this connection, as is pointed out, it is well to note, that Catholic societies in the towns where soldiers are quartered can be of great assistance in caring for the spiritual and bodily welfare of the soldiers, a useful hint for our societies in our own country.

Other small chapters deal with hospital visitation, securing employment and receation for the convalescent. So, too, retreats have been held for those coming and those going from and to war. During 1916 sixteen such retreats were held with notable results. Catholic nurses form a special guild and, according to the account given, render notable spiritual aid. Then there is the Catholic Soldiers' Correspondence guild which can show a very creditable record of 4000 cases of putting Catholic soldiers, sick or disabled or prisoners in touch with their relatives and friends. In the care for prisoners of war the English Catholics are co-operating with the British Red Cross.

Father Plater adds a great many timely suggestions on such topics as "Insurance and Pensions," pointing out

(Continued on Page 2.)

Monsignor Kennedy Dead

Rome, Aug. 29.—Monsignor Thomas F. Kennedy, rector of the American college in Rome, is dead after a long illness.

Hope of Democracy Is Only in Christ, Says the Archbishop of San Francisco

The Most Reverend Edward J. Hanna, D. D., Preaches Eloquent and Inspiring Sermon at the Pontifical Mass Which Marked the Opening of the Convention of the American Federation of Catholic Societies in Kansas City Last Sunday Morning.

IN one of the most momentous crises in the history of civilization, we gather here in the shadow of the Tabernacle, bearers of the light which is in Christ, unto the men of this generation, chosen representatives of the Church of the Living God. Though we are not the authoritative mouthpiece of the great Catholic body, still the personal representative of the Vicar of Jesus Christ honors us with his gracious presence, and lends the dignity of highest authority to our deliberations; a Prince of Holy church has crossed a continent to give us the aid of his most wise counsel, the help of his great name. Many are here who have inherited the power of the Apostles, and many more, their co-laborers, who, as the torch-bearers of old, hand down the message of Christ unto those to whom they have been sent.

We therefore represent the old Faith in a way all our own, and to us the faithful look for steady guidance, to us the faithful look for encouragement and for assurance, in these days of change, in these days of danger, of darkness and of doubt, while to those outside the fold we ought to be the bearers of a message that for them and for the world is of serious import. Nor may we refuse the task given to us, for never since the days of Christ has the need of Him been as crying as it is today, and never since the first days of Christianity did the Church have a mightier opportunity for good than the opportunity which falls to her lot in the present crisis of man's history.

Pictures the World.

Will you bear with me while I picture to you in broadest lines the world of today, and while I endeavor to show that in the Church alone is the wisdom, in the Church alone is the power, necessary for the healing of the nations, necessary, too, for the establishing of abiding peace.

It must be granted that for the past hundred years or more the men who have ruled the destinies of the world, the kings and the men of science, have risen up against God and against His Church. Back of every movement as wide and as great as is this apostasy, there must be a distinct philosophy. Nor is it difficult to trace this philosophy even to its source. Men broke away from the authority of the Church in the days of the Reformation, and proclaimed private judgment even in the interpretation of the counsels of God revealed unto men for man's salvation. Following their own fancy, some wise men have regarded men as a plaything of fate, a pawn on the chessboard of the world, which the supermen to whom come the will to conquer and the might to rule, move about at their variest pleasure. Others have seen man advancing to perfection by a gradual unfolding of his powers, and the evolution by which man grows unto the ideal is accomplished by a ruthless, untiring struggle in which only the fittest survive. Nor are the fittest the higher, finer intellectual types of mankind, but those who in the contest have cast aside the higher moralities, which ought ever to determine action, and place their belief in the gospel of right by might.

True, there has been in all these years an attempt on the other side, an attempt to make a god of man, an attempt to make humanity worshipful, and thus the crude, merciless philosophy of evolution was softened somewhat by the cult of Positivism. There is no God, there is no Christ, there is no future of which can may be sure, for these things transcend human knowledge, but man is great and noble, man must strive to realize the great ideal which is within himself, an ideal which the Christian dispensation with all its conquest and with all its glory has helped man to attain.

Place of Christ.

These men grant the power and the office of the Christian church, but they say that her function has passed, her task is at an end, and now with science as queen must begin the new era of progress unto higher ideals, a new era of liberty of spirit, a new era of a higher recognition of human rights, a new era of democracy, a new era in which man will attain peace from the love and from the realization of the ideals within him.

The philosophy of the past century has not taken into consideration the place of Christ nor the place of His Church in the government of the world. Nay, more, the kingdoms of the earth have been warring almost continually with the Papacy, with the representative of the Christ-ideal upon earth. In the working out of the great evolutionary philosophy, nations have formed their own ideals of national greatness, and on immense standing armies have they relied to avert peril from peoples of hostile intent, by immense armies have they sought to impose their will, and consequently their ideals, upon their weaker brethren. And all the while they have proclaimed their love for the finer things of life, their love for the arts of peace.

The men who really understood felt that such conditions could not long endure, and that finally must come the test of strength, finally must dawn the day when the attempt would be made to impose the philosophy of might upon the world. The men who really understood knew, too, that in the day of contest the world, still influenced by the teaching of Christ, would rise in its strength to avenge the insults heaped upon human dignity, to assert the most sacred rights of conscience, to proclaim the loftier hopes of men.

The Storm Breaks.

In one night the storm broke, in one night the world awoke to the horror of an earth-wide struggle, and the fond vision treasured of men vanished, the vision of progress, of liberty, of brotherly love, of democracy, of abiding peace. Instead of progress there was a return unto barbarism, instead of liberty and democracy there was martial law with its iron rule, instead of brotherhood there came the fiercest race-hatred that earth has ever known, instead of peace the roar of cannon and the clash of arms.

We had hoped that the wave of blood might not reach our peaceful shores, but those who guide the destinies of our great nation have decreed that in this struggle there is a question of human rights so appealing, a question of human dignity and of human liberty so sacred, a question of national safety so imperative, that we may not stand aside. Our Catholic leaders, emulating Carroll and Hughes of old, have placed themselves clearly on record, and with no feeling either of fear or of hate, we, shoulder to shoulder with our fellows, are today the mightiest factor in the world's great struggle.

After months of painful thought, we have come to our world-task, but we come not as men without hope. We take our place in the world's struggle with warmth of spirit because we feel that if we are true to our great spiritual inheritance, true to the inheritance which the past century rejected, we may bring the world again to a realization of Christ's wisdom, a realization of Christ's power, a realization that only in Christ and in His teaching can there be victory for human rights, only in Christ can victory bring enduring peace.

The Great Struggle.

The struggle for human rights, the struggle for liberty, and for democracy, is one of the most stirring tales in all our world-history. This struggle recalls heroes in the great days of Greece, heroes who made famous the annals of Rome. This struggle recalls the thirteenth century and the revival of St. Francis and of St. Dominic. This struggle recalls America's battles for right and for liberty, Washington, Lincoln and the great names of our honored time. But we cannot fully grasp this entrancing story, unless we understand that the foundations of our liberty and of our democracy are laid deep in the assertion of man's great dignity, in the realization of man's power to rule his fellow men, man's power to determine the fitness of those who would be his masters, in the conviction that man grows into greatness of stature, when great responsibilities are placed upon him, and above all things, we shall fail to appreciate freedom's tale till we understand that the foundations of our liberty lie deep in the willingness to sacrifice our own pretty personal interests for the greater weal of the whole body politic, to sacrifice wealth and treasure, yea and the things that pass, for man's eternal interests, for truth and for justice, which must ever remain. If you would trace the story and the failure of the democracies that have come and have gone through the ages, you will find that liberty has ever been beset not only by ignorance, but most of all by lust for possession, by love of ease and luxury, by the craving there is in man for power over his fellows, and by the pressing need that there must always be in the poor for food and for shelter, which need makes the poor man of every age sell his birthright for the traditional mess of pottage, which need makes him heedless of the treasure he has cast aside.

At Work Today.

This is the story of the Athenian democracy, this is the story of Rome's famed republic, this is the story of Venice, of the Florence of Savonarola, or Geneva, of Pisa, this is the story of the failure of so many efforts at self-government through the centuries. These same forces are at work in our time, and these same forces, ignorance and love of power, ease and love of possession, poverty in all its phases, are as telling in our day as they have been in the past. If government by the people perish not from the earth forever, there must be an antidote against the poison with which these things infect the body politic. There must be knowledge of man's great dignity and of man's power to upbuild and to rule. There must be a developed sense of man's responsibility for his own life and action, yea and for the lives and for the actions of others. There must be a clear conviction that the state rises unto greatness more by the intelligence and by the righteousness of its citizens, more by the possession of all the power and of all the treasure of earth, which though they win for men a passing mastery over their fellows, lead so often to a fatal forgetfulness of God and to that selfishness, idleness and luxury which must ever destroy.

Knowledge Is Vague.

Man left to unaided reason has been able to know God, has been able to know in a measure the greatness of his own inborn dignity, has been able to know something of his ethical relations with his fellow men, but this knowledge, history attests, has been vague, strangely sown with error, and above all things has been the possession of a privileged few. Only in that revelation that has its fulness in Christ does man see clearly that God is his Father, that God is the judge to whom he must render account of his life and of his deeds; only in Christ does man see his own mighty place in creation, only in Christ does man understand that he is indeed God's image reflecting over God's wisdom, God's love, God's beauty, God's power. Only in the revelation of God in the face of Jesus Christ, does man know his place in God's economy, his untold worth measured by the Blood of a Man-God. "Thou hast made him a little less than the angels, Thou hast placed him over the works of Thy hand." "Bought indeed at a great price." Only in Christ does man appreciate his inheritance, which is faith, his inheritance which is hope; only in Christ is the brotherhood of man brought home to him, only in

(Continued on Page 5.)

The Adjutant General



General M'Cain Has Numerous Duties

Wife and Children of Adjutant General of the Army Are Prominent Catholics.

HE IS A SOUTHERNER

(Special Correspondence.)

Washington, D. C., Aug. 29—Among the thousands of busy officers, either in the army or navy, Brig. Gen. Henry P. McCain, the adjutant general of the army, stands out most prominently now during the existing emergencies, as the administration terms it.

By law the duties placed on the adjutant general are many and varied, and most important, as he is really the chief clerk or a big private secretary for all of the army.

General McCain has had a rapid and distinguished career, and he has the distinction of being the very first officer who won a staff detail or assignment by the competitive examination route.

He is a native of Mississippi, and is probably the first officer born south of the Mason and Dixon line who has been the adjutant general of the army since the civil war.

General McCain has just arranged with the committee on public information for the regular issue of bulletins giving the information about all deaths that may occur in the army. A special bureau has been organized to keep track of all casualties in the army, and to publish the information for the benefit of relatives and friends.

While always much occupied day and night, General McCain is ever courteous and obliging.

Mrs. McCain and the children are Catholics and attend St. Paul's church.

A NEW SERIAL

FABIOLA

By

CARDINAL WISEMAN

Begins on Page 7 of

This Issue

Installments will appear each week, and our readers are urged to begin this splendid Catholic novel, which is ranked with the best Catholic literature.

Read It!

PRESIDENT ANSWERS POPE

Declares Promises of Present German Rulers Would Be Worthless.

TERMS RESTATED

Accuses Kaiser of Secretly Plotting to Dominate the Whole World.

PLAN IMPOSSIBLE

Washington, Aug. 28.—President Wilson has rejected the pope's peace proposals.

In a note dispatched last night and made public here tonight the President says that while every heart not blinded and hardened by the terrible war must be touched by the moving appeal of His Holiness, it would be folly to take the path of peace he points out if it does not in fact lead to the goal he proposes.

To deal with such a power as the present rulers of Germany upon Pope Benedict's plan, declares the President, would involve a resuperation of the strength and renewal of the world domination of that power, now balked but not defeated, after sweeping a continent with the blood of innocent women and children and the helpless poor, as well as of soldiers.

Permanent peace must be based upon the faith of all the peoples and upon justice and fairness and the common rights of mankind, he adds, "and we cannot take the word of the present rulers of Germany as a guarantee of anything that is to endure, unless explicitly supported by such conclusive evidence of the will and purpose of the German people themselves as the other peoples of the world would be justified in accepting."

Text of Note.

The text of the note follows:

August 27, 1917.

To His Holiness,
Benedictus XV,
Pope.

In acknowledgment of the communication of Your Holiness to the belligerent peoples, dated August 1, 1917, the President of the United States requests me to transmit the following reply:

Every heart that has not been blinded and hardened by this terrible war must be touched by this moving appeal of His Holiness, the Pope; must feel the dignity and force of the humane and generous motives which prompted it, and must fervently wish that we might take the path of peace he so persuasively points out. But it would be folly to take it if it does not in fact lead to the goal he proposes. Our response must be based upon the stern facts and upon nothing else. It is not a mere cessation of arms he desires; it is a stable and enduring peace. This agony must not be gone through with again and it must be a matter of very sober judgment what will insure us against it.

Substance of Plan.

His Holiness, in substance, proposes that we return to the status quo antebellum and that then there be a general condonation, disarmament and a concert of nations, based upon an acceptance of the principle of arbitration; that by a similar concert freedom of the seas be established; and that the territorial claims of France and Italy, the perplexing problems of the Balkan states and the restitution of Poland be left to such conciliatory adjustments as may be possible in the new temper of such a peace, due regard being paid to the aspirations of the peoples whose political fortunes and affiliations will be involved.

It is manifest that no part of this program can be successfully carried out unless the restitution of the status quo furnishes a firm and satisfactory basis for it. The object of this war is to deliver the free peoples of the world from the menace and the actual power of a vast military establishment, controlled by an irresponsible government which, having secretly planned to dominate the world, proceeded to carry the plan out without regard either to the sacred obligations of treaty or the long-established practices and long-cherished principles of international action and honor; which chose its own time for the war; delivered

(Continued on Page 2.)

Diocese of Denver

MARY A. KELLY, Correspondent.

The Intermountain and Colorado Catholic is placed on sale at the James Clarke church goods house, 1645 California St., Denver, Colo.

Benefit Picnic for Orphan's Home

The closing picnic of the year will be given Saturday, September 1, for the benefit of the Queen of Heaven orphanage at 4825 Federal boulevard. The affair will be at Elitch's gardens and because it marks the season's closing of this attractive resort as well as because the object is a most worthy one, those in charge of arrangements expect a generous attendance.

The picnic will be given under the auspices of the Ancient Order of Hibernians, of which J. D. Sullivan is state president. Mr. Sullivan is taking unusual interest in the cause of the little ones and has arranged novel features to the day's program.

Chief interest centers in the outcome of a tug-of-war between Hibernians and Knights of Columbus teams. To the winning team will be awarded a silver loving cup donated by J. D. Sullivan.

All the regular concessions of the gardens will be in operation and members of the Ancient Order of Hibernians will be in charge. The Missionary Sisters of the Sacred Heart, who conduct the orphanage, together with their little charges, have prepared beautiful articles of needlework which will be offered for sale on attractively decorated booths and the members of the Queen of Heaven Orphans' Aid Society will serve supper in the pavilion.

Home for Aged Poor Nearly Ready

The $200,000 home for the aged poor, which will stand as a memorial of the generosity of J. K. Mullen, is rapidly nearing completion and the unfortunates who have long been waiting for its protecting walls may soon be able to find shelter there. Everything is being done to push the work to completion before the extreme cold of winter sets in.

The building occupies a large tract of land at West Twenty-ninth avenue and Newton street. It is three stories in height and the construction is absolutely fireproof.

In architecture the building is of Italian renaissance design and is an ornament to the section of the city in which it is located. It is built of gray brick with terra cotta trimmings and the roof is of red tile. The floors are of reinforced concrete.

The main building will accommodate fifty inmates.

Doings of Denverites

The Rev. Leo Krenz, S. J., of Sacred Heart college, occupied the pulpit at the Cathedral at the late masses last Sunday, preaching an eloquent sermon on "The Evil of Ingratitude," particularly in relation to man's duty to his Creator.

* * *

The Rev. John Floyd, S. J., has gone to New York after spending the summer with his mother in Denver.

* * *

The Rev. Charles Carr, pastor of St. John's Church, Harman, has returned from a brief vacation in the mountains.

* * *

A wedding of interest to many Denver friends took place in the Catholic church at Idaho Springs last week, when Miss Helen Louise Marihugh, daughter of Mr. and Mrs. O. N. Marihugh, prominent residents of Idaho Springs, became the bride of Lieut. Sidney Willard Bishop of Denver. The ceremony was performed at Nuptial Mass by the Rev. Henry McCabe. The young people will make their home at Manhattan, Kan., where Lieutenant Bishop, who was among the Denver young men recently commissioned at the officers' training camp, Fort Riley, Kan., has been assigned to the quartermaster's department.

* * *

Miss Helen Theresa Cavanaugh of Denver and Walter Oliver Newcomb of Las Vegas, N. M., were quietly married last Saturday morning in St. Philomena's church, the Rev. Father Kelly officiating. The bride wore a strictly tailored suit of blue cloth with blue velvet hat. She was attended by her sister, Miss Madelyn Cavanaugh. Gerald P. Cavaaugh, brother of the bride, was best man. After an extended tour of the west Mr. and Mrs. Newcomb will be at home in Las Vegas.

* * *

Mr. and Mrs. Samuel M. Adams announce the engagement of their daughter Miss Ethel Adams to Joseph J. Chapman. The wedding will take place in the fall. Miss Adams is a member of St. Leo's parish and is a beautiful and attractive young woman. For some time she has been employed by the Western Union Telegraph company.

* * *

Miss Marguerite McIlwee entertained at a sewing party last week complimentary to Miss Dorothy Zook and Miss Ella Dunn, who will be among the season's brides.

* * *

Miss Mary Maroney, who will be a fall bride, was guest of honor at a luncheon given Saturday by Miss Helen Bingham.

* * *

Mrs. Edward Rowling left on Monday for her home in St. Louis, after a pleasant visit with Mrs. Oscar Malo.

* * *

Miss Florence Broderick entertained at a knitting party Thursday afternoon.

* * *

Mr. and Mrs. James Daley of Pueblo are visiting relatives in Denver.

* * *

Miss Elizabeth Harrington will leave soon for Porto Rico, where she has been engaged to teach in the university.

* * *

Mrs. Frank Setteman was hostess at an attractive luncheon Wednesday in honor of Mrs. Edward Rowling of St. Louis.

* * *

Mrs. Benjamin Allison of Colorado Springs is visiting her parents, Mr. and Mrs. Richard McBride of Sacred Heart parish.

* * *

Miss Madaline Hardy, daughter of Captain and Mrs. A. H. Hardy, of Park Hill, will go to Boulder next week where she will avail herself of the scholarship entitling her to a four years' course at the state university. Miss Hardy was honor pupil at the Manual Training high school. She has been a zealous worker in affairs for the Blessed Sacrament parish and will be missed in the younger set there.

* * *

Miss Lillian Hurd entertained informally at bridge Tuesday afternoon.

* * *

Mr. and Mrs. Levi W. Davis and daughter, Miss Felice Davis, are occupying the home which they recently purchased at 1443 Marion street.

* * *

Mrs. Charles V. Mullen was hostess at an Orpheum matinee party last Thursday, complimentary to Miss Mary Harrington, who returned last week from an extended visit in New York and Washington.

* * *

Mrs. John F. McGuire and young sons, James and Jack, have returned from California, where they spent five months with Mrs. McGuire's mother, Mrs. James McGuire.

* * *

Mrs. D. M. Harrington and her daughters, Misses Helen, Mary, Ann, Elizabeth and Alice Harrington, were at home informally Sunday afternoon to about 200 friends. The occasion was complimentary to Miss Helen Harrington, who has made her home in New York for several years and is in Denver for a brief vacation.

* * *

Mr. and Mrs. James S. Autrey and daughter, Miss Garnet Autrey, have returned from a motor trip to Walsenburg.

* * *

Mrs. Patrick Riordan and her sister, Mrs. W. H. Hill, have returned from an outing at Manitou Springs.

* * *

Mrs. J. F. Kelly will spend the winter in Porto Rico.

* * *

John F. O'Brien, Frank J. Mannix, George W. Kerwin and Michael F. Egan are prominent young men of the Cathedral parish who left Saturday evening for the officers' training camp at Fort Sheridan, Ill.

* * *

Mr. and Mrs. H. D. McEnery have returned to their home in San Francisco, after a pleasant summer in Denver.

* * *

Mr. and Mrs. Michael A. McLaughlin entertained at dinner at the Lakewood Country club Wednesday evening. Lieut and Mrs. Fred Lanagan were guests of honor. Covers were laid for ten.

* * *

Mrs. Ella M. Wilkin and family have returned from an outing at Manitou.

* * *

Miss Dorothy Zook, who will be a September bride, was the complimented guest at a miscellaneous shower given Saturday afternoon by Miss Gertrude McBride. Several novel features were planned by the clever hostess.

* * *

Miss Ruth McGuire and Miss Frances Roe entertained at a garden dancing party Wednesday evening in honor of Miss Alice Douglas, who leaves soon to make her hope in San Diego, Cal.

* * *

Mrs. John McCarran and daughters, Miss Bessie and Miss Anna McCarran, have returned from Carselli, where they enjoyed a two-weeks' outing.

* * *

Miss Margaret McHugh will spend the coming school year at Linscinawa Mound, Wis.

* * *

Mrs. Catherine Chiolero sustained painful though not dangerous injuries Friday evening when the automobile in which she was riding collided with another machine at W. Forty-fourth avenue and Tennyson street.

* * *

Miss Frances McCarran and Miss Mary McHugh have returned from a delightful visit in Wisconsin.

* * *

Mr. and Mrs. John Carmody and son Jack Carmody and Miss Annabelle Flynn, all of Perry, Ia., spent last week with friends in Denver.

* * *

Mrs. Joseph Spellman was hostess at an attractive luncheon Saturday a farewell compliment to Mrs. Edward Rowling, who was leaving for her home in St. Louis.

* * *

Mrs. Joseph A. Osner and Miss Laura Osner have returned from Colorado Springs.

* * *

Miss Helen Kenney is down from Glen Isle for a few days' stay as the guest of Miss Maud Hartley.

* * *

Miss Helen Hanson has returned from her vacation and has reopened her studio in Butlers' court on Colfax avenue and Pearl street.

* * *

Miss Marian Cowles and her brother Eugene Cowles of Clinton, Ia., are visiting their cousin, Mrs. James Gargan.

* * *

A life of brilliant promise came to a sudden close on Monday, August 27, when Joseph F. McCarthy, only son of Mr. and Mrs. M. J. McCarthy of 1658 St. Paul street, succumbed to an operation for appendicitis. The young man was in apparently perfect health the preceding Wednesday, when he visited a sick friends at St. Luke's hospital. While there he was suddenly attacked by the fatal illness and was unable to be moved. An immediate operation was deemed necessary and from then until Monday his life hung in the balance. Patiently and with true Christian resignation, he faced the separation from parents, sister, grandmother and all that life held dear, while his spirit went bravely forth, firm in the belief of that better life that a true practice of his religion had taught him to expect. Joseph McCarthy was born in Denver twenty-one years ago and received his education in Sacred Heart college in this city and in Creighton university, Omaha. Upon leaving school, he became a salesman for a local automobile firm and the same genial manner that made him a favorite in school life assured his success in the business world. His parents, Mr. and Mrs. M. J. McCarthy, a sister, Miss Isabelle McCarthy, and his grandmother, Mrs. Patrick, are left to suffer an irreparable loss. The funeral under auspices of the Knights of Columbus took place Thursday with Requiem Mass at St. Philomena's church. The Rev. Father Kelly was celebrant and also preached a comforting sermon. Interment was in Mount Olivet cemetery.

* * *

Miss Mary Bridget Regan of 2761 Lawrence street died Monday, August 20, at the age of 69 years. Her funeral took place Wednesday with requiem mass at Sacred Heart church. Burial was in Mount Olivet cemetery.

* * *

The funeral of Maurice Dore, who died Friday, August 24, at his home, 3537 Marion street, was held Monday from Annunciation church, where requiem mass was read by the Rev. Walter Grace. Burial was in Mount Olivet cemetery.

KANSAS CITY

(Continued From Page 1.)

niscences, no matter how dear they are to one who has lived and worked among you," he continued, "but to hold a meeting of the Federation of Catholic Societies. You all know the history of the federation. It is only just now that we have had a real federation in the United States. Many societies are federated but the great Catholic population is not federated or organized, except when it recites the creed and kneels before the altar. We have one faith, one loyalty and one baptism. A convincing unity binds them together in the old Catholic faith.

"We are united in another way. In questions of devotion to country, loyalty and obedience to the laws and the government, the loyalty is continuous, unswerving and unchangeable. In another line we are not united. Some people seem to think that there is a secret bond between Catholics, a secret pact that can be tyrannical and that a word from some far off place will make statesmen turn and politicians swerve. Those who say this do not understand the purpose, mission or teaching of the church.

No Political Unity.

"There is no political unity among Catholics. They are the most independent politicians, as you men of Kansas City know who have seen them fight on different sides of questions. They are interested in politics, but only when politics has to do with the welfare, growth and progress of the people. But they always act as citizens, not as churchmen. The church puts patriotism above party, and country above self.

"This confederation has to do with the great problems which confront and affect the social life of the people. The happiness of the home, the sanctity of the marriage tie, the training of children along lines of moral and social uplift. These things form the platform of the Federation of Catholic Societies. These are the problems on which all right-minded people unite to protect the home and family. The forces of evil are organized. The forces for righteousness should unite and combat them."

Archbishop Glennon then presented his excellency, Most Rev. John Bonzano, the personal representative of the Pope. The vast audience rose to its feet as one person in honor of his presence. He said in part:

"The Pope today is the center of the world influence among the diplomats because of his peace proposal. The non-Catholics have learned to take a different attitude toward the Pope by this attention that has been drawn to him from the whole world. They see now that there sits alone in the Vatican a man who is looking with an impartial eye at the bloody world war and whose heart is sore over the sorrow caused by the murders and massacres of the warring nations.

Reflects Universal Desire.

"So this lonely, heart-broken man issues a proposal for peace to these belligerent nations and hopes that it can be a footing for them to stand upon while they get together and frame agreements for a lasting world peace. It is remarkable how this proposal has brought the Holy Father world-wide recognition so quickly, all because there is a universal desire among all the nations for peace to come.

"And among the countries of the world America desires peace, too. And in this grand country of America nobody desires peace more than the mothers of the soldiers who are going to the front to fight."

The apostolic delegate spoke of various evils of the nation, and emphasized race suicide as one that saps the very life of a nation.

"Race suicide, instead of upbuilding a nation, will destroy it," he said. "While fighting for the ideals of your nation, yet you must not forget the precepts of your church and you must not forget your God."

All listened with the closest attention as the Pope's personal representative approached the subject of the peace note.

"America is ready and willing to do her share in the war," he said. "No one doubts that for a moment. If it is absolutely necessary to carry on the struggle indefinitely for the sake of national honor she will go through with it. But if an honorable peace can be concluded ere the flower of the manhood of the world is slaughtered, will she not support such a peace? I am convinced that every American will support such a peace, and especially every American mother."

Glory of Christianity.

Following the apostolic delegate, the Rt. Rev. Joseph Schrembs, bishop of Toledo, O., spoke. He declared that all the glory of the civilization of 1900 years has been the result of Christianity leavening the world. His address follows:

"The most glorious ages that the world ever saw were the ages of faith, the middle ages, which a hostile world in its ignorance persists in characterizing as dark and benighted ages, despite the fact that in all the annals of the past we search in vain for an era when men were happier, when contentment was more universal, when human life was more worth living—the ages, in fine, which have handed down to use the most glorious monuments of human genius whether in the world of letters or in the world of art," said Bishop Schrembs.

"My second proposition is that it is not Christianity which has failed, but the world which has rejected Christianity. A false philosophy which arose some 400 years ago, and which defied human reason at the expense of divine revelation and refused submission to any save the authority of man's own individual judgment; a philosophy which started with liberalism in religion, has come to a disastrous end at last in the universal shipwreck of nations as this same liberalism was applied to matters moral, social, economic and political.

Christianity Is Cure.

"My third and last proposition is that only a return to Christian principles can redeem the world and bring back to it that peace which it lost when it rejected Christianity. How will this be accomplished, I will be asked. The answer is plain. Christianity must be preached again in all the earnestness and sincerity which characterized the apostolic ages. This does not mean merely the work of the teaching of the church, it means the powerful preaching of the faithful lives of the churches' children as well. The ordinary layman in the pursuance of his daily duties comes into a most intimate contact with the world around him and has an opportunity of preaching Christ and echoing his powerful message of salvation.

"It was under the inspiration of this glorious ideal that the great Bishop McFaul of blessed memory and the learned Archbishop Messmer of Milwaukee issued the first call for a convention of Federation of Catholic Societies seventeen years ago at Cincinnati.

"The federation faces the great social and economic questions bringing the dictates of justice to the preservation of human rights, be they those of the laborer or those of the employer. It addresses itself to the great agencies that make for the formation of public opinion, public conscience, and public morality, the press and the stage. Thus in every field of human endeavor the federation stands ready to do its full share toward the promotion of true human happiness."

Words Can't Alter Facts.

Archbishop Glennon then said that it was not right that the laity of the church should be left off the program and he took pleasure in introducing one of the distinguished members of the bar, Martin J. Wade, United States district judge from Iowa City, Ia. Judge Wade spoke as follows:

"The conditions that now confront this nation are not to be changed by words. They can only be ruled by the sword. The opinions of citizens are puerile; the fiat of the government is vital. There is one law; instant and unquestioning obedience to the voice of authority. The man who quibbles is a fool; the man who hesitates is a coward; the man who defies is a traitor," declared Federal Judge Martin J. Wade of Iowa City, Ia., in his address.

Judge Wade took occasion to reaffirm the allegiance of the Catholics of the country, who he declared could be nothing less than loyal because their religion is based upon obedience to authority.

"If there is any one thing which demands the immediate attention of the nation," said Judge Wade, "it is the growing disregard for law; the development of a spirit of rebellion which would defy all authority, sweep away all restraint and bring anarchy and chaos.

"What the nation needs in this hour is faith—faith in the nation—faith in her ideals and purposes. All around us are those who seek to inspire doubt and despair. I tell you if the nation endures it must have more than brilliant intellects; it must have faith; it must have confidence.

"We need souls who will cry out even in the hour of personal distress and disappointment, 'My country—may she always be right, but right or wrong, my country.'

"Go into any Catholic church on any of the fifty-two Sundays of the year; listen to the words from the altar. Hear the constant appeal for men to banish pride and the spirit of rebellion and submit to authority.

"The world will never know what this nation owes the church for her aid in molding men and in guiding them into ideal American citizenship.

"And now as the storm rages, rages about us, we suddenly find ourselves engaged in this awful conflict. And in this hour when the opinions of individual men may differ, when all about us we hear the voices of those in protest, yea, in rebellion against the determination of this nation to enter the war, what is the attitude of the church? She cries out with all her power and all her eloquence, appealing to her children to submit to the voice of authority.

"But the church does more than teach obedience to lawful authority; she exalts the duty of service—service not alone when the roar of battle is heard, but service and sacrifice in every civic relation. Duty to God and duty to country, the church insists, and moral obligations no Christian can shirk."

Judge Wade declared that in founding the nation and in the formation of its fundamental law "nothing more wide—nothing more glorious" was done than to decree forever the separation of the church and state.

"I firmly believe the church is the strongest bulwark of the republic," he said. "In teaching men to so live that they may attain eternal life in the world to come, the church is doing more than any other agency to teach men to so live that in this world free government may exist."

Interesting Facts in Matre's Report

Kansas City, Mo., Aug. 28.—Anthony Matre, national secretary of the American Federation of Catholic Societies, presented a voluminous report to the delegates at the Kansas City, Mo., convention, covering the various activities in which the federation had engaged during the past year. He stated thousands of Catholics who for one reason or another have not become members follow the federation's lead because they know that the federation is working distinctly under the protection of the bishops and with the full sanction of the Pope. During the sixteen years of the federation's existence it has played an important part in the life of the church and the nation and spoke out on all important questions.

No Partisan Politics.

"It has never entered into the field of partisan politics," said Mr. Matre, "and never will it try to control the political affiliations of any of its members." As constituted today, the federation has members in every state of the union, in Porto Rico, Hawaii, Alaska and the canal zone. Thirty leading national organizations are enrolled besides many county and state federations with an approximate membership of 3,000,000.

Diocesan Units.

Secretary Matre reported that the diocesan plan, which is to be adopted by the convention, has the indorsement of over one-half of the American bishops, of the three Cardinals and of the Pope's Delegate. The adoption of this plan will place the federation on a firmer basis than heretofore and will eventually embrace in its membership the 18,000,000 Catholics of the United States. The diocesan plan is already in effect in Boston, Milwaukee, Toledo, Grand Rapids, Covington, Newark, N. J.; Trenton, N. J.; St. Cloud, Minn., and other centers.

Mexican Question.

The report reviewed the federation's activities on the Mexican question and the interest the societies had taken in saving the lives of two Mexican bishops and in having religious liberty granted to the Mexican people, the same as we enjoy in the United States, but which is denied in Mexico by unjust laws. Letters from the members of the American-Mexican joint committee were presented as well as a protest from the Catholic women of Mexico, against the iniquitous laws of the new Mexican constitution.

The report reviewed and disclosed the federation's crusade on all forms of vice and immorality. The societies have encouraged film censorship throughout the states and published a list of films which should not be shown in decent picture houses. Burlesque shows were flayed, and protests were effective in Cincinnati, St. Louis, Milwaukee and other centers, where burlesque shows were made unprofitable by decent people. Branch federations throughout the country are co-operating with vigilant societies in crusading against indecent theatres, dance halls, swimming pools, bill boards, pictures and posters, and all forms of objectionable advertising. The federation expects to win the co-operation of all women organizations during the coming year to bring about a reform in dress.

Red Cross Society.

The report stated that thousands of Catholics are co-operating with the Red Cross, and that the report that Catholic Sisiters were not eligible for Red Cross service was investigated and Federation was informed by Jane A. Delano, chairman of the Red Cross Nuring Service that Sisterhoods are eligible and will be assigned to duty without restrictions in regard to uniform.

Prohibition States.

Federation displayed activity when the postoffice appropriation bill was up for consideration and urged that wine for sacramental purposes should be permitted to be sent and mailed into bone-dry states. The new bill provides for these measures and also permits liquor dealers to send bills and invoices into prohibition states, but no advertisements.

Other Activities.

Federation's activities regarding the establishment of a Catholic Y. M. C. A. were reviewed and the movement now forming is to be encouraged. The activities of the Ladies' auxiliary, A. O. H., regarding the erection of a suitable memorial for the Nuns of the battlefield in Arlington cemetery were reviewed. Bigoted and socialistic publications were barred from the mails for opposing legitimate war measures.

The report disclosed that Catholics are entitled to 116 chaplaincies in the new army and that the positions are being filled by Rev. Father O'Hern, C. S. P., who has been placed in charge of the Catholic army chaplains by the archbishops of the United States. New diocesan federations were established at St. Cloud, Minn.; Covington, Ky., and East St. Louis, Ill.

In reviewing the work of the Federations throughout the United States, it was disclosed that nearly all the societies are interesting themselves in the welfare of the soldiers and sailors in supplying them with books, reading matter and looking after their comfort generally at the various cantonments. Social service work is being fostered in the juvenile court, in charitable and penal institutions.

Losses by Deaths.

Among the officers who died during the past few months were Archbishop Blenk of New Orleans, Bishop James A. McFaul of Trenton, N. J., one of the founders of Federation; Dr. Peter Ganz of Louisville, Ky., vice president; Charles Royer of Erie, Pa., the designer of the Federation emblem, and Thomas P. Minahan of Seattle, Wash., the first national president. Tuesday, August 28, a Pontifical Mass of Requiem will be celebrated at the Kansas City Cathedral for the above deceased officers.

Special Commission.

The report also stated that the archbishops of the United States at the annual meeting held in Washington, D. C., formally approved of Federation, and special federation commission was named to direct Federation. The members of this committee are: Cardinal O'Connell of Boston, chairman; Archbishop S. G. Messner of Milwaukee, Wis.; Archbishop George Mundelein of Chicago; Archbishop E. Hanna of San Francisco, Cal.; Bishop R. Canevin of Pittsburgh and Bishop E. Allen of Mobile, Ala.

Pope Blesses Federation.

The secretary's report concluded with a letter from Cardinal Gasparri, papal secretary of state, in which the Pope commends Federation for its expressions of loyalty and devotion to the Apostolic See and imparts the papal blessing to all the members of Federation.

PRESIDENT ANSWERS

(Continued From Page 1.)

its blow fiercely and suddenly; stopped at no barrier either of law or of mercy; swept a whole continent within the tide of blood—not the blood of soldiers only, but the blood of innocent women and children also, and of the helpless poor—and now stands balked, but not defeated, the enemy of four-fifths of the world.

Must Protect World.

This power is not the German people. It is no business of ours how that great people came under its control or submitted with temporary zest to the domination of its purpose; but it is our business to see to it that the history of the rest of the world is no longer left to its handling.

To deal with such a power by way of peace upon the plan proposed by His Holiness, the Pope, would, so far as we can see, involve a recuperation of its strength and a renewal of its policy; would make it necessary to create a permanent hostile combination of nations against the German people, who are its instruments, and would result in abandoning the new-born Russia to the intrigue, the manifold subtle interference and the certain counterrevelution which would be attempted by all the malign influences to which the German government has of late accustomed the world. Can peace be based upon a restitution of its power or upon any word of honor it could pledge in a treaty of settlement and accomodation?

Responsible statesmen must now everywhere see, if they never saw before, that no peace can rest securely upon political or economic restrictions meant to benefit some nations and cripple or embarrass others; upon vindictive action of any sort, or any kind of revenge or deliberate injury. The American people have suffered intolerable wrongs at the hands of the imperial German government, but they desire no reprisal upon the German people, who have themselves suffered all things in this war, which they did not choose.

They believe that peace should rest upon the rights of peoples, not the rights of governments—the rights of peoples great or small, weak or powerful—their equal right to freedom and security and self-government, and to a participation, upon fair terms, in the economic opportunities of the world—the German people, of course, included, if they will accept equality and not seek domination.

The test, therefore, of every plan of peace is this: Is it based upon the faith of all the peoples involved or merely upon the word of an ambitious and intriguing government, on the one hand, and of a group of free peoples on the other? This is a test which goes to the root of the matter; and it is the test which must be applied.

The purposes of the United States in this war are known to the whole world—to every people to whom the truth has been permitted to come. They do not need to be stated again. We seek no material advantage of any kind. We believe that the intolerable wrongs done in this war by the furious and brutal power of the imperial German government ought to be repaired, but not at the expense of the sovereignty of any people—rather a vindication of the sovereignty, both of those that are weak and those that are strong.

Damages Futile.

Punitive damages, the dismemberment of empires, the establishment of selfish and exclusive economic leagues, we deem inexpedient and in the end worse than futile, no proper basis for a peace of any kind, least of all for an enduring peace. That must be based upon justice and fairness and the common rights of mankind.

We cannot take the word of the present rulers of Germany as a guarantee of anything that is to endure unless explicitly supported by such conclusive evidence of the will and purpose of the German people themselves as the other peoples of the world would be justified in accepting. Without such guarantees, treaties of settlement, agreements for disarmament, covenants to set up arbitration in the place of force, territorial adjustments, reconstitutions of small nations, if made with the German government, no man, no nation could now depend on. We must await some new evidence of the purposes of the great peoples of the central powers. God grant it may be given soon and in a way to restore the confidence of all peoples everywhere in the faith of nations and the possibility of a covenanted peace.

ROBERT LANSING,
Secretary of State of the United States of America.

AN APPRECIATION OF CHURCH MUSIC

From the Preface to the "First Year of Music" in the Catholic Education Series.

From the earliest Christian times, the Church has shown her appreciation of the power of music as a factor in the spiritual life. "The Church," says Pope Pius X in his Motu Proprio on the subject, "has always recognized and honored progress in the arts, admitting to the service of religion everything good and beautiful discovered by genius in the course of ages—always, however, with due regard to the liturgical laws." Now among these arts music has invariably held a high, if not the foremost, place. While painting, sculpture and architecture, as products of genius, could appeal to a comparatively small number, the song, composed and set to music by the great artists, could be and actually was taken up by the people as the most fitting utterance of their feeling. How true this was in the old law is readily seen from the Book of Psalms, which not only supplies the inspiration but also incites the Israelites to the proper musical expression—psallite sapienter.

The Church of the New Dispensation has carried on to a higher plane with a deeper meaning the song impulse of the old. Both in the psalmody of the monastery and in the prescribed offices of the cathedral choir the canonical regulations have given the preference to regular ecclesiastical chants over the private recitation of the breviary hours; and the divine office itself has been constantly enriched by the writers of antiphons, sequences and hymns.

But it is particularly in the most solemn of the liturgical actions in the holy sacrifice of the Mass, that the Church has shown her zeal for musical expression and her prudence as well. Although genius has been attracted by the depth and variety of the themes which the Mass suggests, and, acting on the suggestion, has produced marvels in the way of tonal effects, the Church has invariably set a bound to the purely artistic effect where it tended to obscure or to eliminate the devotional content. She has not forbidden the composer to exercise his talent in producing brilliant settings for the sacred theme; she has not condemned the works of a Mozart or a Beethoven. But she has insisted that all ecclesiastical music should be ecclesiastical, in other words, that it should be a just and adequate expression of the religious thought which it undertakes to interpret. So far as music is in keeping not alone with the word and phrases of the liturgical texts, but rather with their content and meaning, the Church gives her willing approval. But when the revelry of tone and the richness of musical color begins to dominate, it is evidently time to look somewhat more closely into the effect that is apt to be produced on the mind of the hearer. The Church does not hold that the mere singing of hymns can lead a soul to salvation; but she does maintain that when a hymn is sung, there shall be a certain adaptation of sound to meaning and this, after all, is the plainest distate of common sense and of psychology.

Jerry J. Cohan, father of George M. Cohan, and one of the best known figures of the American stage, died last week at his summer home at Monroe, Orange county, N. Y., after an illness of several months. The funeral took place with a Requiem High Mass at the Church of the Blessed Sacrament in West Seventy-first street, near Broadway. Mr. Cohan, who was president of the Catholic Actors' guild, was a regular attendant at the Church of the Blessed Sacrament whenever he occupied his Manhattan home, which was at 67 Riverside Drive.

WHAT ENGLISH

(Continued From Page 1.)

how Catholics can secure these aids: "Employment and Aftercare," suggesting ways and means for work in this direction; "Hospitality and Home Visiting," "Blind Soldiers," "Social Life and Recreation." In this regard we cannot but quote the suggestive words of the reverend author, for they contain a very useful hint for our own work in the days to come. "Another vast problem," he writes, "calling for careful consideration of the Catholic body, will arise after the war, and we should begin to think about it at once. The men discharged from the army and returned to their parishes will feel the abrupt change from army life to home life. They will want to meet other men who have been in the army, with whom they can talk over the past. They will be craving for the spacious chaarfulness of the canteen and recreation hut, with its movement and noise. Are we to leave these habits to find their outlet in the public house or the non-Catholic institute? It is a great chance of developing our Catholic men's clubs, but they will have to be made more attractive than they have sometimes been in the past. No parish, after the war, should be without a club of this sort."

Finally the soldiers and sailors' requiem fund, which provides for a lasting endowment in the form of a church built to commemorate the Catholic dead and to provide a perpetual memorial for them in daily masses to be said for their eternal repose, suggests to us one form of spiritual charity we must not overlook.

We, though not yet in so acute a form, are face to face with a multitude of problems arising from the care of the soldiers of our own faith. It will be well for us if we are broad-minded and generous enough to learn fro mthose who have attempted and done much in this field.—C. B. of C. V.

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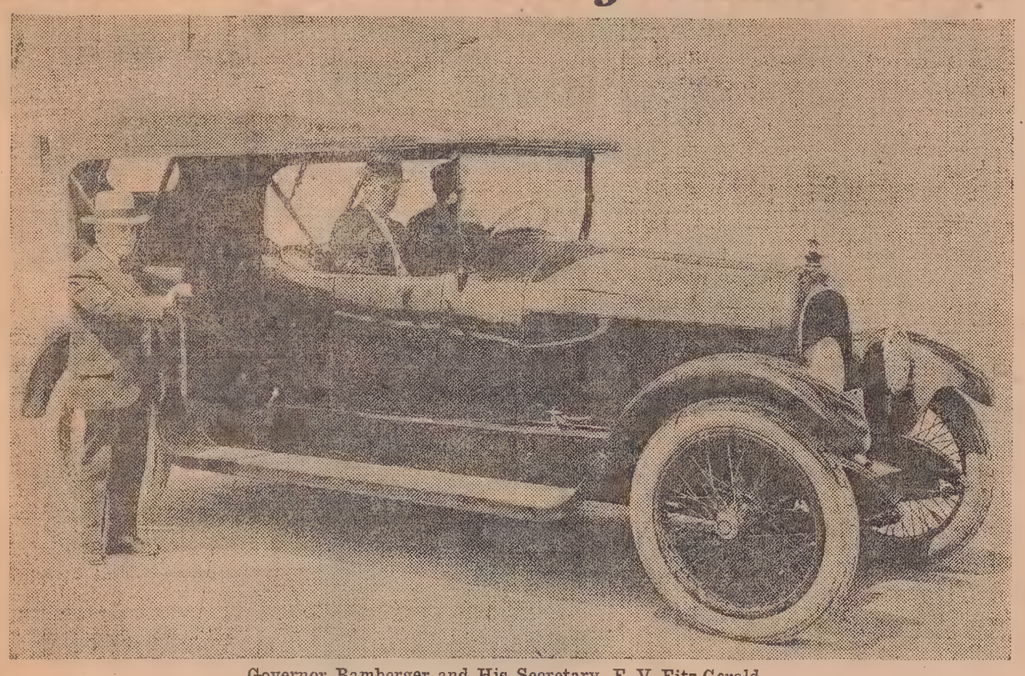
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We invite applications, and we also invite those seeking help to telephone or call upon us. There is absolutely no charge for our services, as the bureau is maintained solely in the interests of our readers.

Officials Busy With Draft Preparations

Governor and Secretary Handle Details



Governor Bamberger and His Secretary, F. V. Fitz Gerald.

ABOVE is the latest picture of Governor Simon Bamberger of Utah and his popular secretary, F. V. Fitz Gerald, taken last week in front of the state capitol. The governor is seen at the left, about to step into the automobile, while Mr. Fitz Gerald is seated with the driver. Mr. Fitz Gerald is a member of Salt Lake council of the Knights of Columbus, being a fourth degree member of the order.

To Mr. Fitz Gerald has fallen the difficult task of handling Utah's preparations for the draft. That he has done it efficiently and with dispatch is the unanimous verdict of those who have observed his work. Acting as draft agent for the federal government in Utah, and working under the direction of Governor Bamberger, Mr. Fitz Gerald has supervised the many details connected with the organization of exemption boards, securing of registration officials, distributing the various forms used in the work and making certain that there was no hitch in the work throughout the state.

Before he became secretary to the governor, Mr. Fitz Gerald was one of the prominent newspaper men of the state.

MEXICO

By Eber Cole Byam

SIXTEENTH INSTALLMENT.

WHEN the rumor spread over Mexico that Mr. Roosevelt had started a revolution and was marching on Washington with an army of 10,000 men, nobody there thought it at all strange. To the average Mexican the electoral contest was really between Mr. Roosevelt and Mr. Wilson, and few Mexican politicians can understand the peculiar Anglo-Saxon viewpoint that accepts electoral defeat without a fight. As a matter of fact, they consider the candidate who has not the courage to start a revolution when defeated in an election not worthy of support.

Constant Fighting.

It readily may be seen from the foregoing that, with the defeated office seekers always in the field, an endless condition of disorder is bound to persist. The "outs" are always fighting the "ins," and any lull in fighting is but a truce due to the temporary exhaustion of the "outs."

Another factor of prime importance and one that has been a great contributing cause of nearly all the revolutions in Mexico is that, as each revolutionary party gains the power, it becomes more or less moderate, and, as a consequence, the more radical elements never fail to declare their erstwhile companions to be traitors, and proceed to drive them out. Any resort to armed resistance is sure to attract the lawless element to the banner of revolt, and, as this class is particularly numerous and vicous, the results are obvious.

The Murderous Hidalgo.

The first Mexican revolution was an echo of the Napoleonic wars of Europe. Spain found itself invaded and its king deposed. With this breakdown of authority came an ebullition of political excitement in Mexico with a consequent weakening of respect for authority. In 1810 a conspiracy was formed to seize the wealth of the Spanish residents and kill or drive them from the country. This conspiracy was headed by a priest named Hidalgo, whose insubordination previously had compelled the ecclesiastical authorities to discipline him. Hidalgo's forces consisted of some few Creoles and Spaniards, leading a host of undisciplined Indians, variously armed, who were excited to disorder by Hidalgo with a promise of pillage, and the statement that they were going to defend the king.

Hidalgo's first measure was to open the jail in Dolores, releasing some seventy criminals (not political prisoners), and next he incarcerated in their stead the respectable members of the community whose valuables he appropriated. Followed by the mob, hungry for pillage, Hidalgo proceeded to San Miguel, where he released more prisoners from the jail and shut up the Spanish residents, while the mob sacked their homes.

Officials Unprepared.

This sudden burst of anarchical fury found the viceregal government utterly unprepared, and on the 28th day of September Hidalgo appeared in Guanajuato at the head of a mob of about 20,000—mostly Indians. Here Hidalgo demanded the unconditional surrender of the Spaniards and their properties. As surrender meant mutilation and butchery the Spaniards naturally refused. The small military force in Guanajuato could do no more than fortify itself in a large warehouse, where a number of civilians also took refuge. Hidalgo attacked with his Indians and the place was stormed and the inmates butchered at his orders. The city was then delivered over to the mob who only ceased sacking it when there was nothing left to steal or destroy. Here the criminals were also released; and, with the town loafers, joined in the pillage. From here the Indians began to desert and retun to their homes laden with booty, their places being filled by new accessions.

The government forces were small and scattered and without the necessary equipment. This permitted the fires of revolt to spread, and with the encouragement to pillage, the baser elements flocked to the standard of any rascal possessing the forcefulness necessary to be a leader. Had Hidalgo depended for support on the more respectable elements of the population, and prohibited pillage, he never would have mustered a corporal's guard.

Butchery and Mutilation.

Having butchered and mutilated over 300 Spaniards in Guanajuato, Hidalgo moved to Valladolid (now Morelia), where the usual proceeding of freeing the criminals and sacking the city took place.

From Valladolid Hidalgo set out for Mexico City, and although he defeated a force sent against him, seems not to have dared to complete his project. Returning to Valladolid he ordered eighty-nine Spaniards beheaded.

Hidalgo was now frankly in retreat with his murderous mob at his heels, fear of the king's vengeance giving wings to their feet. In Guanajuato some 247 Spaniards had been held prisoner, and on the approach of the government troops all but a few were butchered and mutilated.

Mexican revolutionaries have never ceased condemning Calleja, the Spanish commander, for his punitive measures when capturing any of the murderous villains engaged in this enterprise. Yet Calleja can hardly be blamed, after seeing, as he did, the naked and mutilated bodies of men who, without arms in their hands, had been butchered without mercy. And Calleja was not unmerciful for he showed clemency to some who hardly deserved it and he harmed no innocent man. Those upon whom he inflicted summary punishment were avowedly guilty of the most atrocious crimes.

The news of the outbreak spread throughout the country and emboldened countless rascals to emulate Hidalgo's example of murder and pillage. In San Luis Potosi the criminals were released, the city sacked and the Spaniards butchered. Tehuacan was besieged; it capitulated, and, in spite of agreement to the contrary, the Spaniards were butchered and the city sacked. In Guadalajara Hidalgo himself ordered some seven hundred Spaniards to be beheaded and the place sacked.

And so the sickening story runs for more than ten long years. Many of the revolutionary leaders were ex-convicts who found criminal joy in leading bands of released jail birds to murder and pillage, and some of their following reverted to cannibalism.

Few Humane Leaders.

But two or three of the revolutionary leaders failed to indulge in wanton butchery; the most noted of these was Nicolas Bravo; and the Mexican "Liberals" have never ceased making a noise about him; but they are discreetly silent about all the other numerous revolutionary leaders and their wanton butcheries and other crimes against humanity and decency. The Spaniards all had a high regard for Bravo, and it is plain that if the fight for independence had been undertaken by decent men, and without murder and pillage, the struggle would have ended in sixty days. It was not "independence" that the Spaniards fought against; they fought to protect the honor of their women, their lives and their properties!

Facts About Africa.

The evangelization of Africa is no small task, as a glance at the following facts concerning the Dark Continent will make clear. Many missionaries and considerable money will be required to get the Faith firmly planted there, but the blacks, as a rule, respond well to apostolic endeavor.

Nearly one-fourth of the earth's land surface is comprised within the continent of Africa, and it is as far around the coast of Africa as it is around the world. Every eighth person of the world's population lives in the Dark Continent. The blacks double their number every forty years, and the whites every eighty years. There are 843 languages and dialects spoken among the blacks of Africa, but only a few of them written. One area in Africa unoccupied by missionaries is three times the size of New England, a second would make four states like New York, and another is eighteen times the size of Ohio. Throughout Africa there is one missionary for every 82,000 infidels.

Work of the Franciscans in British East Africa.

The sons of St. Francis do a great deal of active and successful apostolic work. One branch, the Capuchin Fathers of Toulouse, France, have charge of a flourishing mission among the Gallas in British East Africa. The Gallas are thought to be descendants of a Gallic colony in Abyssinia. Very primitive in their habits, they adore one God. Whom they call Waqua, a name derived probably from the Hebrew Jahve. Their cult consists of frequent prayers, composed in rhythmic stophes, and of sacrifices offered in the shade of large trees.

They believe in the immortality of the soul, in a paradise, and in hell fire. The upper classes, too frequently of lax morals, are a great impediment to the conversion of these people, while the younger generation adapt themselves quite easily to the practices and devotions of Christian life.

At present the Franciscan mission among them numbers 18,000 Catholics. These are in care of twenty-seven Capuchin Fathers, nine secular priests, four religious of St. Gabriel, and eighteen Franciscan Fathers. The mission numbers fifteen orphanages with 270 orphans, seventeen schools or colleges with 600 pupils, and a leper hospital with fifty inmates.

Pat: "I see be the paypers that the Holy Father has issued some new instructions to preachers, telling them what to preach about."

Mike: "Faith then, it's myself that could give 'em some good advice on the very same subject."

Pat: "Go 'long wid ye, ye omadhawn, and what would ye be after advising them to preach about?"

Mike: "Well, in this distressful hot weather they ought to preach about—ten minutes."

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Any Lense Duplicated.

Africa will soon see beatified the natives who so gloriously gave up their lives for the faith. The Congregation of Rites was occupied on July 3 with the process of the Negro Martyrs of Uganda.

* * *

The Brothers of Mary, in October, will celebrate the one hundredth anniversary of the founding of their society by Rev. Father Chaminade, who decided that the chief work of his followers should be the teaching of young men and boys. He chose for a motto "To Christ Through Mary." The society has several very successful schools in Japan, notably the Bright Star school at Osaka, of which Father Walter is principal.

* * *

Mgr. Chouvellon, P. F. M., Vicar Apostolic of East Se-tchoan, has received from the Chinese government the Cross of the Golden Wheat Ear, which has been granted him for his devotion during the stirring changes of the past few years.

* * *

It is often claimed that Shanghai is the Chinese city in which our holy faith flourishes in an extraordinary manner. It would be almost a difficult task to enumerate the number of religious orders there represented and the variety of charities conducted by the priests and nuns. There are about twenty-five hospitals, free dispensaries and refuges for various classes of the afflicted, and innumerable schools and workrooms. The Presitandines are an exclusive Chinese sisterhood, very prosperous and very successful as teachers. Altogether, Catholics have nothing to complain of in Shanghai.

* * *

The tropical climate of the Philippine islands plays havoc with the constitution of the European. Rev. Dr. Nijsters, B. F. M., of Surigao, says that in the nine years since his order has been in the field, the health of several of the priests has been seriously undermined, and at the close of the war it will be necessary for them to take a leave of absence if they would not perish in the prime of life.

Existence has been a hand-to-mouth affair for the missionaries. They have had insufficient nourishment. Far from the capital of the province, it has been hard to get supplies, and often the expense had to be counted. Therefore, the priests went without. But the life of an apostle is too valuable to be sacrificed, and if peace ever dawns it will be good judgment to give the sick ones a much-needed rest in Europe.

An Irishman gave a little dinner and invited a few of his intimate friends. A chicken was set on the table and Pat began carving.

"Well, Mary," he said, "and what part would you like?"

"Bedad, Pat," she says, "I'd like a leg."

"And you, Mike?"

"Sure, a leg."

"And what part would you favor, Bridget?"

"I'd like a leg, too."

"Arrah, said Pat, "do you think it's a spider I'm carvin'."

ESTABLISHED 1889.

THE INTERMOUNTAIN CATHOLIC

In vain will you build churches, give missions, found schools—all your works, all your efforts will be destroyed if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic Press. —Pope Pius X.

Published in Salt Lake City, Utah, every Saturday by the Intermountain Catholic Publishing Company, 515-517 McIntyre building.

RT. REV. JOSEPH S. GLASS, C. M., D. D., President.
J. [illegible] MEEHAN, Manager.

Subscription rate, $2.00 the year in advance.
Advertising rates on application.
Entered at the Salt Lake postoffice as second class matter.

THE INTERMOUNTAIN CATHOLIC is the official organ of the diocese of Salt Lake and is the only Catholic journal in the intermountain country. It is widely circulated through the states of Utah, Nevada, Idaho, Montana, Wyoming and Colorado.

Reliable business firms are urged to consider the value of this paper as a medium for reaching thousands of Catholics throughout the entire Rocky Mountain region. Its Catholic readers are urged to patronize the advertisers who contribute to the support of their church paper.

Correspondence is solicited from the Reverend Clergy, from officers of Catholic societies and others who are interested in the welfare of the paper. All items of news will be gratefully received.

OUR OWN SAINT.

THE Feast of Saint Rose of Lima, which occurs on August 30, is the tercenteriary of the first spiritual flower which God planted and cultivated in the new world. In the life of this bride of Christ there was a visible intermingling of the natural and supernatural world. To our ears which are untuned by the daily dissonance of the errors and unbeliefs around us there is something startling in the record of the numberless miracles, the apparitions of our Lord, His Blessed Mother and the saints with which the life of Saint Rose abounds. No less remarkable were the austerities she practiced. Her prayers, fastings, mortifications and self-inflicted penances would be unbelievable were they not authenticated by unimpeachable evidence.

Our saint was born at Lima, the capital of Peru, April 20, 1586. Her parents, Gaspar and Maria Olivia Florez, were of noble birth but inconsiderable fortune. She received the name of Isabel at baptism, but at 3 months of age her family perceived on her countenance a beautiful rose and she was called Rose, which name she took at Confirmation. Her infancy had a remarkable resemblance to that of Saint Catherine of Sienna, whom Rose afterwards took as a model. She displayed a remarkable reverence and pronounced love for all things pertaining to God. Her obedience to her parents was scrupulous and her industry unfailing. Her biographer gives many instances of heroic patience and fortitude during severe and painful illness of early childhood.

Following the example of Saint Catherine, at an early age Rose took a vow of virginity. When her vanity was assailed she cut off her beautiful hair, wore coarse clothing and roughened her hands. Her beauty was not a source of pleasure but rather a trial to her. Her parents opposed her desires and wished her to marry. They censured her and her relatives and friends ridiculed her. A struggle of ten years between her own desires and the desires of her parents was finally won by patience and prayer, and the saint obtained permission to receive the habit of Saint Dominic. Thereafter she redoubled the severity and variety of her penances to a heroic degree and for fourteen years she endured a veritable martyrdom of the body. She suffered excruciating agony of mind and desolation of spirit by reasons of great temptations against purity, faith and constancy. Her prayers, penances and temptations she offered to God in expiation for offenses against His Divine Majesty, for the conversion of sinners and for the souls in purgatory. Her fame for sanctity spread throughout Peru during her lifetime. It was recognized by all orders of society, the common people, bishops and theologians and high government officials. Her death occurred, as she had some time before predicted, on the Feast of Saint Bartholomew, August 24, 1617.

Extraordinary demonstrations followed her death. From all parts of Peru multitudes flocked to Lima and numerous miracles occurred while her remains were exposed in the cathedral. During the funeral services the people clamored that her body be not interred until hundreds of sick and afflicted who were present be given an opportunity to touch the holy relics. The clamor became so great that the Archbishop descended from his throne and postponed the interment until the next day. The people remained unsatisfied and it was necessary to inter the body of the Saint in secret. A rumor that it was to be taken to Spain caused almost a sedition in the city, which was only allayed by a proclamation from the viceroy. Canonical processes for her canonization began almost immediately after her death, but there were many delays owing to unavoidable circumstances. She was beatified by Clement IX in 1667 and canonized by Clement X in 1671, the first native of America to be so honored.

Saint Rose is represented as wearing a crown of roses in memory of the metal spiked crown she constantly wore concealed by a wreath of roses. A short but very full biography of Saint Rose, and the best one in English, has been translated from the French by the Dominican missioner, Jean Baptiste Fuellet, published at Paris in 1671, the year of her canonization. Most of the material for the original work was taken from depositions of witnesses in the process of canonization.

THE INTENTION.

THE intention proposed by our Holy Father to the League of the Sacred Heart for September should make a singularly strong appeal to the Catholics of the United States. Ever since the infamous Constitution of 1857 the Church in Mexico has suffered persecution. Under Porfirio Diaz she enjoyed a partial respite. The clergy were alowed to do their work with little interference from civil authority. Schools were opened, religious came back from exile and the outlook for our rich and beautiful southern neighbor was encouraging. The policy of Madero, who succeeded Diaz, was conciliatory. When Carranza received the recognition of the United States all hope was lost.

When official recognition was given to Carranza it was stated in Washington that he promised "individual worship according to everyone's conscience." In answer to the specific question from the state department, Carranza replied: "The constitutional government will respect everybody's life, property and religious beliefs without other limitation than the preservation of public order and the observance of the institutions in accordance with the laws enforced and the execution of the republic."

The pitiful story of the past few years tells how the bandit kept his word. The outrages that have been committed against religion have no parallel in any civilized country since the days of pagan Rome. Were not the horrible details of the brutal savagery sworn to by reputable witnesses one would hardly believe that human beings could fall so low. During these awful days the Mexican hierarchy, the priests and the religious, the suffering people have preserved a calm charity that recalls the Christians of the days of Nero and Diocletian. A campaign of lies has been steadily carried on by the enemies of religion. The people of Mexico have been so persistently vilified and misrepresented that Christian people in the United States have been led to believe that they are good-for-nothing, treacherous and bloodthirsty.

The great mass of the Mexican people are descendants of the Aztecs, an industrious, gentle people, the most civilized natives of North America. The Mexican of today takes his intellectual and moral inheritance from his Aztec ancestors. He is courteous, a gentleman by inheritance. His feet may be bare and his larder empty; his clothes may hang in tatters and he may be unable to read or write, but he is a natural born gentleman. We are told that the Mexican is lazy. It would be hard to expect to find much industry in the poor descendants of an industrious race that have for centuries been subjected to oppression. We are told that the Mexican is treacherous. A proud and sensitive people, they have been compelled to bend their head to wrong and oppression in a land where courts were corrupt and justice a farce. Under such circumstances families had to band together like the tribes of the desert and mete out private vengeance in place of an appeal to the law. It made them quick to avenge a wrong and trained them to bow their head under insult until the hour of opportunity came.

The Mexican has been represented as bloodthirsty and cruel. We have heard many stories of outrages by mobs of Mexicans. We read bloodthirsty tales of Mexican ghouls who hacked fingers off of corpses in the late rebellion. They were told to us as typical of Mexico. Were they any more savage than their Anglo-Saxon brethren of the United States, who took bits of the bones of lynched and burned negroes as keepsakes? Is it fair to judge any nation by the conduct of its mobs? Could the United States stand up under such a test?

To judge the Mexican properly we must understand and appreciate what good qualities and what faults might reasonably be found in view of his ancestry and his present opportunity. Those who know Mexico and her people will testify that the Mexican is as tenacious of friendships and of gratitude as he is of grudges. He may be improvident, but he is as generous. He is loyal to a fault. He is naturally quick of mind and his pride and self-esteem stimulate under opportunity.

It is for these kindly-natured, whole-souled, generous people that our Holy Father asks us to pray. God has placed a heavy cross on them. They have borne it with Christian fortitude. Let us ask the Sacred Heart of Jesus that the Heavenly Father may give them strength and courage and if His Providence sees fit may soon lift their burden of sorrow.

A SIGNIFICANT ADMISSION.

THE admission by Premier Kerensky that Socialism has failed in Russia is significant. Kerensky is a Socialist. Besides being a Socialist he is a practical man. When he found that Socialism failed he was willing to admit that Socialism as constituted today is not the desirable government for Russia. His admission should make every honest Socialist move to the point of serious concern.

No form of Socialism so far advanced has been found practical for the government of a great country. The prime tenet of Socialism is internationalism. It cannot be forced but will come only when the real brotherhood of man, born of Christian charity, is recognized by all men. In some of its preachments Socialism may be a valuable criticism of existing governments. Many of them are adopting some of its ideas and methods. As a practical theory of government it has proved a failure under every test.

The best proof of the failure of Socialism is Premier Kerensky. He was commissioned by articulate Russia to act for all the Russians. As a Socialist and a practical leader he declares that Socialism cannot save his country.

SERIOUS RACE PROBLEM.

ONE problem involved in the present war which is not given apparent consideration by the crowned and uncrowned heads of Europe is the race problem. This gigantic war takes in almost the entire white race and its best fighting blood is being sacrificed. While the nations of the white race in Europe and America seem bent on mutual destruction the hordes of yellow and brown men of the Orient are peacefully raising families and fortifying themselves for what may be a future war between east and west, between Christian and heathen civilization. Such a war would in destruction of life and property make the present war seem insignificant. A new Tamerlane of Genghis Khan would build pyramids of skulls, stable their horses in the cathedrals and palaces of the white men and run wild on the sites of their great cities.

The white race is exceeded in numbers by the yellow and brown races and is equaled by them in genius and inventive power. Even in these days of broken treaties and ruthless warfare the restraining influences of Christianity are still felt and at its worst the war presents no atrocities equal to those of ancient warfare. There would be no such restraint on the yellow and brown nations. Western nations look upon the Oriental peoples as inert and lethargic, with more or less immobile habits. Europe and America speak of the mysterious Orient. The Orient is mysterious with a mystery the westerners may never be able to fathom. The Oriental sees no mystery in the Orient. His ages old philosophy of life fills and satisfies him. All that come from the west he holds in a contempt that is not even worthy of expression. He says, and with some reason, that the western nations have originated little or nothing, that all the institutions and progress of Europe and America had their inspiration in the Orient.

A favorite name for China among those who have warned us of the yellow peril is the sleeping giant. It is a misnomer. The giant has not been asleep. It is a frequent mistake to think that making a noise is doing something. Chinamen make no such mistake. He is a tireless worker. The toiling millions of China work unceasingly, without holidays, often long before dawn and after sunset. They need no exhortations to thrift and industry for apparently they do not know that waste and idleness exist. The Chinese seem almost immune to physical pain and meet death with a stolidity that is impossible to a white man. It is not certain that the Chinaman will not make equally as good a soldier as a worker. In sustaining power he outstrips the white man as a worker. May he not do so as a fighter? The inventive genius of the Chinaman can be relied on to forge modern war tools.

The Japanese kinsman of the Chinaman has proven himself something of a fighter and has a modernly equipped army and navy. In the memory of living man Japan was a hermit nation. She laid aside kimono and fan, donned khaki and challenged the greatest empire of Europe. The Russian-Japanese war was epochal. For the first time in centuries a heathen nation defeated a Christian nation and east prevailed over west. With no principle or interest at stake, Japan entered the world war and only Japan knows why. With no loss of life or property, Japan has gained in wealth and territory. She has declared herself the dominant power in China and neither Europe nor America dare say nay. What will the mikado ask at the peace council? What will he do if he does not get it?

There is unrest in India. The English sahib confesses he does not know all the talk of the bazaars. The dreaming Hindoo may be dreaming dreams that would startle his white master. White faces are pitifully few among the hundreds of millions of brown men in India. The native Indian troops brought to France by the British government have been praised without stint for their bravery and fighting qualities. It was poor race policy to teach them the trick of killing white men. British rule in India was seriously threatened during the Sepoy mutiny in 1857. The mutiny was confined to but a small fraction of the people of India, who at that time were more divided by race, languages and religion than are the nations of Europe today. The idea that India is the common fatherland is being preached by the native press in many languages. Hundreds of Indian writers urge that the old civilization and Hindoo philosophy of life is sufficient for India, that India needs no missionaries but rather herself should send misisonaries to teach the west what it lacks. History records that no invasion has ever gone out of India which has suffered many invasions from without. The future may prove that India was only waiting for an opportune time to reverse her history.

The inertia and lethargy of the Orient is only on the surface. Skin the surface and the Orient is found to be seething with life and energy. There is so much life that life itself is cheap. There has been no waste of energy according to what we know of human nature. Japan could not have changed her position in the world so quickly if the mental attitude of the Japanese were not prepared and ready for the change. Recent political revolutions in China disprove the old theory of the petrified mentality of the Chinese. We can no longer consider them cowards. The Chinaman has his own idea of when and for what to fight. He is no doubt highly amused in his bland way at the spectacle of white men slaughtering each other to make room for the yellow man. The mildness of the Hindu may be only patience, a patience that can endure for ages until the time is ripe for aggressive action. The patient man is a dangerous fighter. Divided as it is, the Orient is of one mind in silent, persistent opposition to the white race, its ideas and institutions, even when the white man is overlord and master.

What is the answer to this race phase of the war? If Christian civilization is in danger, some power must be invoked to avert the danger. Some sustaining force should be found which will prevent the overthrow of white supremacy in Europe and the American continents which are racially extensions of Europe. A principle of union among the nations of Europe and America must be recognized, which, while preserving their political entities, will solidify their civilization and create a most common vital interest to serve as a basis for an international citizenship. Such a power, a staying force and principle of union, exists and has existed for two thousand years. The Catholic Church creates a common vital interest of religion among nations differing in political and social institutions, language and national habits. Union under a supreme religious head is the basis for an international citizenship more real and permanent than could be effected by any political union or alliance treaties. The Christian Romans and Goths united to repel the Mongolian Huns. For centuries the Popes stood on the watch tower of civilization and rallied the nations of Europe against the Mongolian Turks. Schism had separated the provinces of the Byzantine empire from the center of union and they became the prey of the infidel. The rise of the Lutheran heresy left the Pope alone to save Europe from the Turks. The glory of Lepanto is the glory of Pius V. But for that victory the proud capitals of Europe might today be under the banner of the Crescent.

The Catholic Church can stay the Orient as it did during the Crusades, because it alone can conquer the Orient. The Orient can be conquered permanently only by religion, not by commerce, politics or material progress. The Pope was spurned from The Hague Peace Conference and we now have a world war. The nations of Europe have striven for commercial and political supremacy in the Orient, ignoring and sometimes hampering the spread of religious truth. They have strengthened rather than weakened the power of the East. The Pope has offered his services to the belligerent nations. His offer cannot be ignored if Christian civilization is to be preserved.

Belgium of the Future

BY CARDINAL MERCIER.

In our young days our professors of history rightly held up to our admiration Leonidas and the 300 Spartans who, instead of seeking safety in easy flight, allowed themselves to be crushed by the Persian army at the Pass of Thermopylae. They filled us with enthusiasm for the 600 heroes of Franchimont, who after risking life and liberty by passing through the camp of the armies of Louis XI and Charles the Bold at night, all fell in an assault of almost frenzied valor and desperate resistance. The teachers of the Belgian generation of tomorrow will have yet other instances of military heroism and patriotism to evoke. And may we not hope that our generation, too, will preserve the memory of the union it has now fashioned and that in future there will be among us all a deepr wish for national unity, less personal acrimony in the conflict of ideas, a le ssgrudging respect for civil and religious authority; in a word, a more general fidelity, both before public opinion and in the secret recesses of the soul, to our motto: "Union is strength," an echo of the words of Christ: "Ut omnes unum sint," "that they may be one."

EMBARKATION CHIEF A CATHOLIC GENERAL

The recent designation of Maj. Gen. Francis J. Kernan by the secretary of war as chief of the embarkation service, just created, has caused much favorable comment, not only in army and navy circles but with the public at large.

This service was established to enable the chief of staff to exercise effectively his supervisory and co-ordinating powers in respect to overseas movements for the period of the existing war, to take charge of the embarkation of troops and supplies for trans-Atlantic transportation and to exercise under the secretary of war the direct control incident to this service.

General Kernan, who has had a brilliant army career, comes of an old Irish-American Catholic family. He is the man who put the machine guns in the army, for when a member of the general staff, General Kernan worked out the details of the machine gun platoon. He is also an authority on military law.

He was born in Jacksonville, Fla., on October 19, 1859, and served from that time until March, 1917, with the infantry, meanwhile advancing from a second lieutenant to a colonel.

On March 23, 1917, he was appointed a brigadier general, and now he has been made a major general of the new national army.

Among Catholic Poets

Not a poet who is a poet only is the author of The Songs of Creelabeg but a priest and a teacher, also. Father Carroll was identifed with the English department of Notre Dame university and of St. Mary's college for years and his pupils remember him as one who could not only himself execute beautiful things in English but who could inspire as well the love for writing in others.

From his latest book we quote:

WADING.

Lord, little it matters how narrow the span
Of the river I cross to Thee;
The palm is not meted to any man
For the years since his weary wade began
Through the river he wades like me.

'Tis ceaseless fight 'gainst the current's flow
That is writ in that Heart of Thine;
And the bleeding feet from the rocks below,
And the hands benumbed from the blasts that blow,
That are healed by Thy touch benign.

Lord, light me along; the mid-rver is deep,
The shallows lie near the shore;
My failing footstps from gliding keep
With the adverse currents that 'round me sweep,
Till I've waded life's river o'er.

RICHES OF POVERTY.

You up there in your gilded hall,
With glitter of lights
'Mid revel of nights,
Think you have life, love, happiness—all.

I, down here at my cottage door,
Would not take your gold
Nor your gems untold
For my babe that plays on this earthen floor.

THE PERFECT SERVICE.

God gives us each a little work to do—
Oh! do it with a will!
Nor murmur one regret the whole day through,
Because the duty given unto you
Seems lowly to fulfill.

Whether 'neath torrid sun in harvest field,
Amid the yellow grain,
You reap and and gather in the rich, ripe yield;
Whether in forest tall the ax you wield,
You labor not in vain.

If, buried in the ditches dark and deep,
You lift the heavy clay,
Repine not! Night will come and bring you sleep
And gentle breathing; and fatigue will keep
Disturbing dreams away.

Render as perfect service as you can,
Heeding not What, but How.
In God's great mind a king is but a man,
Filling a throne in His eternal plan,
A crown upon his brow.

No toil is lowly to the mind of God;
Singer and king and sage,
He with the grimy face, he who must plod,
Whose hot sweat drips upon the burning sod,
Are paid eternal wage.

Glory forever to the God of Right,
Ye toiling sons proclaim!
And this your prayer through busy hours of light,
And this your dream through silent hours of night—
Blessed be His Sacred Name!

THE ALTAR BOY.

A dark sky, a gray rain,
Boy lips set in smile;
Marching feet to organ beat,
Of children down the aisle.
"Farewell," murmured the priest,
"Boy of the altar band;
You served inside the altar rail,
You lighted torch, you lifted veil—
You almost touched His hand!"

A small grave, a still place,
Where cedars wave farewell.
Bees will hum when June days come,
Winds will sink and swell.
Safe home, O altar lad,
Boy of the surplice band!
For aye to serve inside the rail—
With stars for torches, sky for veil—
For aye to touch His hand!

GERMAN CRUELTIES

A Dutch paper, "The Maestricht News," declares that seven Belgians were shot at Liege this month for espionage. Amongst them were a merchant, his wife and two daughters, the latter twenty and fourteen years old respectively. The father and mother were killed in the presence of their children, who were then offered their lives if they would speak. The elder girl said fifty lives might depend on their silence, and fell over the bodies of her parents. The younger girl was horribly used before being also put to death without uttering a word. The Curate of St. Lambert Herstal was also amongst those who suffered. He was kept without food three days in succession on three consecutive occasions to make him speak and was finally shot. The Swiss of this parish—beadle—was also tortured and afterwards executed with the same results, an heroic silence.

A document signed by influential Belgians has been sent to the Vatican, informing the Pope of measures of surveillance taken by the Germans against Cardinal Mercier, which tend to disturb the liberty of religion itself, and the Pope's intervention is asked in this matter. Herr Emil Prum, the brave deputy of Luxembourg, who was released from solitary confinement at the intervention of the Holy Father, has been forbidden to return to his native land or even to leave Germany until the close of hostilities. He is staying at the Hotel Metropole, Dusseldorf, the town where he was imprisoned. He is unable to communicate with his family and the condition of his health since his imprisonment and exile gives cause for grave disquiet.

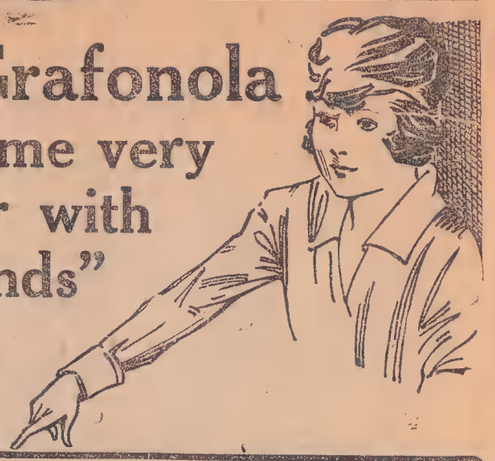
Herr Prum was a Luxembourg Catholic editor and deputy who was imprisoned at the instigation of Herr Erxberger of the Centrum, because, in a brochure he had condemned German methods of warfare in Belgium, and, according to the German Catholic deputy, had libeled the German army.

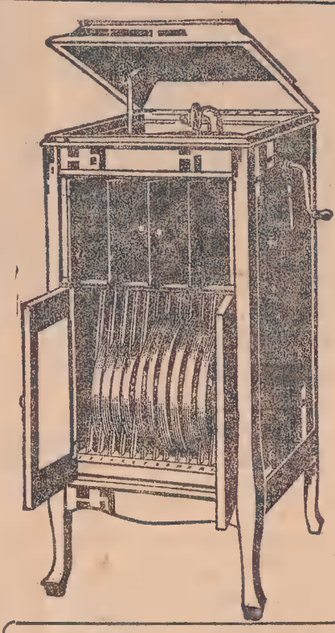
The Teacher: "Why, Jimmy, Jimmy! Have you forgotten your pencil again? What would you think of a soldier going to war without a gun?"

Jimmy: "I'd think he was an officer."

"It's awful queer to me," said Jimmy, as he thought it over. "I can't see why chickens that haven't any hair have combs, while dogs and horses that have hair don't have any combs."

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ROME LINKED WITH ALL NATIONS

Papal See Is Represented in Many Countries by Official Delegates.

SOME UNOFFICIAL

Pope Is Assisted by Corps of Experts in Civil and Canon Law.

KEEP IN TOUCH

The following summary will show with what countries the Holy See maintains formal relations, official or unofficial, writes Right Rev. Charles Warren Currier, D. D., in the Ecclesiastical Review. Apostolic nunci that may be likened to ordinary ambassadors, represent the Holy See in Europe at the courts of Austria-Hungary, Spain, Bavaria and Belgium. The nunciatures of France and Luxemburg are suspended for the present (Luxemburg has resumed relations with the Holy See since this article was written), while that of Lisbon is represented by an auditor.

In America the Holy See has Apostolic nunci in Argentina, Brazil and Chile. There are internunzii, equivalent to ministers or ordinary diplomatic representatives, in Europe only in Holland, the internunciature of Switzerland being vacant; but we find them in America in Columbia, Haiti, Peru, Venezuela, Costa Rica, Nicaragua and Honduras. One internuncius serves for the three countries last named. In Venezuela the internuncius has only the title of envoy extraordinary. The internunciature of Bolivia, Ecuador, Santo Domingo, Salvador, Uruguay and Paraguay are vacant. The last two countries form one internunciature.

Officially Represented.

In return the following countries are officially represented at the Holy See: Austria-Hungary has an extraordinary and plenipotentiary ambassador, and Spain is represented by an ambassador with the same titles. These are the only two countries that have ambassadors accredited to the Holy See. The other representatives are ministers.

Thus the following countries are represented by ministers plenipotentiary and envoys extraordinary: Bavaria, Belgium, Great Britain, the principality of Monaco, Holland, Prussia and Russia in Europe, and Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica and Peru in America. France, Portugal, Ecuador, Santo Domingo, Haiti, Honduras, Nivaragua and Uruguay have at present no representative at the Holy See.

It will thus be seen that the diplomatic corps actually at the Vatican consists of two ambassadors and fourteen ministers, representing as many independent nations.

Of the countries represented twelve are Catholic, three Protestant and one Orthodox Greek. Official union of state and church, though other religions are tolerated, exists in several of the countries mentioned, such as Argentina, Chile, Colombia and Peru.

Apostolic Delegates.

Besides these official representatives, accredited to various governments, the Holy See extends its spiritual influence over the world by means of its Apostolic Delegates who serve as links in the chain of a closer union between Rome and the faithful of the respective countries, though they possess no official character with the governments of those countries.

The Pope has around him a prestige of dignity and antiquity of which no other potentate can boast. No ruler has ever been called upon to solve such delicate questions in the course of a long history, nor has any country accumulated such a rich and venerable archives replete with information like the Vatican.

The Holy Father is assisted by an efficient body of men expert in civil and canon law, and in international jurisprudence, not only in Rome, but everywhere; for he can do what no earthly ruler can—derive assistance from every part of the world.

Colorado Priest Is Doing Splendid Work

The Rev. J. L. Juily, pastor of Fort Morgan, Colo., is doing good for the church in a rather peculiar way, in addition to the good he accomplishes by his work as a pastor and writer, says an exchange. He is a member of the Colorado Editorial association, and as a direct result of associating with him, many secular editors are beginning to write concerning admirable things they see in the Catholic church but which in times past they might not have noticed. This is occurring even in towns where there are few Catholics. The following, from the Wray Rattler, shows the type of articles that occasionally appear:

"We have read, with much satisfaction, excerpts from Father Juily's speech before the editorial association, which met at the state capitol a few days ago, the meeting having been called by Governor Gunter. This little speech should dispel all doubts from the minds of any who labor the thought that Catholicism is inimical to the traditions and best interests of our country. When we think of these things our mind wanders back to the days of the civil war, and in our fancy we see 'Old Pap Thomas,' the rock of Chickamauga, whose record stands out boldly and alone, as that of the only general in the history of the world who never lost a battle nor made a retreat. On one occasion, after having submitted his plan of battle to General Grant, who read it over and pronounced it good, but said, 'Where is your plan of retreat?' General Thomas replied, 'I never retreat.' And he never did; and he was a Roman Catholic, too. May God of justice and mercy give us many 'Pap Thomases' in this hour of our greatest need."

The Rev. William J. Anthony, secretary to Most Rev. Archbishop Moeller, of Cincinnati, who has been celebrating mass each Sunday, for the soldiers and recruits at Fort Thomas, had the distinction last Sunday morning of officiating at the first services held in the new and commodious Y. M. C. A. "hut" at the post. The structure was completed the previous day and Father Anthony celebrated mass at 8 o'clock on Sunday morning, prior to the Y. M. C. A. using it for their services.

THE CARTHUSIAN

BY JOSEPH CAREY,
In the Boston Pilot

"I protest, captain, against the orders which you gave us. We are citizens of France. We have broken no law. We have wronged no man, and the people here will give testimony that we have helped many."

A low murmur of approval went through the assembled throng and many heads nodded approval.

"Now see here, Father, you must not address the people," interposed the captain hasily. "If there is any trouble, you will be charged with having incited a riot and the charge will be serious if there are any soldiers killed or wounded."

"It was far from my intention, captain, to rouse the people. In fact, we found them roused over the passage of these iniquitous and unjust laws and we have preached and urged the futility of resistance to the powers which rule France today. You need not fear any trouble, I assure you, captain. The people will obey the orders and will follow the advice which the Fathers have steadily given them. But I will not leave this monastery wtihout at least a protest. Here for hundreds of years our Fathers have dwelt peaceably, injuring no man and helping many. Look about you at the country round! Do you know that the prosperity, nay the wealth of the country people here, has had its source in this monastery. We have taught them how to plant the vines and to care for them so that they have flourished and borne rich fruit. We have provided the knowledge and means for warding off the diseases to which the vines are subject. We have shown them how to enrich the soil. We have fed the hungry and clothed the naked; we have cared for the sick and buried the dead. We have built schools and churches to lift the souls of the French people from the ground, and what is our reward—exile—which to a Frenchman is death."

The captain flushed red. He was a little angry and a little ashamed. His task was not a pleasing one to a soldier. He was to evict the Carthusians from the monastery of Grenoble and he did not like the work, but it was his duty and he proposed to do it. He wished to avoid trouble with the people who had gathered about and he knew that a word from the Superior of the monastery would precipitate a pitched battle. The people would get the worst of it, but his orders were strict. He was to carry out the commands he had with as little excitement and strife as possible. It would not do for the republic to appear to be carrying out high-handed measures of robbery and confiscation without the consent, nay, the positive approbation of the people. He allowed his tongue to get the better of him for the moment.

"There are too many priests in France," he said; "you are the drones in the hive. You have done much, but you have received much," and he pointed to the splendid monastery and noble church.

The Superior smiled a little bitterly.

"This represents the lives and labors of monks for hundreds of years. Here they came and prayed and toiled, asking nothing and receiving nothing for themselves. They had a cot to sleep on which you, captain, would despise, and a narrow cell to sleep in, which you would find very uncomfortable, though you are a soldier and supposed to be inured to hardships. They gave up their life and liberty, and in subjection to the will of others they lived here. What did they receive for all this, captain? Let us hope, a heavenly crown, for certainly this world did little for them, though they did much for the world by their example, by their charity, by their study and toil. Today the French people—the peasants are the richest in Europe, if not in the world. Yet the government must drive us forth in its insane hatred of the Church and in its insatiable greed for wealth. Are we not Frenchmen? Are we not citizens? I myself have served France in Africa."

"I regret," answered the captain, "that it is my unpleasant duty to carry out the will of my superior officers. We have been ordered to close this monastery and expel the monks, as I have told you before, and a prolongation of the discussion is not of any avail. Even if I recognize that there is much truth and justice in what you say, it is beyond my power to change the laws which Paris makes for France."

"That is the difficulty, that Paris makes the laws for France," cried the Superior. "These laws are not the will of the French people."

"It is useless to argue," cried the captain, "and I must ask you now for the third time to open the door."

"And I," answered the Superior calmly, "for the third time refuse. We will not surrender our monastery willingly. We shall not resist, but you must expel us if we are to leave the place where we have hoped and prayed to be permitted to spend the rest of our lives."

The captain gave a word of command and some of the soldiers armed with axes attacked the door. It was made of heavy oak, but the axes made short work of it. When the doors were battered down the captain stepped inside.

"Permit me, Monsieur," he said politely to the Superior, taking him by the arm.

The Superior, thus escorted, passed over the ruins of the door into the street. One by one the religious were thus escorted from the monastery. The people began to hoot and hiss at the soldiers as they saw the monks ejected, but the Superior held up his hand authoritatively and the clamor ceased.

"Let us pray," he said. The people and the monks knelt while the Superior recited the Rosary, the people answering. Some of them were sobbing and crying and the farewell which followed was touching. The captain and his soldiers escorted the monks to the railroad station and again the captain politely excused himself.

The whole thing, he said, had been painful to him, but what could he do?

The Superior answered that he understood. He bore no grudge against the captain or against France. In fact, he promised he would pray for both, for which the captain again politely thanked him, though he shrugged his shoulders as if he did not feel that he needed prayers. When the Paris-Rome express arrived, for the monks were going into exile in Italy, the captain saw to it that all were placed safely aboard and then, heartily glad that his disagreeable task was over, he said with just the faintest shade of irony:

"Good-bye, Fathers."

"We shall be back," smiled the Superior, detecting the ironic tone. "None of us, perhaps—but the French Carthusians will return. France needs us, and France will some day call us. We are Frenchmen and when we hear the call we shall return."

The men of the Seventy-first regiment thought they had been forgotten, left to die; that is, those of them who were still alive. They had been isolated from the main line for three days and the Germans closing in about Verdun were pressing them hard. After they had taken their position in the front trench their communicating lines had been destroyed by the terrific bombardment of the enemy artillery. Further and further the main body of the French had been swept back by the devastating fire of the Germans and one by one the trenches had been destroyed and abandoned so that, by day, not a living being could cross the shell-swept plateau which stretched gray and blasted between the isolated Seventy-first and the French army. Under cover of night volunteer heroes kept them supplied with food and water and ammunition—running the gauntlet of fire between the main line of the army and the decimated regiment. Night by night the men of the Seventy-first had dragged their wounded comrades back to comparative safety and bravely returned to almost certain death with their regiment. There had been many killed on these dangerous expeditions, but volunteers never failed, when the major (who had been in command since the colonel was killed) called for them. Each night, too, the word came from the general staff—hold on!—the trench must be held at all costs. You will be relieved as soon as possible.

Each time the major received the message, he smiled grimly. Hold on! Yes, they would hold on—till every one of them died—but relief, that was impossible while the Germans maintained their present position. No regiment could cross the open ground between the isolated trench and the main line, even by night, and survive. Even the small parties of volunteers got through with the greatest difficulty, and a large body of troops would be discovered at once by the trench rockets, constantly fired from the German line. The major knew that the line of communications was being re-established, that the destroyed trenches were being rebuilt, but before they would be completed the major knew that every man in his regiment would be killed or taken prisoner.

The Germans had gathered in about them so closely that they could throw bombs from their trenches with deadly effects, and the French could not look for an instant at the enemy's trenches except through skilfully concealed periscopes. Nearly all the officers of the regiment had been killed or wounded and fully half the men. The rest were so demoralized by the incessant bombardment to which they had been subjected that if the Germans rushed the trench the major felt that his men could no longer put up a successful resistance. He had seen some of them, strong men, collapse in the trench, broken and trembling, crying with sheer fright, nervous wrecks.

It was useless to hold out any longer. On the third night the Major sent back word by one of his volunteers: "We cannot hold out more than one day. The spirit of the survivors is broken. There are not enough now to man the trench. Send help at once or the trnch must be abandoned. If the Germans knew our weakness, they could take the trench easily."

Towards morning, the messenger crept back with the answer. "Hold out for the day, during the night a regiment will be sent to relieve you."

The major did not give this news to the discouraged remnant of the Seventy First, but somehow or other the word was passed that on the following night a regiment would come through to relieve them, and the exhausted men stuck to their task manfully during the horrors of the day following.

The next night a regiment did come through, a volunteer regiment, volunteers for almost certain death. They were nearly all Bretons, and instead of coming in large bodies, they left the main lines and crossed the shell plateau of death in small groups. Toward midnight they began to arrive and as they came the weary men who were relieved adopted the same strategy, and made their way to the rear trenches. The last to leave was the major and he had not left before he greeted the colonel of the volunteer regiment, who relieved the major of his arduous and dangerous duty. To the major's surprise, the commander of the new regiment addressed him as colonel.

"Major," he corrected.

"Colonel," insisted the other. "Promoted for heroic defense of this trench. They have also awarded you the cross. I congratulate you."

"Thank you, Colonel," answered the newly promoted officer, who was unable to restrain the tears which flowed down his face, "but your task is harder than mine. Tomorrow they will probably attack in force."

"My Bretons will hold the trench," answered the colonel cheerfully. "They would follow me to death. Many of them I knew years ago at Grenoble."

"At Grenoble!" cried the other. "At Grenoble! Why I was once stationed there and now I recognize your voice. You were a Carthusian—and now you are a colonel in the army of France."

"I am still a Carthusian," answered the colonel, gravely. "And now I recall you. You are the captain who had the unpleasant duty of expelling us. Do you remember that I said that France would call us back? France called, and here we are, God grant to stay. And now, colonel, it is time for you to get back to the lines and I wish you a safe journey."

"Father, will you hear my confession?" asked the other. "It is many years since I have received the Sacraments, but the trenches have taught me much. I am glad to kneel at your feet, in reparation for the wrong I did you."

"Not for the wrong you did me," said the colonel of the Bretons gently, "but for the good of your soul."

From his pocket he drew forth the purple stole, and the colonel of France became again the silent Carthusian.

Harry Lauder tells the following story about a funeral in Glasgow and a well-dressed stranger who took a seat in one of the mourning coaches. The other three occupants of the carriage were rather curious to know who he was, and at last one of them began to question him. The dialogue went like this:

"Ye'll be a brother o' the corp?"

"No, I'm no' a brither o' the corp."

"Well ye'll be his cousin?"

"No, I'm no' a cousin."

"At ony rate ye'll be a frien' o' the corp?"

"No, I'm not that either. Ye see, I've no' been very weel masel," the stranger explained complacently, "an' my doctor has ordered me carriage exercise, so I thocht this would be the cheapest way to tak' it."

PREPARE FOR HANDLING K. OF C.

Committee Awards Contracts for Recreation Halls in Various Camps.

TWO IN THE WEST

American Lake and Linda Vista Will Have Buildings for Men.

START FOR FRANCE

Washington, Aug. 30.—As a result of the action of the supreme convention of the order, recently held in Chicago, increasing its "War Activities' Fund" to $3,000,000, the commission will extend its operations to include recreation halls and libraries at a number of the military training camps, other than the sixteen principal cantonments.

Halls and libraries will be erected at each of the grand military departments, as follows: Eastern department: Yap Hank, Long Island, N. Y.; Wrightstown, N. J.; Petersburg, Va.; Annapolis, Md. Southeastern department: Columbia, S. C.; Little Rock, Ark.; Spartanburg, S. C.; Greenville, S. C.; Augusta, Ga.; Macon, Ga.; Montgomery, Ala.; Anniston, Ala.; Charlotte, N. C.; Hattiesburg, Miss.; Alexander, La. Central department: Chillcothe, O.; Louisville, Ky.; Battle Creek, Mich.; Rockford, Ill.; Des Moines, Iowa; Fort Riley, Kansas. Southern department, Fort Sam Houston, Tex.; Fort Sill, Okla.; Fort Worth, Tex.; Houston, Tex. Western department: American Lake, Wash.; Linda Vista, Cal.; Palo Alto, Cal.

Contracts Awarded.

The chairman, Col. P. H. Callahan, who is in charge of these activities, is devoting his entire time at the headquarters of the committee in Washington, and as a result he has contracts let and work in splendid shape at the cantonments to be first occupied by the national army.

The commission has been fortunate in securing the service of Felix Limongi of the New Orleans council as one of its representatives in France, and he is now en route. Brother Limongi has held many offices in his council and is highly regarded by his associates. He speaks French fluently, and expects splendid results from his work in France in the interest of the activities.

Mr. Limongi is accompanied by Father Pontur of New York. They will make a survey of religious and moral conditions in France as they affect our boys now there, and advise the committee of the needs in this respect. The physical condition of our boys is to be looked after also, care being taken that we do not infringe upon the work of the Red Cross and kindred organizations.

Priests Enlisted.

Rev. Father O'Hern of the Paulist House of Studies at Washington has succeeded in enlisting in the army and navy a number of young priests as chaplains and hopes soon to be able to fill the quota of Catholic priests in both army and navy.

One of the greatest problems of the commission will be to supply the many recreation halls and libraries under their jurisdiction with literature in the form of books and current magazines and papers with the least expense, and to this end the public are invited to send to the committee, in each section of the country organized to collect this material, all reading matter that can be spared. As the boys will be located in many instances, at distances too remote to provide themselves with the proper sort of entertainment in this line, this commission will see that they are abundantly supplied.

The commission will shortly decide upon the secretaries to be placed in charge of each of the halls, and they will be installed by Colonel Callahan, who has secured the volunteer services of Francis Durbin of Lima, O., to take personal charge of these secretaries, including their training, and so they will be properly qualified to take charge of what the committee feels is the most important part of this work.

These secretaries will be appointed by the committee upon the recommendation of grand knights and state deputies. The grand knights have been advised by the committee through the following letter of the qualifications each secretary must have to insure appointment:

Grand knights: We shall be guided by the following qualifications in the selection of a secretary for the cantonment in your section. Observe the following rules in recommending your applicants: Must be a member of the Order of Knights of Columbus, twenty-five to thirty-five years of age. Secretary must be appointed on his merit; "pull" must be eliminated. Efficiency should be the watchword. College men preferably. Applicant must be clean-cut, energetic, good mixer, good standing in community. The bare fact that he is a "good fellow" counts against him, as it was a qualification of the nineteenth century. Should be able to make an intelligent address. Should be a leader of men. Essential that he be broadminded and well posted in Catholic doctrine and history. Must have initiative and executive ability. Requires all of the time of the applicant. Must be a total abstainer and capable of infusing this virtue into the men. Gamblers need not apply. Cursing and profanity will be bar to applicant's appointment. Pick out the man for the place; leave the job-hunters alone. Must be capable of organizing all manner of athletics. Be able to meet a Protestant with the same cordiality as a Catholic, as our doors are open to all. In short, select a man who will reflect credit and honor, not only upon himself, but upon the order and our Church. Remember, you are responsible at all times for the faithful carrying out of the work of the commission.

P. H. CALLAHAN, Chairman.

"Here, my son," said the father to Willie, "what does this mean? Your report gives you only fifty for arithmetic, and your teacher makes the comment that you can't count straight up to twenty-five. What are you going to do with such a record when you go into business?"

"Now, don't worry father," replied the son. "To count up to twenty-five isn't necessary for success in business nowadays."

"Not necessary?" gasped the father. "No, sir, I can start a ten cent store."

Hope of Democracy

(Continued From Page 1.)

Christ does he learn that every man has been loved by the Father with eternal love, every man has become verily a son of God in the mystery of the Incarnation. Only in Christ does man recognize the mystery of his own nothingness, only in Christ does he know that power is made perfect in infirmity, only in the kindlier light of the revelation of Jesus does man know and feel that he can do all things in Christ, only in the same clear light does he know how to value the things round about him, only in Christ has he been led to seek first the kingdom of God, to seek first truth and justice and service and mercy, only in Christ does he know that the things that pass with time, gold and treasure and luxury and power, are nought in comparison with the wisdom that must remain forever. Only in Christ does man learn to subject his lower nature to reason enlightened by grace. Only in Christ does he learn that the highest law commands man to sacrifice himself, yea more, to lay down his life for his friend, his brother. And finally, only in Christ is the grace and the power to realize fully this ideal in our individual lives, though we are wont to acknowledge that the finer kind of man even outside the fold, may see these things as in a glass darkly. Now these things are the foundations, the safeguards of our democracy.

Cling to Ideals.

Thus we who in this mighty earth combat fight upon the side of liberty and of democracy, bring to our task a knowledge and a discipline which others may not bring, bring to our work a feeling of responsibility, a willingness to sacrifice, a sense of solidarity, a standard of values, which must ever be a guaranty that democracy and freedom will not perish from the earth, must ever be preservatives against the corruption which has ever been destructive of human rights and of human liberty. These truths taught so clearly by Christ represent the case of liberty and of democracy, and of a consequence it behooves us as Catholics and as patriots to be true to these lofty ideals, it behooves us to be willing to take upon ourselves the responsibility which Christ imposes, it behooves us to recognize the glory of government by the people, when exercised aright, it behooves us to make every sacrifice which the bond of brotherhood exacts, and finally it behooves us to forego if necessary pleasure and power and wealth and comfort that justice and truth may be triumphant. Then with our millions working as one man, we shall give glory to the Father, we shall be an honor to the Catholic name, we shall be the truest upholders in the land of that freedom which has been entrusted us by our fathers—of that freedom for which they bled and died.

In the battle line where we fight for the rights of man, rights which man may not forego, the knowledge which is in Christ points the way, the power which is in Christ must lead to victory. But the purpose of war is peace, and men engage in just war to the end that peace may come, enduring peace. In God's own time, peace must come to our embattled earth, and when carnage is no more and peace enfolds the land, then will come the real test of strength, then will be seen the power of the truth we preach, the vindication of Christ and of His Church, then will be seen that only in Christ is the hope of democracy, then also will be seen that only in Christ, the Prince of Peace, only in following the truth He has taught, can there be permanence in the peace guaranteed by the compacts of the nations.

The Great Assembly.

Go back if you will in spirit to the early days of the century. The kindly men of all the earth had been seeing in vision a race so perfect, a brotherhood so recognized, a refinement so esthetic, that they felt that war must cease. These kindly men were not content with theory, they made propaganda among the nations, they approached the kings, the princes, the rulers of earth, to urge upon them the necessity of international agreements by which armaments might be lessened, the horrors of war softened, the rights of smaller nations guaranteed and permanent peace be finally established. The representatives of all the great powers of earth met in great assembly. Never before had men witnessed so imposing a gathering, never before had men felt greater pride in the seeming solidarity of the race, never before had hope been larger, hope that war might cease. True to the philosophy which had marked the age, there was no place in this tribunal for Christ, no place for His representative upon earth. Laws were made by this most august body, laws that would make it impossible for the nations to construe their rights in accord with the measure of their strength. Laws were made touching the things which must in the end make for cessation of war, and these laws were solemnly approved by the most imposing representative assembly that earth has ever known. Eight years ran on, in which the world heard nothing save war and rumors of war. Armaments had grown apace, horrors were brought into warfare which even savage never conceived. Science was using all its great power to increase cruelty and pain. The rights guaranteed to smaller nations were disregarded, and war came, so staggering in its dimensions that future generations will refuse to believe even its most common happenings. Again, it is the old story: the most sacred rights of man sacrificed to ignorance and to superstition, to man's lust for possession, to his craving for power—man's most sacred rights disregarded because men will love ease and luxury and comfort, because men will not make sacrifice for their brothers, because the poor must eat else they die. In the light of this peace story, what do we learn? We learn that there is no security in the mere bargaining of the nations, there is no peace save where the moral law imposes its dread majesty, its more dread sanctions. In the light of this peace story, we learn that there will be no end to war's horrors until men recognize that there is a God in heaven to whose behests they must yield, whose will they must obey, before whose sovereignty they must bow in all humility, before whose judgment they must stand. There will be no end to war until men renew their allegiance unto the Prince of Peace, until men feel that Christ is the central figure of earth and that He must reign, yea, until He puts His enemy under His footstool. There will be no peace until men enlightened of Christ understand man's great place in nature, man's dignity in the Christian dispensation, until kings and princes feel that they may not trifle with the lives and the liberties of their subjects, may not abuse their holiest rights to forward unholy ambitions; there will be no tranquillity in the ordering of the world until men moved by Christ's spirit put their trust not in power, not in gold, but in the possession of many things, but in God the Father, and in the truth and in the direction He has revealed in Jesus Christ.

Sacrifice Necessary.

There will be neither freedom nor peace until men are willing to make sacrifice even of life that they may serve the greater good of mankind. There will be no permanent abiding concord of princes and of rulers until the men who sway the destinies of nations recognize the great moral sanctions of life, recognize that the human being is more valuable than all earth's possessions, recognize that mercy must season justice, recognize the higher code taught by Christ, in accordance with which men are ruled by moral force, recognize, yea, and listen, as the ages of faith listened, to him who, in the ways of Providence, represents Christ upon earth, and who by his very place in the world's economy is by divine appointment "mediator of peace."

I have spoken, venerable brethren, in behalf of human liberty, in behalf of democracy. I have spoken in behalf of enduring peace, and I hold that only in the Catholic church can men find the teachings which will lay deep the foundations of the rule of the people, only in the Catholic church will men find the discipline and the virtue which can make a democracy lasting. I hold, too, that only in the great moral sanctions of the Church is there hope of abiding peace, only in the ways of the Church can be verified the conditions that are necessary to establish and to maintain permanent tranquillity in our troubled world.

We meet here, the guests of a gracious host, the guests of a great Catholic people. We meet here, the representatives of men banded together for the furtherance of the cause of Jesus Christ. We meet here under the leadership of men whom the Holy Ghost has set apart to rule the Church of God. We meet at a time when the future of the world civilization is in the balance, and when we as Catholics have a great task to perform, when we as Catholics have the mightiest chance given us adown the ages. Oh, may we be worthy of the great trust placed in us, worthy of our native land, worthy of our Christian inheritance, worthy of our Catholic name!

Age of Organization.

The age in which we live is an age of vastest organization, and never before did men feel as they do in our time that in closest union there is greatest strength. Under your new plan of federation, you will gather your millions into serried array, until they present to the world the imposing spectacle of a Catholicity united as it was never united before; under the inspiration of your leaders you will catch the spirit of Christ, His spirit of love, His spirit of tolerance, His spirit of fearlessness where there is question of right, His willingness to die that truth and justice may conquer, that men may be saved. Sitting at the feet of your Christian teachers you will learn the whole counsel of God as revealed in Jesus Christ, and armed with knowledge and with piety you will take your place in the battle ranks of the soldiers of Jesus Christ, you will fight for the higher things of the spirit. You will strive that honor and justice may triumph over greed and over lust for power; you will battle that moral force may take the place of the material force of arms; you will uphold the standard of values revealed by Jesus Christ, a standard that puts the rights of men, the triumph of justice, the glory that is to come, above the selfish ambition that finds contentment in the things of earth; you will march with your brothers to conquest and to earthly victory, while you keep your eyes fixed upon heaven and the beauty and the splendor, which pass understanding. You will make every man your brother in Jesus Christ, and in the mighty union of the children of earth 'neath the banner of the Man-God, you will bring in the reign of love, you will begin the reign of peace.

Apropos of the high cost of living, a commercial traveler whose itinerary takes him through the southern states, tells this story of a darky's purchase of cheese in a country store:

"Boss, how much is er nickel's worth of dat er cheese?"

"Can't sell a nickel's worth, Sam; it's too high."

"All right; gi'me a dime's worth, Captain."

The storekeeper cut a thin slice, and Sambo remarked: "Oh, oh. You all perty near missed it, didn't you, Captain?"

The Jesuit Fathers opened a new novitate on August 15, the feats of the Assumption, at Yonkers, N. Y. The new novitiate has not as yet been named, but it will probably be called Woodstock-on-Hudson, and will be a branch of the larger novitiate of St. Andrews-on-Hudson, at Poughkeepsie. Rev. Laurence J. Kelly, S. J., of Leonardtown, Md., is superior of the new novitiate, and the other priests assigned there are Rev. Gerald A. Dillon of Poughkeepsie, Edward X. Fink of Woodstock and Joseph J. Prendergast from Kingston, Jamaica, B. W. I.

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The Poison Pourers

WITH his usual facility of expression, President Wilson has well defined the work of the German language newspapers, and a few others, as pouring "the poison of disloyalty into the very arteries of our national life." President Wilson's utterance on the subject was this:

I am sorry to say that the gravest threats against our national peace and safety have been uttered within our own borders. There are citizens of the United States, I blush to admit, born under other flags but welcomed under our generous naturalization laws to the full freedom and opportunity of America, who have poured the poison of disloyalty into the very arteries of our national life; who have sought to bring the authority and good name of our government into contempt, to destroy our industries wherever they thought it effective for their vindictive purposes to strike at them, and to debase our politics to the uses of foreign intrigue.

Their number is not great as compared with the whole number of those sturdy hosts by which our nation has been enriched in recent generations out of virile foreign stocks; but it is great enough to have brought deep disgrace upon us and to have made it necessary that we should promptly make use of processes of law by which we may be purged of their corrupt distempers.

America never witnessed anything like this before. It never dreamed it possible that men sworn into its own citizenship, men drawn out of great free stocks such as supplied some of the best and strongest elements of that little, but now heroic, nation that in a high day of old staked its very life to free itself from every entanglement that had darkened the fortunes of the older nations and set up a new standard here—that men of such origins and such free choices of allegiance would ever turn in malign reaction against the government and people who had welcomed and nurtured them and seek to make this proud country once more a hotbed of European passion.

A little while ago such a thing would have seemed incredible. Because it was incredible we made no preparation for it. We would have been almost ashamed to prepare for it, as if we were suspicious of ourselves, our own comrades and neighbors! But the ugly and incredible thing has actually come about and we are without adequate federal laws to deal with it.

I urge you to enact such laws at the earliest possible moment and feel that in doing so I am urging you to do nothing less than save the honor and self-respect of the nation. Such creatures of passion, disloyalty and anarchy must be crushed out. They are not many, but they are infinitely malignant, and the hand of our power should close over them at once.

FABIOLA

OR THE CHURCH OF THE CATACOMBS

By CARDINAL WISEMAN.

PART FIRST—PEACE.

Chapter I.

THE CHRISTIAN HOUSE.

IT is on an afternoon in September of the year 302 that we invite our reader to accompany us through the streets of Rome. The sun has declined, and is about two hours from his setting; the day is cloudless, and its heat has cooled, so that multitudes are issuing from their houses and making their way towards Caesar's gardens on one side, or Sallust's on the other, to enjoy their evening walk, and learn the news of the day.

But the part of the city to which we wish to conduct our friendly reader is that known by the name of the Campus Martius. It comprised the flat alluvial plain between the seven hills of older Rome and the Tiber. Before the close of the republican period, this field, once left bare for the athletic and warlike exercises of the people, had begun to be encroached upon by public buildings. Pompey had erected in it his theatre; soon after, Agrippa raised the Pantheon and its adjoining baths. But gradually it became occupied by private dwellings; while the hills, in the early empire the aristocratic portion of the city, were seized upon for greater edifices. Thus the Palatine, after Nero's fire, became almost too small for the imperial residence and its adjoining Circus Maximus. The Esquiline was usurped by Titus' baths, built on the ruins of the Golden House, the Aventine by Caracilla's; and at the period of which we write, the Emperor Dioclesian was covering the space sufficient for many lordly dwellings by the erection of his Thermae on the Quirinal, not far from Sallust's garden just alluded to.

The particular spot in the Campus Martius to which we will direct our steps is one whose situation is so definite that we can accurately describe it to any one acquainted with the topography of ancient or modern Rome. In republican times there was a large square space in the Campus Martius, surrounded by boarding, and divided into peps, in which the Comitia, or meetings of the tribes of the people, were held, for giving their votes. This was called the Septa, or Ovile, from its resemblance to a sheepfold. Augustus carried out a plan, described by Cicero in a letter to Atticus, of transforming this homely contrivance into a magnificent and solid structure. The Septa Julia, as it was thenceforth called, was a splendid portico of 1000x500 feet, supported by columns, and adorned with paintings. Its ruins are clearly traceable; and it occupied the space now covered by the Doria and Verospi palaces (running thus along the present Corso), the Roman college, the Church of St. Ignatius, and the Oratory of the Caravita.

The house to which we invite our reader is exactly opposite, and on the east side of this edifice, including in its area the present church of St. Marcellus, whence it extended back towards the foot of the Quirinal hill. It is thus found to cover, as noble Roman houses did, a considerable extent of ground. From the outside it presents but a blank and dead appearance. The walls are plain, without architectural ornament, not high, and scarcely broken by windows. In the middle of one side of this quadrangle is a door, in antis, that is, merely relieved by a tympanum or triangle cornice, resting on two half columns. Using our privilege as "artists of fiction" of invisible ubiquity, we will enter in with our friend, or "shadow," as he would have been anciently called. Passing through the porch, on the pavement of which we read with pleasure, in mosaic, the greeting Salve, or Welcome, we find ourselves in the atrum, or first court of the house, surrounded by a portico or colonnade.

In the center of the marble pavement a softly warbling jet of pure water, brought by the Claudian aqueduct from the Tusculan hills, springs into the air, now higher, now lower, and falls into an elevated basin of red marble, over the sides of which it flows in downy waves; and before reaching its lower and wider recipient, scatters a gentle shower on the rare and brilliant flowers placed in elegant vases around. Under the portico we see furniture disposed, of a rich and sometimes rare character; couches inlaid with ivory, and even silver; tables of oriental woods, bearing candelabra, lamps, and other household implements of bronze or silver; delicately chased busts, vases, tripods and objects of mere art. On the walls are paintings evidently of a former period, still, however, retaining all their brightness of color and freshnes of execution. These are separated by niches with statues, representing, indeed, like the pictures, mythological or historical subjects, but we cannot help observing, that nothing meets the eye wihch could offend the most delicate mind. Here and there an empty niche, or a covered painting, proves that this is not the result of accident.

* * *

AS outside the columns, the coving roof leaves a large square opening in its center, called the impluvium, there is drawn across it a curtain, or veil of dark canvas, which keeps out the sun and rain. An artificial twilight therefore alone enables us to see all that we have described, but it gives greater effect to what is beyond. Through an arch, opposite to the one whereby we have entered, we catch a glimpse of an inner and still richer court, paved with variegated marbles, and adorned with bright gilding. The veil of the opening above, which, however, here is closed with thick glass or talc (lapis specularis), has been partly withdrawn, and admits a bright but softened ray from the evening sun on to the place, where we see, for the first time, that we are in no enchanted hall, but in an inhabited house.

Beside a table, just outside the columns of Phrygian marble, sits a matron not beyond the middle of life, whose features, noble yet mild, show traces of having passed through sorrow at some earlier period. But a powerful influence has subdued the recollection of it, or blended it with asweeter thought; and the two always come together, and have long dwelt united in her heart. The simplicity of her appearance strangely contrasts with the richness of all around her; her hair, streaked with silver, is left uncovered and unconcealed by any artifice; her robes are of the plainest color and texture, without embroidery, except the purple ribbon sewed on, and called the segmentum, which denotes the state of widowhood; and not a jewel or precious ornament, of which the Roman ladies were so lavish, is to be seen upon her person. The only thing approaching to this is a slight gold cord or chain round her neck, from which apparently hangs some object, carefully concealed within the upper hem of her dress.

At the time that we discover her she is busily engaged over a piece of work, which evidently has no personal use. Upon along rich strip of gold cloth she is embroidering with still richer gold thread, and occasionally she has recourse to one or another of several elegant caskets upon the table, from which she takes out a pearl, or a gem set in gold, and introduces it into the design. It looks as if the precious ornaments of earlier days were being devoted to some higher purpose.

But as time goes on, some little uneasiness may be observed to come over her calm thoughts, hitherto absorbed, to all appearance, in her work. She now occasionally raises her eyes from it towards the entrance; sometimes she listens for footsteps, and seems disappointed. She looks up towards the sun; then perhaps turns her glance towards a clepsydra or water-clock, on a bracket near her; but just as a feeling of more serious anxiety begins to make an impression on her countenance, a cheerful rap strikes the house door, and she bends forward with a radiant look to meet the welcome visitor.

* * *

Chapter II.

THE MARTYR'S BOY.

IT is a youth full of grace and sprightliness, and candor, that comes forward with light and buoyant steps across the atrium, towards the inner hall; and we shall hardly find time to sketch him before he reaches it. He is about fourteen years old, but tall for that age, with elegance of form and manliness of bearing. His bare neck and limbs are well developed by healthy exercise; his features display an open and warm heart, while his lofty forehead, round which his brown hair naturally curls, beams with a bright intelligence. He wears the usual youth's garments, the short pratexta, reaching below the knee, and a golden bulla, or hollow speroid of gold suspended round his neck. A bundle of papers and vellum rolls fastened together, and carried by an old servant behind him, shows us that he is just returning home from school.

While we have been thus noting him, he has received his mother's embrace, and has sat himself low by her feet. She gazes upon him for some time in silence, as if to discover in his countenance the cause of his unusual delay, for he is an hour late in his return. But he meets her glance with so frank a look, and with such a smile of innocence, that every cloud of doubt is in a moment dispelled, and she addresses him as follows:

"What has detained you today, my dearest boy? No accident, I trust, has happened to you on the way?"

"Oh, none, I assure you, sweetest mother; on the contrary, all has been delightful—so much so, that I can scarcely venture to tell you."

A look of smiling expostulation drew from the open-hearted boy a delicious laugh, as he continued—

"Well, I suppose I must. You know I am never happy, and cannot sleep, if I have failed to tell you all the bad and the good of the day about myself." |The mother smiled again, wondering what the bad was.) "I was reading the other day that Scythians each evening cast into an urn a white or black stone, according as the day had been happy or unhappy; if I had to do so, it would serve to mark, in white or black, the days oi which I have, or have not, an opportunity of relating to you all that I have done. But today, for the first time, I have a doubt, a fear of conscience, whether I ought to tell you all."

Did the mother's heart flutter more than usual, as from a first anxiety, or was there a softer solicitude dimming her eye, that the youth should seize her hand and put it tenderly to his lips, while he thus replied:

"Fear nothing, mother most beloved, your son has done nothing that may give you pain. Only say, do you wish to hear all that has befallen me today, or only the cause of my late return home?"

"Tell me all, dear Pancratius," she answered; "nothing that concerns you can be indifferent to me."

"Well, then," he began, "this last day of my frequenting school appears to me to have been singularly blessed, and yet full of strange occurrences. First, I was crowned as the successful competitor in a declamation, which our good master Cassianus set us for our work during the morning hours; and this led, as you will hear, to some singular discoveries. The subject was, 'That the real philosopher should be ever ready to die for truth.' I never heard anything so cold or insipid (I hope it is not wrong to say so), as the compositions read by my companions. It was not their fault, poor fellows! What truth can they possess, and what inducements can they have, to die for any of their vain opinions? But to a Christian, what charming suggestions such a theme naturally makes! And so I felt it. My heart glowed, and all my thoughts seemed to burn, as I wrote my essay, full of the lessons you have taught me, and of the domestic examples that are before me. The son of a martyr could not feel otherwise. But when my turn came to read my declamation, I found that my feelings had nearly fatally betrayed me. In the warmth of my recitation, the word, 'Christian,' escaped my lips instead of 'philosopher,' and 'faith' instead of 'truth.' At the first mistake, I saw Cassianus start; at the second, I saw a tear glisten in his eye, as bending affectionately towards me, he said, in a whisper, 'Beware, my child, there are sharp ears listening.'"

"What, then," interrupted the mother, "is Cassianus a Christian? I chose his school for you because it was in the highest repute for learning and for morality; and now indeed I thank God that I did so. But in these days of danger and apprehension we are obliged to live as strangers in our own land, scarcely knowing the faces of our brethren. Certainly, had Cassianus proclaimed his faith, his school would soon have been deserted. But go on, my dear boy. Were his apprehensions well grounded.

"I fear so; for while the great body of my school fellows, not noticing these slips, vehemently applauded my hearty declamation, I saw the dark eyes of Corvinus bent scowlingly upon me, as he bit his lip in manifest anger."

"And who is he, my child, that was so displeased, and wherefore?"

"He is the oldest and strongest, but, unfortunately, the dullest boy in the school. But this, you know, is not his fault. Only, I know not why, he seems ever to have had an ill will and grudge against me, the cause of which I cannot understand."

"Did he say aught to you, or do?"

"Yes, and was the cause of my delay. For when we want forth from school into the field by the river, he addressed me insultingly in the presence of our companions, and said, "Come, Pancratius, this, I understand, is the last time we meet here (he laid a particular emphasis on the word); but I have a long score to demand payment of from you. You have loved to show your superiority in school over me and others older and better than yourself; I saw your supercilious looks at me as you spouted your high-flown declamation today; ay, and I caught expressions in it which you may live to rue, and that very soon; for my father, you well know, is prefect of the city" (the mother slightly started); "and something is preparing which may nearly concern you. Before you leave us, I must have my revenge. If you are worthy of your name, and it be not an empty word, let us fairly contend in more manly strife than that of the style and tables. Wrestle with me, or try the cestus against me. I burn to humble you as you deserve, before these witnesses of your insolent triumphs.'"

* * *

THE anxious mother bent eagerly forward as she listened, and scarcely breathed. "And what," she exclaimed, "did you answer, my dear son?"

"I told him gently that he was quite mistaken; for never had I consciously done anything that could give pain to him or any of my school fellows; nor did I ever dream of claiming superiority over them. 'And as to what you propose,' I added, 'you know, Corvinus, that I have always refused to indulge in personal combats, which, beginning in a cool trial of skill, end in angry strife, hatred and wish for revenge. How much less could I think of entering on them now, when you avow that you are anxious to begin them with those evil feelings which are usually their bad end?' Our schoolmates had now formed a circle round us; and I clearly saw that they were all against me, for they had hoped to enjoy some of the delights of their cruel games; I therefore cheerfully added, 'And now, my comrades, good-bye, and may all happiness attend you. I part from you, as I have lived with you, in peace.' 'Not so,' replied Corvinus, now purple in the face with fury; 'but—'"

The boy's countenance became crimsoned, his voice quivered, his body trembled, and, half-choked, he sobbed out, "I cannot go on; I dare not tell the rest."

"I entreat you, for God's sake, and for the love you bear your father's memory," said the mother, placing her hand upon her son's head, "conceal nothing from me. I shall never again have rest if you tell me not all. What further said or did Corvinus?"

The boy recovered himself by a moment's pause and a silent prayer, and then proceeded—

"'Not so!' exclaimed Corvinus, 'not so do you depart, cowardly worshipper of an ass's head! You have concealed your abode from us, but I will find you out; till then bear this token of my determined purpose to be revenged!' So saying, he dealt me a furious blow upon the face, which made me reel and stagger, while a shout of savage delight broke forth from the boys around us."

He burst into tears, which relieved him, and then went on.

"Oh, how I felt my blood boil at that moment; how my heart seemed bursting within me; and a voice appeared to whisper in my ear scornfully the name of 'coward!' It surely was an evil spirit. I felt that I was strong enough—my rising anger made me so—to seize my unjust assailant by the throat and cast him gasping on the ground. I heard already the shout of applause that would have hailed my victory and turned the tables against him. It was the hardest struggle of my life; never were flesh and blood so strong within me. O God! may they never be again so tremendously powerful!"

"And what did you do, then, my darling boy?" gasped forth the trembling matron.

He replied, "My good angel conquered the demon at my side. I thought of my blessed Lord in the house of Caiaphas, surrounded by scoffing enemies, and struck ignominiously on the cheek, yet meek and forgiving. Could I wish to be otherwise? I stretched forth my hand to Corvinus, and said, 'May God forgive you, as I freely and fully do; and may He bless you abundantly. Cassianus came up at that moment, having seen all from a distance, and the youthful crowd quickly dispersed. I entreated him, by our common faith, now acknowledged between us, not to pursue Corvinus for what he had done; and I obtained his promise. And now sweet mother," murmured the boy, in soft, gentle accents, into his parent's bosom, "do you not think I may call this a happy day?"

* * *

CHAPTER III.

The Dedication.

While the foregoing conversation was held, the day had fast declined. An aged female servant now entered unnoticed, and lighted the lamps placed on marble and bronze candelabra, and quietly retired. A bright light beamed upon the unconscious group of mother and son, as they remained silent, after the holy matron Lucina had answered Pancratius's last question only by kissing his glowing brow. It was not merely a maternal emotion that was agitating her bosom; it was not even the happy feeling of a mother who, having trained her child to certain high and difficult principles, sees them put to their hardest test, and nobly stand it. Neither was it the joy of having for her son one, in her estimation, so heroically virtuous at such an age; for surely, with much greater justice than the mother of the Gracchi showed her boys to the astonished matrons of republican Rome as her only jewels, could that Christian mother have boasted to the Church of the son she had brought up.

But to her this was an hour of still deeper, or, shall we say, sublimer feeling. It was a period looked forward to anxiously for years; a moment prayed for with all the fervor of a mother's supplication. Many a pious parent has devoted her infant son from the cradle to the holiest and noblest state that earth possesses; has prayed and longed to see him grow up to be, first a spotless Levite, and then a holy priest at the altar; and has watched eagerly each growing inclination, and tried gently to bend the tender thought towards the sanctuary of the Lord of Hosts. And if this was an only child, as Samuel was to Anna, that dedication of all that is dear to her keenest affection, may justly be considered as an act of moternal heroism. What then must be said of ancient matrons—Felicitas, Symphorosa, or the unnamed mother of the Maccabees—who gave up or offered their children, not one, but many, yea all, to be victims whole-burnt, rather than priests, to God?

It was some such thought as this which filled the heart of Lucina in that hour; while, with closed eyes, she raised it high to heaven, and prayed for strength. She felt as though called to make a generous sacrifice of what was dearest to her on earth; and though she had long foreseen it and desired it, it was not without a maternal throe that its merit could be gained. And what was passing in that boy's mind, as he too remained silent and abstracted? Not any thought of a high destiny awaiting him. No vision of a venerable Basilica, eagerly visited 1600 years later by the sacred antiquary and the devout pilgrim, and giving his name, which it shall bear, to the neighboring gate of Rome. No anticipation of a church in his honor to rise in faithful ages on the banks of the distant Thames, which, even after desecration, should be loved and eagerly sought as their last resting place, by hearts faithful still to dear Rome. No forethought of a silver canopy or ciborium, weighing 287 pounds, to be placed over the porphyry urn that should contain his ashes, by Pope Honorius I. No idea that his name would be enrolled in every martyrology, his picture, crowned with rays, hung over many altars, as the boy-martyr of the early Church. He was only the simple-hearted Christian youth, who looked upon it as a matter of course that he must always obey God's law and His Gospel; and only felt happy that he had that day performed his duty, when it came under circumstances of more than usual trial. There was no pride, no self-admiration in the reflection; otherwise there would have been no heroism in his act.

* * *

WHEN he raised again his eyes, after his calm reverie of peaceful thoughts, in the new light which brightly filled the hall, they met his mother's countenance gazing anew upon him, radiant with a majesty and tenderness such as he never recollected to have seen before. It was a look almost of inspiration; her face was as that of a vision; her eyes what he would have imagined an angel's to be. Silently and almost unknowingly he had changed his position, and was kneeling before her; and well he might, for was she not to him as a guardian spirit, who had shielded him ever from evil? or might he not well see in her the living saint whose virtues had been his model from childhood? Lucina broke the silence in a tone full of grave emotion.

"The time is at length come, my dear child," she said, "which has long been the subject of my earnest prayer, which

(Continued Next Week.)

Looking Backward.

(To Sister M. Brendan of Mount Carmel hospital, on the occasion of the silver jubilee of her religious profession.)

1892—August 15—1917.
A retrospect of five and twenty years,
Three hundred months, or thrice three thousand days!
How blessed, if rare, the soul whose backward gaze
Untroubled views the past; who owes no tears
For errors manifold or large arrears
Of debts unpaid to God; whose worth o'er lays
Such trifling faults as cling to human ways,
Such frailty as to mortals all adheres!

Thus blessed thou art, albeit thou disclaim
With true humility the praise we give;
To work for God has been thine only aim;
And, crowned by Him, thy deeds will long outlive
Thy mortal form, e'en though thine eyes should see,
As pray we all, thy Diamond Jubilee.
—Arthur Barry O'Neill, C. S. C.

GERMAN EMPRESS IS UNPOPULAR IN VIENNA

London, Aug. 15.—Cardinal Piffl, Archbishop of Vienna, has been explaining why during her recent visit to Vienna the German empress was received with great coldness and reserve. His Eminence says Austrian Catholics are unable to forget that before the war they had to insure an active campaign to lead Catholics away from the Catholic Church and attach them to German Protestantism, under the title of the "Los von Rom" movement. Enormous sums were devoted to this movement which went on amongst the poorer classes, and it is well known from a sure source that the present empress of Germany furnished a great part of the necessary funds for this anti-Catholic campaign. The Austrian sovereigns are devotedly Catholic, and while they have to submit to political necessities they cannot forget this disagreeable souvenir. Cardinal Piffl is an advocate of frankness and justice. Only a few months ago he called down a storm of invective on his head for making an impartial inquiry into charges made against the invader by Belgian Catholics, and declaring that on the evidence of a commission of Austrian priests whom he sent to see the desecrated churches and convents, etc., that certain charges of sacrilege were proved, and that there was a need for penance in the Austrian and German armies.

CALENDAR FOR SEPT.

1 S. St. Giles.
2 S. 14th after Pentecost.—St. Stephen.—E. Gal. v, 16-24; G. Matt. vi, 24-33.
3 M. St. Scarpia.
4 T. St. Rosalia.
5 W. St. Lawrence Justinian.
6 Th. St. Onesiphorus.
7 F. First Friday.—St. Regina.
8 S. Nativity of B. V. M.
9 S. 15th after Pentecost.—St. Peter Claver, S. J.—St. Gorgonius.—E. Gal. v, 25, vi, 10; G. Luke vii, 11-16.
10 M. St. Nicholas of Tolentino.—Bl. Charles Spinola and Comp., S. J.
11 T. SS. Protus and Hyacinth.—Communions.
12 W. The Holy Name of Mary.—St. Guy.
13 Th. St. Maurilius.
14 F. Exaltation of the Holy Cross.
15 S. The Seven Dolors.
16 S. 16th after Pentecost.—SS. Cornelius and Cyprian.—E. Eph. iii, 13-21; G. Luke, xiv, 1-11.
17 M. Stigmata of St. Francis of Assisi.
18 T. St. Joseph of Supertino.—Novices.
19 W. Ember day.—SS. Januarius and Comp.
20 Th. Vigil.—SS. Eustachius and Comp.
21 F. Ember day.—St. Matthew.
22 S. Ember day.—St. Thomas of Villanova.—SS. Maurice and Comp.
23 S. 17th after Pentecost.—St. Linus.—E. Eph. iv, 1-6; G. Matt. xxii, 35-46.
24 M. Our Lady of Ransom.
25 T. St. Firmin.
26 W. SS. Cyprian and Justina.
27 Th. SS. Cosmos and Damian.—Temperate.
28 F. St. Wenceslaus.
29 S. Dedication of St. Michael.
30 S. 18th after Pentecost.—St. Jerome.—E. I Cor. i, 4-8; G. Matt, ix, 1-8.

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Probate Notice.

IN THE DISTRICT COURT, Probate division, in and for Salt Lake county, state of Utah.

In the matter of the estate of Eli Gregson, deceased.—Notice.

The petition of E. J. Willis, executor of the last will and testament of Eli Gregson, deceased, praying for an order of sale of any or all of the real estate and personal property belonging to said estate now on hand, has been set for hearing on Friday, August 24, A. D. 1917, at the hour of 10 o'clock a. m., at the county courthouse, in the courtroom of said court, in Salt Lake City, Salt Lake county, Utah.

Witness the clerk of said court, with the seal thereof affixed, this 2nd day of August, A. D. 1917.

THOS. HOMER,
(Seal) Clerk.
By M. M. Snell, deputy clerk.
N. J. Sheckell, attorney for petitioner.

NOTICE TO CREDITORS.

Estate of James T. Strong, deceased. Creditors will present claims with vouchers to the undersigned at 403 Felt Building, Salt Lake City, Utah, on or before the 15th day of December, A. D. 1917.

H. P. STRONG,
Administrator of James T. Strong, Deceased.
N. J. Sheckell, attorney for administrator.
Date of first publication, August 4, A. D. 1917.

NOTICE TO CREDITORS.

ESTATE OF MARY JENKINS, deceased. Creditors will present claims with vouchers to the undersigned at 403 Felt building, Salt Lake City, on or before the 1st day of December, A. D. 1917.

JOSEPH JOHNSON,
Administrator of the Estate of Mary Jenkins, Deceased.
N. J. Sheckell, Attorney for Administrator.

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Edited by Ethel Bixby.

First Friday Petitions.

My heart is cold and dark, O glowing
Heart Divine!
Send forth one flaming spark, to make
its darkness shine!
One ray of fervor warm,
Its coldness to transform,
O glowing Heart Divine!

My heart is hard, so hard and bitter as
the gall
Of Mara's wave—O scarr'd and sweet-
est Heart, let fall
Thy sof'ning, sweet'ning grace
Upon this desert place,
O sweetest Heart of all!

My heart is faint and weak, O strong
and valiant Heart!
Courage and strength I seek. Make
haste to rend apart
This narrow, mean abode;
And cleanse it for my God,
O great and glorious Heart!

—Eleanor C. Donnelly.

Saints of the Week

St. Ida, September 4.

St. Ida was educated at the court of Charlemange, emperor and king of France, her father being a count and a great favorite of the king. From her childhood she learned to condemn the world in the midst of its splendors, to esteem virtue and the divine grace as the only good, and to propose to herself no other object in all her actions and desires than to walk always with God, and to study, with her whole strength, to discover and to accomplish His holy will.

It was St. Ida's first care to cultivate and daily improve those affections of the soul which religion and piety inspire, by assiduous prayer and meditation. The emperor gave her in marriage to a favorite lord of his court, Egbert, and bestowed on her a great fortune in estates, not only on account of her merit but also to recompense her father's services. The happy couple lived in a most perfect and holy union of hearts, and continually excited each other to great fervor in the practice of good works.

The death of her husband left her a widow while yet very young. She sanctified her estate by redoubling her devotions, her self-denials and austerities. She esteemed it the true fruit of living to make life one uninterrupted series of good actions, and to this end she devoted her whole time. The care of her family was directed along the same lines and furnished her with fresh occasions of patience, meekness, beneficence, self-denial, charity, penance and other heroic virtues. The great revenues of her estate she employed in helping the poor. Her exercises of piety and the heavenly favors she often received in prayer were generally known only to God, so carefully did she conceal them from the eyes of men. The close of her penitential life was a long and painful sickness, during which she never mentioned her sufferings.

HOUSEHOLD HINTS.

Judging Fish for the Table.

Do you know how to judge fish? Perhaps the following suggestions from Dr. H. F. Moore, deputy commissioner of fisheries, will help you.

If the gills of the fish are pale, the product is open to suspicion. An exception to this is where the fish has been cleaned and gutted immediately after being caught.

If the eyes are comparatively full and bright, you may be sure the fish is fresh; if they are sunken and dull, the opposite is true.

The flesh of fresh fish is firm to the touch and not flabby. However, some varieties have softer flesh than others, so that this test should be applied only to fish of the same general variety.

If the flesh about the backbone is in good condition, you may be sure the fish is good for table use. If the flesh in this region is discolored, the product is open to suspicion.

Odor is one of the best ways to detect stale fish. Particularly is this true in cooking, when, if a strong disagreeable odor develops (not a mere fishy odor) the fish should not be used for food.

* * *

To Clean Hats.

For a Panama or Java hat dampen corn meal with a little peroxide and apply to the hat with a stiff brush. When dry, brush off. For renewing a black straw hat take equal quantities of olive oil and black ink, mix well together; then, after having brushed the hat very clean, rub the mixture well in. Allow to dry slowly.

* * *

To Clean a Mop.

A wire hairbrush is fine to clean a mop with as it brushes out the hair, lint, etc.

* * *

A Moth Ball Substitute.

A pleasant substitute for the disagreeable smelling moth balls may be made by mixing together one ounce each of cinnamon, cloves, nutmeg, mace, caraway seeds and tonquin beans, and six ounces of powdered orris root. The mixture should be put into small bags and the bags laid among the clothing. They will impart a pleasant perfume and will prove an excellent moth preventative.

The Habit of Kindness.

There are a great many people living correct lives who have not formed the habit of being kind. They are more Puritanical than Catholic in spirit. They attend with the most scrupulous exactness to their religious duties, and eyes keen to see the faults of others. It may be said of them that they do not dwell enough upon the Divine Model of Mankind, Jesus Christ. "The very attempt to be like our dearest Lord," says Father Faber, "is already a well-spring of sweetness within us, flowing with an easy grace over all who come within our reach."

USE MORE MACARONI

Until the present time the value of macaroni has not been fully realized, but now, when the prices of meat, potatoes and other staple articles of food are beyond the reach of the ordinary family, housewives are compelled to look for substitutes. Those who have tried macaroni have been pleasantly surprised, for they little dreamed of its possibilities. Not only have they found it to be inexpensive and highly nutritious, but unusually delicious.

For an indefinite period macaroni was used exclusively in Italy, where it was regarded as the national food, but of late years it is being manufactured extensively in this country. When made of the best wheat it contains a large amount of gluten and other nitrogenous compounds, and for this reason its value as an energizer cannot be surpassed. It has 1665 calories of energy, while in steak there are only 950.

In preparing macaroni for a meal, place it in boiling salted water and cook ten or twelve minutes. When done, pour off at once and then blanch with cold water. This will restore the original shape. When boiling, genuine macaroni does not become pasty and adhesive, nor does it lose its tubular form. The hot water which has been drained off may be used in soups and sauces and the macaroni may be combined with other foods in various ways. The following recipes have been tried and found excellent:

Boiled Macaroni.

Pour one pint of boiling water over five ounces of macaroni, let stand half an hour, drain off, put in kettle, cover with boiling milk, cook tender, drain, add a teacup of cream, a tablespoonful of butter, pepper and salt; grate stale cheese over top.

Baked Macaroni.

Take six ounces of macaroni and boil tender, put in a pudding dish, first spreading butter over the bottom, then macaroni and cheese until the dish is full, pour cream to cover over it and bake an hour.

Steamed Macaroni.

Parboil half a pound of macaroni till tender, strain off the water. Take the yolks of five eggs, the whites of two, half a pint of cream, a half pound of cheese, grated fine. Season with salt and pepper, heat over the fire. Mix in the macaroni, put in a butter dish and steam one hour.

Macaroni With Bread.

Boil half a pound of macaroni, put a layer in a deep pan, cover with bread crumbs, well seasoned with butter, pepper and salt, then sprinkle with grated cheese; continue until dish is full. Cover the top with grated cheese, cracker dust and bits of butter. Pour over all a pint of rich milk.

Spaghetti au Gratin.

Break one-half package of spaghetti into two quarts of boiling salted water and boil ten or twelve minutes. Drain and blanch in cold water. Melt two tablespoonfuls of butter, add to the spaghetti one teaspoonful of salt, a little paprika, one cupful of milk and three-fourths cupful of grated cheese. Mix and place in baking dish, cover with grated cheese and bake in hot oven an hour or longer, if wished quite brown.

Macaroni Croquettes.

Carefully press macaroni and cheese into balls; dip in one egg beaten up with water, roll in cracker or bread crumbs and fry in hot lard or mold into cakes and bake in oven in buttered pan.

Spaghetti With Sauce.

Break as much spaghetti as you desire into boiling water, boil ten or twelve minutes, drain and blanch. Make a rich white sauce wth cream and butter. To a pint and a half of sauce add a teaspoonful of cayenne pepper, half a teaspoonful of mustard, rubbing them with the salt and flour into the butter. Put the spaghetti into a pudding dish and pour the sauce over. Then heat in a quick oven.

Macaroni Patties.

Break macaroni into short pieces, cook in salted water until tender. Make a cream dressing of two tablespoonfuls of butter, one of flour and one cup of milk. Cook butter and and salt to taste. Put into little patty pans a layer of macaroni, alternating with the cream. Bake a nice brown.

The only things a young man brings back from his vacation are a soiled "Palm Beach" and a crop of perishable memories.

Sense in the Use of Scents.

You are all familiar with the woman who whisks past you in a street car, on the street, everywhere in fact, leaving in her wake a generous whiff of perfume. Sometimes the scent is not overly fresh, other times it is too much so, again it is unbearably heavy, to stimulate the mystery of the orient. And to think that good grooming is as much dependent on the kind and quality of one's perfume as on the selection of one's clothes! No woman with fastidious tastes however so meager, should think of applying perfume direct from the bottle to her person.

Logically, the first thing to consider is what brand is best suited to one's own personality. For example, the dainty blonde, be she willowy or diminutive, should steer clear of a scent that savors of the oriental. The blonde possessor of dark eyes is more happily complexioned in this respect, since here is a freer choice. However, once you find your type of perfume, adhere to it exclusive of all others, at least for a few years. There are endless ways and means of acquiring an odor of delightful freshness about the person. One way is to select a good toilet water, one that suits your type, and add a few drops of it to the rinsing water of your fine hankies and undies. Another way it to drop the tiniest bit of your favorite perfume on a piece of absorbent cotton, and put it in bureau drawers. Still another way that is easy of accomplishment is to sprinkle your sachet directly beneath the outer cover of the ironing board. The heat brings out the scent and imparts just the merest suggestion of it to anything that is ironed. Baking sachet brings out the scent, by the way. You have noticed, perhaps, that your sachet does not retain its freshness long. Try baking it. A thick dish run into a moderately hot oven does quite well enough.

It is a good plan to have bath powder, face powder and sachet all of the same scent. The very idea of combining perfumes that are as different as night and day is repulsive to good taste, yet it is a thing all too frequently done. The fad for too frequent scents so as to produce something distinctive is best carried out by a chemist who knows his profession thoroughly. It is a pretty conceit this one of having a perfume of one's very own, but like everything else that is out of the ordinary, it is not to be indulged in by the amateur.—Catholic Citizen.

* * *

Fish Cuts Living Costs.

No single article of food, with the exception of milk, is indispensable. We complain bitterly when egg prices jump out of reach. And we scold the butcher and the baker just as vigorously as if choice steaks and baker's bread were as essential to comfortable living as warm clothing and a comfortable bed, writes Dr. Harry E. Barnard.

The fact is that we would be well fed and properly nourished if we did without eggs, without meat, without high-priced vegetables, and if we should deny ourselves these luxuries we would be living as did our grandfathers and as do millions of people who are not so fortunate as to have a home in touch with the daily market.

It is not necessary to eat eggs at 50 cents, 75 cents or $1 a dozen, nor to use the embargo as a protest against such prices. Baker's bread is not a necessity but a real convenience. Even potatoes at 50 cents a peck can be dispensed with, and for every one of these things we can find a substitute much cheaper in prices.

Fish, which is always plentiful and cheap, will do as well for breakfast as the inevitable egg. It will take the place of meat for dinner. The cheap cereals, cheap even when wheat is approaching $2 a bushel, will furnish the starch we commonly get in potatoes.

Cheese and milk, even at present prices, furnish fat and protein in its most perfect form more cheaply than meat. The careful housewife may vary her choice of foods and the character of the diet of her family at will, satisfying its varying tastes and meeting the demands of her purse without changing the value of the food she places on the table for supplying the needs of every member of the family.

The careful and intelligent choice of foods is the weapon to employ when fighting the high cost of food.

'Prussian - Irish' Scored by Gerard

Helena, Mont., Aug. 26.—James W. Gerard, former ambassador of the United States to Germany, speaking here at a civic meeting this afternoon, denounced "Prussian-Irishism" and scored in bitterest language the assistance given the central powers by "some misguided Irishmen, who thought they were assisting Ireland to get home rule and freedom."

Mr. Gerard arrived here this morning from Minneapolis and is en route to Hamilton, Mont., to visit Mrs. Gerard at her mother's ranch.

Commenting editorially upon the above dispatch, which appeared in the newspapers of last Monday, the Deseret Evening News of Salt Lake, the official paper of the Mormon church, declared that the matter must not be misunderstood; that the great body of Irish-Americans were intensely loyal. The editor of the News said:

Press dispatches quote former Ambassador Gerard as denouncing in bitter terms those "misguided Irishmen" in this country who are helping the central powers of Europe in the hope of hastening home rule and freedom for Ireland. No fault can be found with the terms of the arraignment, because the course of conduct referred to is at once as disloyal, dishonest, contemptible and foredoomed to disappointment and failure as anything possibly can be. The one objection to the indictment is that it may create an impression among the thoughtless that the tendency which Mr. Gerard attacks is widespread and characteristic of the race. Nothing could be farther from the truth. The actual number of traitorous Irishmen in the United States is small, and ridiculously out of proportion to the noise which they make. Of the vast majority, whose loyalty is as deep and abiding as in the most patriotic native who traces descent from colonial sires, we do not hear so much. Facts in plenty are available, however, to show where they stand. The records of our armed forces—regular and volunteer particularly—show an astonishing preponderance of men born in Ireland or descended from Irish ancestry. There are some regiments whose personnel is wholly Irish; and it is said by a student of recent statistics that in a large number of military units whose records had come under his observation, he found the percentage of recruits who could be traced directly or indirectly to Ireland to be no less in any instance than 80, and in some cases above 90! Such a showing indicates nothing of the "misguided" tendency which Mr. Gerard scores so severely.

Proverbially the sons of Erin are the readiest and most responsive on earth to the call of either a frolic or a fracas. They are emotional, brave, and with a spiritual background that is peculiarly effective in keeping them true to their best traditions and ideals. They can be depended upon in any crisis, and they are ready to prove the sincerity of their professions by the valor of their deeds. And how they do love a rumpus! Illustrative of which trait is the story of one of them who, describing the privations he had undergone and the shocking things the enemy had done, added: "It's shure bitther fightin', the nastiest, dirtiest fightin' the wurrld ever saw, and it's bastes ye're fightin' against. But, by the same token it's shure betther than no fightin' at all."

THE WOMAN AT HOME

BY HARLOWE R. HOYT,
In the Cleveland Leader.

We talk of the men in the trenches—
The fellows who stand by the guns—
The fighters we know who will vanquish the foe—
The best of America's sons.
We've sung of the spirit that moves them—
We've praised their good work o'er the foam—
But while they're away in the thick of the fray—
Well, what of the woman at home?

We've wrote of the nurse 'midst the fighting,
The woman of tenderest care,
Whose mercy is spread in the hell of war's dread,
Who's ready all danger to share.
We know it's for love that she labors—
Her name's writ in History's tome—
But while she toils well 'mid the shot and the shell—
Well, what of the woman at home?

She knows of the one in the foreranks—
A husband, or lover, or son;
She kens well the toll that is wrought from her soul
In heartaches grim coined one by one;
She knows of the gray days of waitng
In ignorance where he may roam,
While weeks pass away with no word from the fray
Brought back to the woman at home.

She knows, too, the family duties—
The children whose mouths must be filled;
The work to be sought, and the things to be bought,
The creditor's claims to be stilled.
She works for the sake of the nation—
Though war may her future entomb—
She smiles at her task and does what they may ask—
This brave little woman at home.

Then here's to the heroes who fight and who win,
And here's to those who never roam,
The ones who work well—of whom we rarely tell—
The women who're waiting at home!

OUR BOYS AND GIRLS

A Corner of the Paper Especially for Them.

Edited by Aunt Patricia.

Letters to Aunt Patricia should be addressed to her in care of the Intermountain Catholic, Salt Lake City, Utah.

The Story of an Apple.

Little Tommy and Peter and Archie
and Bob
Were walking one day when they
found
An apple; 'twas mellow and rosy and
red,
And lying alone on the ground.

Said Tommy, "I'll have it." Said Peter,
"'Tis mine."
Said Archie, "I've got it; so there!"
Said Robby, "Now let us divide it in
four parts,
And each of us boys have a share."

"No, no!" shouted Tommy, "I'll have it
myself."
Said Peter, "I want it, I say."
Said Archie, "I've got it and I'll have
it all;
I won't give a morsel away."

Then Tommy he snatched it, and Peter
he fought,
'Tis sad and distressing to tell,
And Archie held on with his might and
his main,
'Till out of his fingers it fell.

Away from the quarrelsome urchins it
flew,
And then down a green little hill,
That apple it rolled, and it rolled, and
it rolled,
As if it would never be still.

A lazy old brindle was nipping the
grass,
And switching her tail at the flies,
When all of a sudden the apple rolled
down
And stopped just in front of her eyes.

She gave but one bite and a swallow
or two—
That apple was seen never more!
"I wish," whimpered Archie and Peter
and Tom,
"We'd kept it and cut it in four."—
Exchange.

* * *

Dear Nieces and Nephews:

School days again! Does it seem possible that vacation is over and that once more you are wending your way schoolward with big fat books tucked under your arms and big hard lessons stored in your brain? I am sure you are glad to go back again and see your teachers, your classmates and above all to learn new things. When I was a little girl, long, long ago, I used to long for the first day of school about the middle of August and could hardly wait for the eventful day to dawn. Vacation days were always delightful and full of pleasures, but I was glad to get back to my books. I guess all the little boys and girls are the same. And after all school days are happy days, aren't they? Of course I can hear the boys laugh and say "no." When you grow up and look back on the days you spent at school you will say that old Aunt Patricia was pretty right when she told you "school days were happy days."

Well, dear nieces and nephews, I just want to wish you happiness and pray you will be successful in all your school work.

Your devoted,
AUNT PATRICIA.

George Washington Was No Sailor.

A Baltimore teacher was telling one day of how often the instructor of "the young idea" is astonished by the quickness of wit exhibited by the pupil who is otherwise deficient.

One day, says this teacher, she had encountered such a degree of ignorance and mental obtuseness on the part of one of her boys that she became disheartened. So it was with considerable sarcasm that she said to the youngster: "I wonder if you could tell me whether George Washington was a soldier or a sailor?"

The kid grinned. "He was a soldier all right," was his reply.

"How do you know?" asked the weary teacher.

"Because I seen a picture of him crossin' the Delaware," explained the boy. "Any sailor'd know enough not to stand up in a boat."

* * *

Henry Ward Beecher On the Cat.

Henry Ward Beecher was always noted for a certain tenderness to cats. A contributor to his paper, the Christian Union, having ventured to speak disparagingly of the feline race, Mr. Beecher replied:

"We regard the cat as among the greatest promoters of happiness known to man. To begin with, she is the very embodiment of grace, not the spiritual sort, but the other sort. Her every motion is beautiful. Her step has the supple softness, her spring the bird-like, airy power of her great cousins, the panther and tiger. Then she is the very embodiment of comfort. The man who can see a cat basking in the sunshine or curled softly purring by the fire, and not catch by sympathy a sense of dreamy, luxurious enjoyment—that man must be a cynic. What home is complete in winter without an open fire! And how utterly incomplete is an open fire without a cat dozing before it! Cats, too, have warm affections. We do not say that they are unselfish, which is quite another matter; but a cat of the right kind, well treated, will show her affection for you as quick as a dog. Yes, thou lovely, white kitten, who will come running to meet us tonight in long, lithe bounds a dozen rods from the house—perish the slander that thy race is cold-hearted! Conscience, kitten, we do not pretend that you have. You knocked down our wife's pet cut glass cream pitcher and never pretended to be sorry. You have stolen from the milk pan on every opportunity, and even attacked our Sunday's roast beef. But you are in the highest degree pretty and amusing and cozy and pet-able."

* * *

A hospital has been opened in Paris to treat the wounded dogs which have played so large a part on the French side in this present war. The official Red Cross dogs, the messenger dogs, and even those kept by the troops as mascots are being cared for here when sick or injured.

* * *

A Doll House You Can Make Yourself.

Did you ever build a doll house all yourself? The kind you make yourself has a charm never found in the ready-made toy. The "poor little rich girl" doesn't know what fun it is to plan and save and invent things for her doll's house for Christmas, but all she can do is play with it. More than half the fun lies in planning and furnishing it from top to bottom all yourself.

The first thing to do is to ask the grocery man for two empty orange crates. These have a partition through the middle, and when placed side by side in an upright position give a very nice four-room house. The two crates may be fastened together or, for the sake of convenience in moving about, just set in place when you are ready to play.

Left over pieces of wallpaper may be used for papering the rooms, and flour and water makes a good paste. If you have no pieces of wallpaper take your water colors and see what a pretty wallpaper design you can invent yourself.

Beautiful rugs can be made of scraps of silk or winter dress goods. Red serge, for instance, cut to fit the dining room, and fringed out around the edges, is very appropriate. Sometimes catalogs contain very fine, large, colored illustrations of rugs; these may be cut out and placed on the floor. If so, it is best to paste them down as they will not wear out so quickly or get torn from handling.

Furniture can be made from small blocks or pieces of wood and empty candy boxes. If the wooden furniture is clumsy, sew pretty silk or dimity covers on the chairs, stools and couches. A long candy box with a padded top and a ruffle of goods around it, makes a beautiful couch, and when tiny cushions are piled on top, gives a cozy look to the room. A smaller box can be covered in such a way that the lid may be raised and serve as a trunk or shirt-waist box in the bedroom. Beds can be made from boxes, too. Cut out part of the two sides, leaving a border of about half or a quarter of an inch all the way around to strengthen the two ends which will be the head and foot. The mattress must be thick enough to come up to the edge of this border. You can cut off a little at one end to make the foot lower than the head. Small spools may be used for legs, or a small box may be put underneath for a base. This will not show when the bed is made up with a pretty spread. A dresser may be made from a box and drawers drawn in ink down the front. A little round mirror hung over it adds to the looks of the room. Little mirrors are frequently given away with advertising on the back, so no doubt you can secure one without any difficulty.

Dishes and dining room furniture can be bought at the Ten Cent store, and so can a tiny stove for the kitchen. Some furniture you probably have already, but whatever you haven't got you can make, and it is lots of fun, too. I am sure you will be almost sorry when the house is all done, for this kind of work is more fun than play.—Extension Magazine.

The Gentle Girl.

She is still among us, though we rarely see her picture in the paper. She does not care for that kind of thing, and, possibly, she does not earn a place in the columns of the daily press. For her ambition is not to be known as a star swimmer, jumper or baseball player. She shines in the home. Her gentle word soothes father; her ready service saves mother many a step; and her wise, kind advice to the younger children prevents many a squabble. The big brother thinks she is second only to mother, and often her quiet, "I wouldn't do it if I were you," induces him to give up a project or prank that might make trouble; or perhaps she sets him thinking so earnestly that he sees the right way open before him, and follows it resolutely.

Dogs Guard the Children.

Police dogs as life guards may become common soon, says the Minneapolis Journal. The other day, when the children of Mr. and Mrs. John S. Phipps dashed into the surf at Palm Beach, they were accompanied by two large police dogs.

The children swam about, the dogs swimming alongside of them as guardians. The dogs had been trained as life guards, and amazed the spectators by their skill and fidelity.

The children, who are expert swimmers, played at being in distress. Whichever way they swam the dogs were right beside them. Mr. Phipps had them trained to swim close to a child in difficulty, offering their sturdy backs as supports.

A Message of Interest to YOU

Assembled and assembling under our roof and in our warehouses for Fall and Winter is the greatest assortment of merchandise ever brought to Salt Lake City.

Numberless surprises are in store for our friends.

Each day's addition to our stocks includes selections that radiate individuality.

Unquestionably we have the most complete and best selected corset stock in the West.

Our cloak, suit, dress and waist sections contain thousands of new garments reasonably priced, received during the last two weeks.

Our silk department purchases represent the choice of the market's offerings.

Our drapery floor has become one of the most interesting sections in the West.

Our millinery assortment is the smartest we have ever shown.

Our men's wear department offers a thorough and well selected stock of up-to-date merchandise, such as suits, overcoats, shirts, neckwear and sundry furnishings—a stock the equal of which is not to be found in any city of similar size in the country.

Our toy and gift sections are going to offer the most fascinating, original and acceptable merchandise ever shown in this community.

Our constant quest for "Something New" and "Something Different" adds zest to the pleasure of operating the

Keith-O'Brien Co.

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We are careful to permit reliable concerns only to advertise in our columns. They deserve your first consideration when buying because

They Support the Catholic Press

Here is an alphabetical list of those advertising with us at the present time. Get acquainted.

FIRM.	BUSINESS.	ADDRESS.
Arrow Press	Printers, office supplies.	6¢ W, 2d South.
Auerbach Co.	Department store	State and Broadway
Axelrad Furniture Co.	Furniture	42 W. Broadway.
Berlin Dairy	Dairy Products	704 S. State.
Bruneau-Hill Inv. Co.	Real Estate	343 S. Main.
Buckle, J. V. Company	Electrical Fixtures	112 W. Broadway
Callahan, D. A.	Books and Stationery	164 S. Main Street
Cohn, L. & A., Inc.	Department store	222-224 Main St.
Clarke Church Goods House	Church goods	Denver, Colo.
Crawford, The Auto Top Man	Auto Repairing	69-71 W. Fourth So.
Cullen Hotel	Hotel	W. Second South.
Day and Night Clothes Shop.	Men's clothing	124 Main St.
Daynes-Beebe Music Co.	Music	61-65 Main.
Eastern & Western Lumber Co. of Utah	Lumber	2259 S. Fifth East.
Ebert, Geo. W. Co.	Wallpaper, Picture Framing	41 Main St.
Economy Co.	Cleaning and dyeing	171 W. South Temple
Elliott Drug Co.	Drugs, etc.	901 Ninth East.
Erskine, J. M. Plumbing Co.	Plumbing	859 W. 1st So.
Excelsior Baking Co.	Baked goods	914 E. Ninth South.
First Avenue Drug Co.	Drugs, etc.	87¢ First Ave.
Franklin's	Caterers	Main street.
Fulton Market	Fish and poultry	70 W. First South.
Gardner & Adams Co.	Men's Clothing	Kearns Bldg.
Globe Laundry	Laundry	36 E. 8th South.
Granite Furniture Co.	Furniture	Sugar House.
Harvey & Co.	Flour	46 S. Second West.
Higley-Dudley Co.	Plumbing	131 F Street.
Husler Mills	Flour	Salt Lake.
Knickerbocker, J. H., O. D.	Optometrist	616 Kearns Bldg.
Knott Grocery & Meat Co.	Groceries and meats	818 First Ave.
Lambourne, Earnest	Florist	73 S. Main.
Langton Lime & Cement Co.		346 S. 3d West.
Lewis	Watsch & Optical shop.	Suite 304 Continental Bank bldg
McKenzie, R.	Monuments	422 S. State.
Morris, Elias & Sons Co.	Monuments and Mantels	21 W. S. Temple.
Morrison-Merrill Co.	Lumber	1st N. and 3d W.
National Bank of Republic		2d South and Main.
Newbold's Mercantile Co.	Groceries and dry goods	1986 S. Eleventh
O'Donnell & Co.	Undertakers	S. West Temple.
Oregon Short Line	Railroad system	News Bldg.
Park, Boyd	Jewelers	166 Main.
Perry, Chas. W. Electrical Co.	Electrical Supplies	64 E First South
Regal Shoe Repairing Co.		51 W. 2d South.
Robinson Bros.	Shoes	220 Main street.
Royal Baking Co.	Bakery	232 S. Main St.
Royal Shoe Repairing Co.	Shoe Repairing	38 Main Street
Salt Lake Cleaning & Dyeing	Cleaning and dyeing	265 S. State St.
Salt Lake Furniture Co.	Furniture	133 E. Broadway.
Salt Lake Security & Trust Co.		32 S. Main.
Salt Lake Transportation Co.	Taxicabs	27 W. S. Temple.
Salt Lake Route	Railroad	10 E. 3d South.
Salt Lake Mattress & Mfg. Co.	Mattresses	535 W. 3d South.
Sanitary Market	Provisions	22 W. 1st South.
Schramm-Johnson Co.	Drugs, etc.	Five stores.
Standard Marble & Granite Co.	Monuments	117-119 W. Brdwy.
Taylor, Joseph William	Undertaker	21 S. West Temple.
Troy Laundry	Laundry	18 E. Broadway.
Utah Plumbing & Heating Co.	Plumbers	873 E. Ninth South
Vienna Bakery	Baked goods	732 E. 4th South.
Walker Brothers	Bankers	Main street.
West Side Pharmacy	Drugs, etc.	8th W. and 2d So.
White Sewing Machine Co.	Sewing machines	29 W. 1st South.
Wilson, A. J.	Meats and groceries	111 S. Eighth West.
Z. C. M. I.	Department store	Upper Main.

ELECTION TO BE HELD BY K. OF C.

Nominations Are Made at Session of Salt Lake Council Tuesday.

URGED TO ATTEND

Officers Desire Large Gathering of Members at Important Meeting.

ON TUESDAY NIGHT

Officers for Salt Lake council, No. 602, of the Knights of Columbus, will be elected at the annual election meeting next Tuesday evening. The meeting will be held at the usual hour in the clubrooms at the Hotel Utah.

In accordance with the constitutional provisions, nominations were made at the meeting last Tuesday night, but further nominations can be made at the election meeting, and it is considered probable that there will be other names placed before the knights.

The nominations made last Tuesday night are as follows:

For grand knight—R. C. Treanor and A. J. Gillis.

For deputy grand knight—John J. Harvey, P. J. O'Carroll, Robert Driscoll, John M. Hearley and Robert Lynch.

For chancellor—Richard A. Kane and John Moran.

For recorder—James H. Maher, Charles Gillis and Theodore Killeen.

For financial secretary—S. A. Nelligan.

For treasurer—M. J. McGill, W. L. Kirk and Oscar Sitterlee.

For warden—Theodore Killeen and J. J. Naughton.

For advocate—James M. Lanigan.

For inner guard—Charles Gillis and William Hurley.

For outer guard—Raymond Werner and John Malone.

For trustee—P. H. Goggin and Oswald Veltz.

Present officers of the council urge a full attendance of members at the election meeting, since the activities for the coming year will depend largely upon the men selected for office at this time.

Nuptial Mass Music.

Rev. Ludwig Bonvin, S. J., director of music at Canisius College, Buffalo, N. Y., a recognized authority on church music, writing in answer to the question whether "Lohengrin" or Mendelssohn's Wedding March may be played in church, says:

"Pope Pius X in his 'Motu Proprio,' November 22, 1903, agreeably to similar prescription of the Church previously given, requires that music admitted in the Church 'contain nothing profane, be free from reminiscenses of motifs adopted in the theatres, and be not fashioned even in their external forms after the manner of profane pieces'; he further says that organ playing 'must participate in the qualities proper to sacred music'; that even 'in processions outside the Church no profane pieces should be executed.'

"Now, as the marches you qouted are to be executed, although not during the nuptial Mass itself, nevertheless in the Church in connection with the nuptial Mass, and as one of the pieces is a part of Mendelssohn's music to Shakespeare's "Midsummer Night's Dream," the other of Wagner's opera, "Lohengrin," and both are, besides, often performed in theatres and concerts, they certainly fall under the prohibition quoted above, and are on account of the theatrical reminiscences necessarily connected with them apt to distract and withdraw the mind from the religious act to be performed. And as the question is put in relation to a Cathedral, good example to be given appears the more necessary. Therefore for the reasons indicated, I, for my part, do not consider the performance of these marches proper on this occasion."

A Catholic Commander

To the long list of Catholics who have distinguished themselves in the war is to be added the name of Gen. Sir Martin Currie, who commands the Canadian forces in France, and who was educated in Holy Trinity Catholic school, Newcastle-under-Lyme, Staffordshire, where his uncle is now a member of the town council and the education committee. After serving twelve years in the British army he emigrated to Canada, where he enlisted as a private two years ago.

In Cornwall there was a case involving the ownership of an eight-day clock. After listening to the parties the judge said to the plaintiff: "You get the clock."

"What do I get?" complained the defendant.

"You get the eight days."

Common Need

The need that is common with most people is the need of a sufficient amount of money. The only certain way to secure this is to invest your surplus earnings in absolutely safe Securities.

You will always be supplied with a satisfactory reserve fund if you systematically invest your surplus in the 6 Per cent Secured Certificates which this Company offers for sale in denominations of $100 and upwards.

Write for booklet and full detailed information.

SALT LAKE SECURITY & TRUST COMPANY

Salt Lake City, Utah

FOR WAR SUCCESS.

"The welfare of the American soldiers and a speedy victory," will be the intention in the joint Communion of the Holy Name society of the Cathedral of the Madeleine, Salt Lake, next Sunday morning at the 8 o'clock Mass.

This announcement is being mailed to the members by P. J. Owens, president of the Holy Name society. President Owens and the spiritual director, the Rev. T. J. Schultz, are urging a large attendance at the monthly Communion, particularly because of the important intention.

The members of the society will sit in a special section of seats reserved for them in the Cathedral, as is usual on their monthly Communion day.

Asks Assistance in Conservation of Foods

Herbert Hoover, Food Controller, Appeals to Churches of America for Co-operation.

ECONOMY IS NEEDED

Declaring that the strictest economy is necessary in order to avoid a food shortage during the coming year, Herbert Hoover, in charge of the new food administration department of the government, has issued a general letter of appeal to the churches of America, asking the members to support all food control measures. Mr. Hoover consulted with Cardinal Gibbons of Baltimore and through His Eminence got in touch with the bishops of the country, who are supporting him unanimously.

In line with the wishes of Mr. Hoover the Rt. Rev. Joseph S. Glass, C. M., D. D., bishop of Salt Lake, recently appointed Henry N. Byrne to represent this diocese in matters pertaining to food conservation and administration.

Mr. Hoover's letter to the churches of the country reads as follows:

To the Churches in the United States—

Expressing what I know to be the views of the President, I feel it my duty to call to the attention of the Churches of the country the opportunity which is before them in the present crisis in the food supply of the world. The reserve food supply is now so seriously depleted as to involve a grave menace to civilization. Safety for ourselves and for the world requires of every man and woman careful, persistent and conscientious economy of food. Otherwise either we ourselves, or other peoples who look to us for supplies will suffer very seriously.

As this is primarily a household matter, the President feels that the women of the land are particularlyconcerned. Our expert advisers agree that it is to the Churches that the country must in a large measure look for systematic and efficient contact with these many homes. All the great religious bodies are appointing commissions to spread among their members information concerning this fundamental service to humanity and to align their Churches in this work, which can only be successfully accomplished by comprehensive, whole-hearted and sustained cooperation.

You are, therefore, urgently requested to co-operate in this service, imperatively important alike on grounds of patriotism and of humanity, and are asked to give sympathetic hearing to such plans for the conservation of the food supply as the federal government may hereafter lay before you, that the Churches of the land may bear their part in securing an adequate supply of bread, not for themselves only but also for the hungry and starving of other lands.

Later, methods will be laid before you by which you can most effectively aid in this humane undertaking. On behalf of the President I ask your support.

Yours sincerely,
(Signed) HERBERT HOOVER.

A few years ago, while watching a parade in Boston in which the Stars and Stripes were conspicuous, a fair foreigner with strong anti-American proclivities turned to a companion, and commenting on the display, pettishly remarked:

"That American flag makes me sick. It looks just like a piece of checkerberry candy."

Senator Lodge, who was standing Of course, no one had ever seen a turning to the young lady, said:

"Yes, miss, it does. And it makes everyone sick who tries to lick it.

SUMMER SCHEDULE OF MASSES

For Motorists and Those on Vacations.

SALT LAKE CITY.
Complete schedule on page 8, column 7.

OGDEN.
St. Joseph's church, Very Rev. P. M. Cushnahan, V. G., pastor; Rev. John D. Lagan, assistant. Masses on Sunday at 6.30, 8 and 10.30 o'clock, except during July and August, when the last Mass is at 10 o'clock.

PARK CITY.
St. Mary's church, Rev. Thomas Galligan, pastor. Sunday Masses at 8 and 9.30 o'clock.

GARFIELD.
Good Shepherd parish, Rev. F. A. Murphy, pastor. Sunday Mass at 9.15 a. m., in nonsectarian church.

PLEASANT GREEN.
Good Shepherd parish, Rev. F. A. Murphy, pastor. Sunday Mass at 8 o'clock.

MURRAY AND MIDVALE.
Schedule of Masses will be found on page 8, column 7.

PROVO.
St. Peter's church, Rev. M. F. Killeen, pastor. Mass every Sunday at 10 o'clock.

EUREKA.
St. Patrick's church, Rev. John Ryan, pastor. Masses every Sunday at 8 and 10 o'clock.

TOOELE.
Rev. George De Stoop, pastor. Sunday Masses at 6.45 and 10 o'clock.

ELY, NEV.
Sacred Heart church, Rev. M. J. O'Reardon, pastor. Mass every Sunday at 11 o'clock, with an additional Mass at 8.30 o'clock on the first Sunday of the month. Mass at McGill at 8.45 o'clock on the second and fourth Sundays of the month. Mass at Ruth on the third Sunday at 7.15 o'clock.

To Give Mission for Catholic Soldiers

Chaplain Fitzgerald Announces Services Will Be Held at Post Chapel.

IN THE EVENINGS

Major Edward H. Fitzgerald, U. S. A., Catholic army chaplain who is on duty at the war prison barracks, Fort Douglas, announced during the week that plans had been made for a mission to be given for the many Catholic soldiers at Fort Douglas during the week beginning September 9. The mission services will be conducted by the Very Rev. George S. Rapier, S. M., president of All Hollows college, who enthusiastically endorsed the plan to prepare the soldiers for the coming battles in France.

Beginning a week from Sunday, services will be held each week for a week in the post chapel at 7 o'clock. There will be the recitation of the Rosary, a sermon by Father Rapier, followed by Benediction. At present it is not planned to have morning services, since the duties of the soldiers make it almost impossible for them to attend in the morning.

On his return to the city from the convention of the American Federation of Catholic Societies' convention in in Kansas City, the Rt. Rev. Joseph S. Glass, C. M., D. D., will be asked by Major Fitzgerald to close the soldiers' mission on Sunday morning, September 16, at the 9 o'clock mass. At that time Bishop Glass will be asked to preach to the soldiers, in whose welfare he has been deeply interested ever since th war activitis made Fort Douglas a big army post.

There are several hundred Catholic soldiers at the post, and Chaplain Fitzgerald, while only being attached to the war prison, feels that it is his duty to do all in his power to prepare them spiritually for the stern and dangerous tasks which lie before them. With this duty in view, he arranged for the mission, feeling that it would bring in many of the young men who might otherwise become careless about their religious duties at a time when it is most important that they be attended to properly.

Many of the soldiers are now attending the regular Sunday Mass in the post chapel, and many more attend services at the Cathedral. Last Sunday was appointed as general Communion day for the soldiers by Father Fitzgerald, and a good number of them received Communion. The regular Sunday Mass is read at 9 o'clock, and is attended by Catholic officers and other Catholics in the post, as well as by the enlisted men.

Chaplain Fitzgerald has extended a general invitation to all people of the post, Catholic and non-Catholic, to attend the mission services.

BISHOP'S SECRETARY IN THE FIRST QUOTA

Announcement was made on Thursday by the board of district 4, Salt Lake City, of the men who would go in that district in the first quota of 5 per cent for the national army. Second on the list is Marvin C. Brennan, who for nearly two years past has been secretary to the Rt. Rev. Joseph S. Glass, C. M., D. D., bishop of Salt Lake. The first quota expects to leave Salt Lake on or about September 5 and will proceed to American Lake, Wash.

Mr. Brennan considers his selection as fortunate, since the first 5 per cent to go are almost certain to become noncommissioned officers at once, with a splendid opportunity of gaining recognition which may later lead to a chance to secure commissions. Only five men are to go from Mr. Brennan's district, and less than fifty men from the entire city. The men who go in the first quota will prepare, under the direction of army officers, for the arrival of the other men later in September and early in October.

Mr. Brennan is a fourth degree member of Salt Lake council, Knights of Columbus, and has lived in Salt Lake since he was a small boy. Before becoming secretary to Bishop Glass he was employed in clerical capacities by local railroads. For the past year he has acted as secretary of The Intermountain Catholic Publishing company, of which Bishop Glass is the president.

First American Mass

The Island of Haiti was the place at which, in 1493, the first Mass was celebrated in all America. The priest who officiated was Rev. Juan Perez, friend and counselor of Columbus. As guardian or superior of the monastery of La Rabida, Spain, Father Perez had encouraged the discoverer, and by interceding for him at court, made possible the first journey of discovery. On the second journey the priest accompanied his now famous and powerful friend. They landed on the island of Hispaniola, or Haiti.

At Point Conception, we are told by the Franciscan, Father Zephyrin Engelhardt, in the introductory pages of his history of the "Missions and Missionaries of California," the fourth volume of which has just been published, that Father Perez built of boughs and thatched with straw the first chapel in the new world, and "there on the feast of the Immaculate Conception, December 8, offered up the first Holy Sacrifice of the Mass and in the name of Jesus Christ blessed the land in whose discovery he had taken so conspicuous a part."

A Scotch school boy was asked for a definition of a skeleton. He replied: "It's a man wi' his inside oot and his ootside aff!"



Do not let uneasiness regarding your valuables mar the pleasure of your vacation trip. Place them in one of our safe deposit boxes and forget them until they are needed.

Walker Brothers Bankers

Utah Knights in Guard to Get Quarters

National Officers Arrange for Building of Headquarters at Linda Vista, Cal.

WORK BEING RUSHED

Utah members of the Knights of Columbus who are in the Utah national guard will be interested to learn that a K. of C. headquarters and recreation building is to be constructed at Linda Vista, Cal., where the Utah artillerymen expect to go shortly for training. Announcement of the plans for the building at Linda Vista are made in the last issue of the Southern Cross, the Catholic paper at San Diego.

The Southern Cross of last week carries the following report on the progress made:

"Work on the construction of the Knights of Columbus recreation center for soldiers at Linda Vista is to begin at the earliest moment that arrangements, with that end in view, can be made.

"Grand Knight Wilde has been informed by wire from the national headquarters that plans for the proposed buildings, containing reading-rooms, gymnasiums, assembly hall and writing rooms have been mailed, and will be available for the work before the close of next week.

"The grand knight also, under instructions from Secretary A. G. Bagley of the Knights of Columbus committee on war activities in Washington, has appointed a committee of three local knights to represent the order in the construction work. This committee was to be composed of a capable attorney, a man well informed in construction work as also a man of sound business experience. The selection made by Grand Knight Wilde comprises William L. Morrison, who will also act as chairman; Frank L. Hope and P. D. McMahon, a trio excellently qualified for the work.

"This committee will keep constantly in touch with the building contractor in the matter of work and finances and, at the same time, act in harmony with the quartermaster of the army who is in charge of all construction work on the grounds."

OGDEN DEPARTMENT

At the family residence, 2460 Madison avenue, Samuel Powell, who has been in failing health for some months, was baptized and received into the church on August 17. The sacrament of Baptism was administered by the Rev. John Dunne, S. M., of All Hallows college, Salt Lake City, and the sponsors were Charles A. Maguire of Ogden and Mrs. Katherine Malone of Salt Lake. Father Dunne is at present instructing Mr. Powell in the Catholic doctrine as a preparation for his first Holy Communion.

* * *

On last Sunday afternoon Father Lagan baptized the infant son of Mr. and Mrs. Wilbur Lee. The boy was named John Wilbur and the sponsors were John Reddy and Mrs. Mary A. Lee.

* * *

Father Lagan and Father Dunne were delighted with a short visit from the Rev. Joseph Schmitt, S. M., of All Hallows college, Salt Lake City, during the past week.

* * *

The Rev. John Dunne, S. M., who has been staying at St. Joseph's rectory during the summer, will return to All Hallows college on Monday next to resume his work as professor.

* * *

The promoters of the Sacred Heart met Wednesday afternoon at the home of Mrs. Dan Boyle on Lincoln avenue. The meeting was well attended.

* * *

Mrs. M. J. O'Connor spent Sunday in Salt Lake with her sister, Mrs. J. J. Harvey.

* * *

Mrs. John Boyle has returned from a visit in Reno.

* * *

Mrs. W. J. Dermody spent Sunday in Salt Lake with her daughter, Sister Coronada.

* * *

Mrs. Ed Kinney, who has been visiting her parents, Mr. and Mrs. W. J. Dermody, returned this week to Twin Falls, Ida.

* * *

Mrs. J. F. Campbell and two young sons, Forbes and Thomas, returned Thursday from Colorado Springs.

* * *

Mrs. H. C. Butler of Idaho Falls was a guest last week of her sister Mrs. W. E. Quillinan.

* * *

Mr. and Mrs. John Kelliher are visiting Mrs. Kelliher's sister, Mrs. Gunnell in Evanston, Wyo.

* * *

Mr. and Mrs. Henry Maughan of Grand Island, Neb., spent the week with Mrs. J. Kenney.

* * *

Miss May Conroy, who has been in New York for the past few weeks, is expected home some time around the first of September.

* * *

Mrs. R. M. Seals and little son of Pocatello are spending the week with Mr. and Mrs. Maytor J. Healy prior to leaving on the first for Sacramento, where Mr. Seale has accepted a position with the Southern Pacific.

* * *

Robert Watson of Pocatello spent a day with Ogden friends during the past week. Mr. Watson was on his way home from Omaha, where he went to take an examination as first lieutenant in the signal service, aviation section.

* * *

Mr. and Mrs. John Lynch and son are expected home soon from Buffalo, Wyo., where they have been visiting Mrs. Lynch's brothers, Alec and Patsy Healy.

* * *

C. F. Murphy returned the first of the week from a month's visit in New York and other eastern cities.

* * *

D. A. Williams of the Ogden Commission company, left Wednesday for his home in Minneapolis.

* * *

Mr. and Mrs. Dan Loughran and family have returned from a delightful fishing trip through Weber canyon.

* * *

Mrs. Maytor J. Healy returned Monday from Pocatello, having visited there several days.

* * *

W. J. Dermody is on a fishing trip near Carter, Wyo.

* * *

William Francis Moran is at home from Annapolis for a brief visit with his parents, Mr. and Mrs. Pat Moran.

* * *

Mrs. Joseph Ferraro will return from Chicago about September 1. Mrs. Ferraro has been taking a summer course in music.

SOCIAL AND PERSONAL



MRS. A. H. S. BIRD,

Who is going to California next week with her daughters. On her return Mrs. Bird will launch the fall activities of the Catholic Women's league, of which she is president.

EVENTS OF WEEK IN SALT LAKE SOCIETY

THE leading event in church social circles for the coming week is the silver tea to be given at Cathedral hall Friday, September 7, by the ladies of the Cathedral Altar society. The committee in charge is Mrs. F. J. Wescott, chairman; Mrs. C. A. Quigley, in charge of the reception; Miss Kate Halloran, refreshment committee, and Mrs. E. F. Kauffman, soliciting of donations.

* * *

Miss Geraldine Grace, who has been the guest at the Kearns home for the past month and who leaves this week for her home in San Francisco, was the guest of honor at a dinner dance given by Miss Gretia Cosgriff on the roof at the Hotel Utah Thursday evening.

* * *

L. F. Loree, president of the Delaware & Hudson railroad, was the honored guest at a luncheon Wednesday at the Hotel Utah by S. Abbott Maginnis. The luncheon was an informal affair, the guests besides the guest of honor included Gov. Simon Bamberger, W. C. Orem, Judge Joshua Greenwood, A. H. Cowie, A. G. Krauss, J. P. Casey, Ross Beason and A. N. McKay.

* * *

Mrs. A. H. S. Bird will leave September 6 for Menlo, Cal., where her two daughters Marion and Joan will enter the Sacred Heart school for the winter. Mrs. Bird will return in about ten days.

* * *

Mr. and Mrs. J. A. De Bouzek and son Paul have returned from a two weeks' trip by auto to Fish lake.

* * *

Word has been received by friends in this city of the birth of a son to Mr. and Mrs. Leo A. McNamee in Los Angeles. Mrs. McNamee was Miss Frances McCrystal, daughter of Mr. and Mrs. John McCrystal of Eureka, before her marriage.

* * *

Mr. and Mrs. Fred Davidson are receiving the congratulations of their friends upon the arrival of a son, born Monday, August 26, at the Holy Cross hospital.

* * *

The many friends of Mr. and Mrs. Victor Youngberg will be sorry to learn that they are going to Los Angeles to make their home. Mr. Youngberg leaves this week, but Mrs. Youngberg will remain for a couple of weeks visiting her mother Mrs. John Hickey on E. First South street.

* * *

Mrs. Jane Cann, Mrs. Albert Gibbons and small son Jack, and Miss Marie Gibbons have returned from the Gibbons cottage in Emigration canyon, where they have spent the past month.

* * *

Miss Margaret McDonough has returned to the city after a two weeks' trip to Brighton.

* * *

J. Edwin Meehan left Thursday for Big Pine, Cal., where he will be with the Telluride association.

* * *

Mrs. F. Breining had as her guests last Wednesday Mr. and Mrs. Tom Fagley of Philadelphia, Pa.

* * *

Miss Mallaney and her nephew Clarence Oxley spent the past week with Miss Mallaney's brother and family at Tintic.

* * *

Miss Josephine Mooney has returned from a trip to Los Angeles.

* * *

Edward Cassidy of Ottawa, Ill., has returned to his home after a visit with his brother W. W. Cassidy of 163 Eighth East street.

* * *

Miss Margaret Oden has returned from a two weeks' camping trip in Emigration canyon.

* * *

Dr. and Mrs. J. B. McEnany have returned from a two weeks' motor trip to Fish lake.

* * *

Miss Katherine Curley returned Friday after spending the summer months with relatives and friends in Brainard, Neb.

* * *

Miss Nettie Fitzgerald has returned from a summer spent in California.

* * *

Miss Salome Eisenbath, one of the city teachers, has returned to resume her work after spending the summer with her family in St. Louis, Mo.

* * *

J. Driscoll and family have moved and are at home to their friends at their new home on F street.

* * *

Mrs. J. J. Neville and children have returned from a vacation on the Pacific coast. They visited in San Francisco, Los Angeles and Long Beach while away.

Our Lady of Lourdes

Mrs. H. E. Glenn and Mrs. Mat Heather will have charge of the altars for next Sunday.

Own a Diamond

Don't wish for one.

We show all sizes of the desirable grades. So there is no question but that we can satisfy you.

We mount them any way you want them.

Our modest prices make buying easy.

BOYD PARK
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166 MAIN STREET SALT LAKE CITY

OBITUARY

JOHN O'BRIEN.

Funeral services for the late John O'Brien, who died in New York City on August 17, were held in the O'Donnell undertaking rooms last Friday morning. They were conducted by the Rev. M. F. Sheehan, pastor of St. Patrick's church. Interment was in Mount Calvary cemetery.

Mr. O'Brien was a resident of Salt Lake until about twenty years ago, when as a young man 23 years of age, he left for New York, where he has since resided. He is survived by his mother, Mrs. E. O'Brien, and by three sisters and one brother living in Salt Lake and by a sister, Mrs. Joseph Bircumshaw of Park City. The sisters living here are Miss Margaret O'Brien, Miss Mary O'Brien and Mrs. H. D. McMartin.

Members of the local theatrical union, No. 99, acted as pallbearers at the local funeral services.

JACOB RINGHOLZ.

Funeral services for Jacob Ringholz, who died last week as a result of blood poisoning, were held Sunday afternoon at 2 o'clock in the Cathedral of the Madeleine. The Rev. Dr. S. Anzalone conducted the services and preached an inspiring and consoling funeral sermon. Burial was in Mount Calvary cemetery.

The members of the Ringholz family desire to thank Dr. Anzalone, the priests of All Hallows, relatives and friends who extended their sympathy and assisted them so generously in their bereavement. They also desire to thank their many friends for their beautiful floral offerings.

"Who ever saw a perfect man?" asked an evangelist at a revival meeting. "There is no such thing. Every man has his faults, plenty of them."

Of course, no one had ever seen a perfect man, and consequently the statement was received in silence. The revivalist continued:

"Who ever saw a perfect woman?"

At this juncture a tall, thin woman arose.

"Do you mean to say, madam," the evangelist asked, "that you have seen a perfect woman?"

"Well, I can't just say that I have seen her," the woman replied, "but I have heard a great deal about her, my husband's first wife."

Mrs. Hive: "Why are children so much worse than they used to be?"

Mrs. Bee: "I attribute it to improper ideas in building."

Mrs. Hive: "How so?"

Mrs. Bee: "Shingles are scarce and you can't spank a boy with a tin roof."

Salt Lake Churches

CATHEDRAL.
Sunday Masses—6, 8, 9 and 11 a. m.
Weekday Masses—7 and 8 a. m.
Baptisms—3 p. m., Sundays. At other times by special arrangement.
Confessions—Saturdays and the evenings of feast days, 4 to 6 p. m., and resumed at 7.30 p. m.

ST. PATRICK'S.
Sunday Masses at 8 and 10 a. m.
Weekday Mass at 8 a. m.
Confessions—Saturday evenings from 7 to 8 p. m. and every morning before the hour of the Mass on weekdays.

OUR LADY OF LOURDES.
Sunday Masses at 8 and 10 a. m.
Weekday Masses at 8 a. m.

Cathedral of the Madeleine.
East South Temple and B streets. Cathedral residence, 331 E. South Temple street. The Right Reverend Joseph S. Glass, C. M., D. D., pastor; assistants, the Rev. Dr. S. Anzalone and the Rev. Theodore Schultz. Telephone, Wasatch 347.

St. Patrick's Church.
Fourth South between Ninth and Tenth West streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 10.30 o'clock. The Rev. Michael Sheehan, pastor. Residence, 931 W. Third South. Telephone, Wasatch 7928.

Our Lady of Lourdes Church.
Eleventh East and Seventh South streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 9 a. m., except on the first Sunday of the month, when it will be held immediately after the 10 o'clock mass. The Rev. Wm. Flynn, pastor. Residence, 830 S. Eleventh East. Telephone, Hyland 1346.

St. Ann's Chapel.
Twelfth South between Fourth and Fifth East streets. Mass and sermon on Sunday at 8.30 o'clock. The Rev. Timothy O'Brien, chaplain. Residence, St. Ann's orphanage. Telephone, Hyland 3117.

MURRAY AND MIDVALE.
The Rev. Timothy O'Brien, pastor. Residence, St. Ann's orphanage, Salt Lake. Telephone, Hyland 3117.

Societies and Choirs.
Holy Name society the first Sunday of each month at 8 a. m.

* * *

Meeting of the St. Vincent de Paul society every Sunday morning at 10 o'clock in the parlors of the cathedral residence.

* * *

Catholic Woman's league meets the first Tuesday of every month at 2.30 at the Ladies' Literary club, 850 E. South Temple.

* * *

Social service department of the Catholic Woman's league meets the last Friday of every month at the office in the Charity Organization building at 128 E. First South street.

Office hours are from 10 a. m. to 12 m., and from 2 p. m. to 4 p. m.
Telephone Wasatch 2165.

* * *

The Catholic Woman's league auxiliary to the Red Cross meets in the library of Cathedral hall every Monday and Thursday afternoons at 2 o'clock.

* * *

Promoters of the League of the Sacred Heart meet the last Sunday of each month in the sewing room of the cathedral residence at 3.30 p. m.

* * *

Children of Mary sodality every second Sunday of the month at 8.30 a. m.

* * *

The Young Ladies' sodality class in surgical dressings and bandages meets every Monday at 1 o'clock in the Red Cross rooms.

* * *

Altar society, first Monday of the month.

* * *

Holy Angels sodality, every third Sunday at 9 a. m.

* * *

Knights of Columbus, every Tuesday night at 8 o'clock in clubrooms at Hotel Utah.

* * *

Altar Boys' society meets every Friday afternoon at 4.30 o'clock.

St. Patrick's Parish

There will be a meeting of the Altar society next Sunday after 10 o'clock Mass.

* * *

The Misses Anna and Katherine Retzler will attend to the altars for next Sunday.

* * *

The Misses May and Marie Ketchum, who have been the guests of their aunt Mrs. A. L. Ward, will leave on Sunday for their home in Parsons, Kan. They will be accompanied as far as Colorado Springs, Colo., by Charles Ward.

* * *

Mrs. Joe Swift and Mrs. Ernest Enderweisen left last Sunday for their home in Cripple Creek, Colo., after spending the summer as guests of Mrs. J. F. Schraven.

* * *

Miss Veronica Jenkins is visiting her aunt in American Falls, Ida.

* * *

Mr. and Mrs. Joseph Bircumshaw and family of Park City were here to attend the funeral of their brother John O'Brien, who was buried on last Friday.

KNOWLEDGE OF HOW TO DO IT MAKES

Husler's

(The Flour of the Hour)

THE INTERMOUNTAIN CATHOLIC

COLORADO IDAHO UTAH NEVADA WYOMING MONTANA

Vol. 19, No. 41. Eighteenth Year. SALT LAKE CITY, UTAH, SATURDAY, SEPTEMBER 8, 1917. Colorado Catholic, Thirty-third Year.

NOTED ORATOR GIVES HIS VIEWS

W. Bourke Cochran of New York Writes Letter on Irish Question.

MUST NOT DICTATE

Says People Should Be Allowed to Select Form of Government.

FAVORS THE CAUSE

In response to an invitation from the Chicago "Committee of One Hundred for an Irish Republic," William Bourke Cochran of New York, the great orator, scholar and lawyer, replied:

"Dear Sir—I beg to acknowledge receipt of the invitation which you have been good enough to transmit from the 'Committee of One Hundred for an Irish Republic' to attend a conference at Chicago 'to devise ways and means to secure action by the American Congress calling upon Great Britain to stand by her solemn promises and give to Ireland her freedom by permitting her to establish an Irish republic.'

"I am sure it is needless to say that with the purpose here avowed I am in hearty sympathy. The concluding words, however, might I fear, be construed to mean that this demand for justice to the Irish people is conditioned on their establishing a particular form of government if freedom be conceded to them. I cannot help feeling that a form of expresion which might afford the slightest pretext for charging that a conference of Irish-Americans even dreamed of imposing any condition whatever on restoration to Irishmen of control over their own government would at this moment be singularly unfortunate.

"It being now acknowledged by the British government formally and officially through its prime minister that the attempt of England to impose a government on Ireland, continued through eight centuries of discontent, disorder and disaster, has failed completely and irretrievably, it follows necessarily that an entirely new system of government satisfactory to the Irish people must be established if conditions of civilization are to be preserved in this country.

The character of that new system, however, is surely a matter to be determined by the Irish people living in Ireland. We, who have long enjoyed the blessings of republican institutions in this country, naturally believe that Ireland if left free to choose her own government would establish a republic.

"But there are many who feel equally confident that a majority of the Irish people would prefer to maintain a connection with the British empire under conditions of local autonomy.

"Between these varying views the Irish people—and they alone—must decide. Any attempt to control their choice, even in the direction of republicanism, would be a denial of that complete freedom which it is the very object of your conference to claim for the Irish, and for all other peoples under the sun as a God-given right. All that we in this country have a right to demand is that the Irish people who have remained in Ireland shall be empowered to choose their own conditions. To find a means of ascertaining unmistakably the desire of the Irish people in this regard would not be an impossible task, as some profess to believe, or even a very difficult one.

"There are but three alternatives from which a choice could be made. They are: (1) Total separation from England; (2) Continuance in the empire as a self-governing unit under what is called the colonial system, and (3) Enforcement of the home rule bill, now said to be on the statute book, but which in fact is there with a subsequent measure prohibiting it from being placed in operation. Selection of one among these could be made by ballot at the referendum or plebisite, just as easily as a member of parliament can be chosen from three candidates at an ordinary election.

"It is indeed asserted that if a majority of the Irish people should declare for absolute independence, England would refuse to concede it. But even in that event the popular expression at the ballot box would still be of enormous value. For it would have defined exactly the nature and scope of the Irish demand, which today nobody is competent to declare. Settlement of the Irish question, it must be remembered, is no longer matter of capital concern to the Irish people alone. It has become of crucial importance to this civilization in defense of which the alliance that we have recently joined claims to be waging the present desperate conflict."

A Model and an Ideal

From a Sermon Delivered to American Soldiers in the Cathedral of Boston.

By RT. REV. MSGR. JAMES E. CASSIDY, V. G.

AS you leave this holy place, some perchance to ne'er return, two visions, two memories I would stamp indelibly upon your soldier souls. The first is Christ upon the cross, His arms outstretched toward you in infinite love, bruised, bleeding, crucified, triumphing over sin and death to make you free. He is your God. Be you faithful to Him unto death. The other is that most heroic figure of all these terrible times, Cardinal Mercier, wan of countenance and worn of body, yet with spirit unbroken and undimmed he stands amidst the ruins of his devastated and desolated country, his sons murdered, his children carried into captivity, his homes laid waste, every lash that falls upon his conquered people cutting thrice deep into his very soul, yet undaunted, unterrified, unbroken, he faces his oppressors and says to them: "Draw your plans, set up your batteries, arrange your movements, propose as you will, but God will ultimately dispose. My conviction, both natural and supernatural, of our ultimate victory is more firmly rooted in my soul than ever. We plighted our word that we should be neutral and to maintain our word of honor we have sacrificed our good, our homes, our sons, our husbands, and after three years of coercion we are still as proud of our fidelity as when we first declared: 'Thou shalt not pass.'"

And this heroic figure, the very personification of patriotism and love of country, I hold out to you as your model and your ideal. No enemy boast, no enemy bribe, no enemy threat, no enemy pressure, no suffering, no want, no pain, no loss, no fear has shaken him from his high resolve to render to Caesar the things that are Caesar's and unto God the things that are God's.

In the name of Jesus Christ go forth to do and die. God give you loyalty, God give you fortitude, God give you unflinching and unfailing courage to fight our country's cause. And God give you virtue, God give you self-sacrifice and self-restraint to fight gloriously alike for Him. The prayers of your loved ones follow you; the blessing of your church accompanies you; the gratitude, sympathy, support and sacrifice of a united people support you. Let the motto of those who go and those who stay forever be: "Let us all hold together in God."

CATHOLIC GIRL ENJOYING LIFE IN THE U. S. NAVY

Miss Madeline McLaughlin, First Class Yeoman, Stationed at San Diego, Tells of Unusual Experiences.

(Note—The following article comes from the pen of Miss Madeline McLaughlin, first-class yeoman in the San Diego naval recruiting station. Miss McLaughlin is said to be the first Catholic girl to join the navy and a recent magazine article described her as Uncle Sam's most beautiful naval niece. She is a member of St. Joseph's parish and is a girl of accmplishments and education. As a newspaper girl she has written many interesting articles that have revealed unusual discernment for a young girl who is still in her 'teens.)

BY MADELINE McLAUGHLIN.

WHEN you read the headline of this please do not think I am trying to be noticed or that I am one of the type to be disliked for "breaking into publicity." I am simply acting upon the suggestion of the editor of The Southern Cross, who asked me for an article, because they tell me I am about the first Catholic girl to wear the uniform of a first-class petty officer on Uncle Sam's sea forces. Of course, the "sea" part of my service will be recognized as a passing pleasantry, for they do not take girl yeomen to sea. We are just enlisted to help on land, in offices and where we may be useful.

Ever since I attended convent school back home in New York, I used to envy big boys who had a chance to go out in the world and do things. Not a tomboy, please, but a healthy little girl who loved her country and wished she were something more than a mere girl. You can imagine, then, how immensely proud I was when I became a real part of Uncle Sam's fighting force—even though it was only in a passive state of activity; Don't laugh at me when I tell you about the times I went out in my new uniform, and how I wished folks would only know I was really and truly a sailor—or almost one! I haven't got over that pride yet, and I don't want to get it over it, either. I love my uniform better than I love the best party dress I ever wore. I feel useful in it, none the less because I am a girl at heart in others ways.

Sailors Praised.

But you want to know about the navy and its Catholics, and don't care anything about the girl who tells you about it all.

It is very easy to tell you that the American sailor is one of the cleanest, most wholesome men in any walk of life. I have found this out, and since I left the convent I have earned my own living enough to be something of an observer. Let it be known, Catholic mothers, sisters, wives and—yes, sweethearts—your man in the navy is something better and nothing worse because he is there.

The American navy man is healthy. He is chivalrous. He is honest. He is trained to be exemplary in the finest attributes of sterling manhood. And I sincerely believe your United States navy man—be he of highest rank or lowliest grade—knows the respect due to womanhood as he respects his sister, loves his mother and reveres their sex.

Many Are Catholics.

My own experience in the service has revealed traits of fine manhood and respect to my sex that will never be effaced. Its officers are disciplinary and firm, yet respectful to my sex, and the last joined recruit is equally the gentleman in his own cruder way. The experience leaves me to love the American sailor as a fine exemplary type of American man. If I had a dozen brothers I would like every one of them to be as the men of the navy whom I have met in line of duty. And I would tell my own mother that I would like to see a brother of mine in the naval service.

The Southern Cross has said more than 50 per cent of the men in the navy are Catholics. I have no way of knowing exactly, but this would seem to be a fair proportion. Possibly it is under the real figures. Of course, some if the boys have drifted away from the Mother Church—more is the pity for them. But there are hundreds—yes, thousands—of fine boys in the navy who are good, practical Catholics, and I do know of many, many good Catholic boys in the service who are as loyal to their Church as they are to their flag and country.

A Good Position.

If there is one thing that an enlisted man—or woman—in the navy resents it is the look of feeling of compassion that outsiders show. When I went in some of my friends seemed to think I had done something dreadful—not quite disgraceful, you know, but something that made me "different." And that is the way they feel about

(Continued on Page 2.)

POPE MAY SEND OUT SECOND PEACE NOTE

An Associated Press dispatch from Copenhagen, printed in the Salt Lake evening papers of Thursday, September 6, says that confirmation has been received by the Vossische Zeitung of Berlin of a report that Pope Benedict XV would issue another peace note. The dispatch purports to base its authority on a "clerical source." Nothing official, however, had come from the Vatican up to the time this issue went to press, and the rumor is therefore merely a rumor. Many in this country, however, are inclined to the belief that when His Holiness receives the replies to his first note he will make further efforts, endeavoring to keep negotiations open until such a time as an agreement can be reached and the awful slaughter stopped.

Pope's Note Is Praised by Writer

The Los Angeles Examiner Points to Valuable Lessons in Historic Document.

IS HELD REASONABLE

A full page editorial in the Los Angeles Examiner recently, devoted to a discussion of the Pope's plea to the warring powers for peace has attracted much favorable comment. Declaring that "the sincerity and reasonableness of Pope Benedict's plea to the warring powers ought to be emulated by all of us in public discussion," the Examiner editorial writer points to the lessons which we can all learn from the pontiff's great and historic document.

The editorial follows:

No one can reflect upon Pope Benedict's message to the warring governments without being impressed by THE SINCERITY of this remarkable document.

We think, too, that THE REASONABLENESS of the message will have a profound effect upon the mind of the world.

We wish most earnestly that all men, in every country, whose utterances have weight and influence, would emulate this reasonableness and the candor and the high tone of the plea which the Pope makes to the peoples and to the governments.

More particularly do we wish that our own public men and our own public journals would approach the discussion of this tremendous problem of peace or of continued warfare in the same spirit of candor and of reasonableness and of anxiety for the world's welfare which permeates Pope Benedict's admirable message.

We must confess that we feel humiliated by many of the utterances of our public men and of our public journals, by the evident littleness of their comprehension, by the narrowness of their outlook upon these terrible times in which the whole world is groaning and travailing; by the petty vindictivness and the deplorable lack of understanding which so painfully mark their speeches and writings.

We think we can no better illustrate the thought we have in mind than by quoting from Pope Benedict's message to the nations and asking you to compare it with the angry and hysterical speeches and editorials now so much in evidence.

The Pope concludes his plea to the warring governments with these affecting and moving and noble words:

"Therefore, in presenting them to you, who direct at this hour the destinies of the belligerent nations, we are animated to see them accepted and to see thus the conclusion at an early date of the terrible struggle which more and more appears a useless massacre.

"The whole world recognizes that the honor of the armies of both sides is safe. Incline your eyes, therefore, to our prayers. Accept the fraternal invitation which we send you in the name of the Divine Redeemer, the Prince of Peace, reflect on your very grave responsibility before God and before man.

"On your decision depends the repose and the joy of innumerable families, the lives of thousands of young people, in a word, the happiness of a people for whom it is your absolute duty to obtain their welfare.

"May the Lord inspire your decision in conformity to His very holy will.

"May God grant that while meriting the applause of your contemporaries you will also obtain in the future generations the splendid name of pacificators.

"As for us, closely united in prayer and inpenitence with all those faithful souls which sigh for peace, we implore for you the light and counsel of the Divine Spirit."

We feel sure that no reasonable man can possibly doubt that this utterance embodies statesmanship, good sense and that highest and most splendid form of patriotism which seeks to promote the happiness and the welfare of all the peoples who make up the great family of mankind. Yet for voicing the same sentiments, the

(Continued on Page 2.)

THE FEDERATION'S CALL

BY RT. REV. JOSEPH SCHREMBS, D. D.
Bishop of Toledo, Ohio.

(Note—The following statement of the purposes, aims and organization of the American Federation of Catholic Societies was made by Bishop Schrembs at the convention in Kansas City last week.)

IT is the providential lot of the church that in all ages she is confronted by mighty enemies. Tremendous forces are allied against her. Against these she must fight. It is true she holds the divine promise: "I am with you all day," and that other promise: "The gates of hell shall not prevail against her," but her children must do their share. Individuals and families, yes, even whole nations may lose the faith and have lost the faith because they failed in their duty to uphold it. I am merely stating what must be evident to every man of sense, that Catholic interest demands the formation of a great organization which will embrace and gather together all the forces for the promotion and defense of those sacred interests wherever and whensoever they are unjustly attacked by anti-Catholic and non-Catholic forces; an organization which will unite individuals and parishes without destroying the individuality of either; and organization which will feed and nourish all associations within and in turn be fed by them; an organization which will demand no more nor be satisfied with less than what is implied by the word "Catholic"; an organization which will hold no distinction of race or language, sex or party; an organization in fine which everywhere and at all times and under all circumstances will uphold the standard of Christ's divine revelation applied to the principal problems of every-day life and think and move and act in harmony with the church as the pulse beats in harmony with the heart. That is the picture and the meaning of Federation.

The First Call.

It was under the inspiration of this glorious ideal that the great Bishop McFaul of blessed memory and the sainted Archbishop Messmer of Milwaukee issued the first call for a convention of a Federation of Catholic Societies seventeen years ago at Cincinnati. Many there were at that time who expressed serious concern for the success of the venture and looked askance at the movement. I will not enter into detail account of the varied objections raised against the movement, but I will say this, that in the seventeen years of its existence Federation has accomplished much and it's proud to be able to point to the fact that all the prophecies of its enemies have come to naught and not a single blunder can be charged against it.

Catholic Federation is a union for defense rather than for defiance. Its work is constructive, not destructive. It is willing to work in harmony with any agency that makes for the public welfare. It may not indeed allow itself to be swallowed up by any or every body of so-called reformers nor will it go all the length of their progress. The Federation is not a vehicle for fads put forth by irresponsible reformers. It is extremely conservative and holds fast to the fixed and eternal principles of morality and truth given to us by our Blessed Master, who alone dared to say to a world sunk in misery and sin: "Come to me all you that labor and are burdened, and I will refresh you."

The platform of Federation is a fearless declaration of principles which alone can save society. Its program is a vast one. It appeals and makes for the preservation of the home, the sacredness of the marriage tie without which this world would be speedily turned into a vast brothel. And this comes with good grace from her who through the ages upheld the sanctity and inviolability of the marriage tie and staked her all in defense of the home.

Federation works for the diffusion of Christian principles in the all-important field of the education of youth. This also comes with good grace indeed from the church which in these United States pays out more than $50,000,000 a year for the cause of Christian education.

Federation reaches out into the field of human suffering in every from blessing it with the healing principles of Christian charity. No one is exempted from its loving care, the wayward, the fallen, the criminal, to all it reaches a helping hand bringing the influence of religion to bear on their reformation. And it is not a cold blooded humanitarianism but a warm hearted divine charity that Federation brings to the task of human reformation. In an ode recently published by a post convict, he declared that the greatest work in force for the reclamation of his fellow convicts was the Catholic chaplain. They all realize that he had not merely words but that he had a heart for them.

Federation faces the great social and economic questions bringing the dictates of justice to the preservation of human rights, be they those of the laborer or those of the employer. It addresses itself to the great agencies that make for the formation of public opinion, the press and the stage. Thus in every field of human endeavor Federation stands ready to do its full share towards the promotion of true human happiness.

All Must Join.

Year after year in convention assembled Federation has voiced in clarion tones the attitude of the church toward divorce, toward public immorality, toward Godlessness in the home and in the schools, toward economic injustice and toward religious intolerance and bigotry. Again and again Federation has vindicated the rights of Catholics against unlawful interference and the Catholic Indian, the Catholic negro, the denizen of the far-off Philippines, the inhabitants of crucified Mexico, all lend their voices to the gladsome song of jubilation which celebrates the glory of Federation.

Ought it not then to enlist, I will not say the warm sympathy, no this were too little, the earnest heartfelt, yes enthusiastic co-operation of every Catholic layman? Too long have Catholic laymen been content to let the clergy and a few devoted women attend to the religious work of the church. It is high time for every Catholic to take his stand in the serried hosts of the mighty army of truth and to give the best that is in him, not merely a paltry offering of money, no, no, but himself, heart and soul. This is the call of Federation.

THE DIVORCE MENACE

BY QUIN O'BRIEN
of Chicago.

(Note—The following address on the evils of divorce was delivered by the noted Chicago Catholic lawyer, Quin O'Brien, at the recent convention of the American Federation of Catholic Societies in Kansas City.)

THROUGH the ages, the Catholic church has been the great teacher and guardian of morals, the matchless champion of the purity and permanence of the family and the marriage state. She found woman in the depths of degradation, a beast of burden, and a victim of passion. She lifted her to the feet of the Virgin Mother, and wove about her a rosary of chastity and charms that sanctified and safeguarded her from insult and assault, through the centuries. She found marriage a polygamous partnership. She purified it, and consecrated it as a sacrament, and hallowed the home, by declaring husband and wife to be "one and inseparable, now and forever." The grand old Church, through all the storms of twenty centuries, and against the threats and passions of princess and kings, from Lothair to Henry VIII, and from Emperor Henry IV to Napoleon the Great, refused to abate one jot or tithe of Christ's command to keep inviolate the marriage vow. If she rendered no other service to humanity, if she contributed nothing else to civilization, in this she would still tower triumphantly above all human institutions.

An Urgent Task.

What nobler task, what more urgent reform can this great Federation set itself to, than the elimination from American homes and society of the dry rot of divorce? So prevalent is it here, above all other Christian countries, that it has been called the "American Social Cancer." Gladstone said it was the worm that was slowly but surely destroying the fair fruitage of our democracy. Mrs. Humphrey Ward, the great English authoress, has written a novel to demonstrate that the lax divorce laws of America "indicate a state of social anarchy which threatens to disintegrate the very foundations of the republic." Other foreign writers, less respectful, have flouted our moral weakness with sarcastic flings. They have said that we change our life partners as easily as our dance partners; that our aristocracy is based on alimony; that we have changed matrimony from a sacrament to a sacrilege; that we have two kinds of polygamists, legal and Mormon, the difference being that the one drives his wives abreast and supports them all at once, while the other drives his wives tandem file, and supports only one at a time; that we believe in long engagements and short marriages; that we invented the "installment plan," and apply it even to marriage; that our marriage licenses, for convenience, should be equipped with divorce coupons; that in American Romances and Dramas, the hero and heroine are married and divorced and "live happily ever after," that we have discovered not only "easy divorce," but "painless divorce" and "noiseless divorce"; that to be consistent, our marriage vow should read, "I solemnly promise to love, honor and be gay until divorce does us part"; that a young society woman from Newport was asked on the stand if she was unmarried, and she replied, "Yes, many times"; and that a New York actress gave a dinner to her ex-husbands and was very much embarassed to find thirteen at the table.

Census Figures.

We may reply that this is the language of levity and exaggeration. There is no humor in statutes and census reports, let us examine them and get the official facts. Every state in the Union, except South Carolina, has divorce laws. The other forty-seven, and all our territories, grant divorces for various causes. The grounds of statutory causes in each state usually number from six to fourteen—some of them very trivial—besides giving to the judges a wide latitude and discretion as to the

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CALLS WOMEN TO RELIEF WORK

President of Women's A. O. H. Auxiliary Sends Out Strong Appeal.

FUND IS STARTED

Society Will Endeavor to Supply Mass Outfits for Our Chaplains.

MOTHERS ARE WARNED

(Special Correspondence.)

Washington, D. C., Sept. 4.—The Ladies' auxiliary to the Ancient Order of Hibernians, through the national president, Mrs. Mary McWhorter of Chicago, has been called on to furnish fifty Mass outfits for chaplains and to establish a Catholic war relief fund.

In her appeal to the members of the order throughout the country, Mrs. McWhorter says in part:

"Just a little while ago we were at peace with the world; in a night as it were, came the desolation of war and with it the necessity of building up an immense army. Young men who a few weeks ago were following peaceful avocations with no thought of military honors, are now in the military and naval training camps; hundreds of thousands of others will soon follow. My heart is aching because of the sorrow that has come to thousands of Hibernian home; my deep sympathy goes out to the mothers of the brave innocent laddies that are gone. I know the mothers are not thinking at present of the manly forms in soldiers' uniforms as much as they are thinking of the little baby boy who was in the cradle a short time ago. God help the mothers of the world!

Smile Through Tears.

"Only a short time, however, must we remain bowed in grief; our belief in the wisdom and integrity of those who have the destinies of the American nation in their hands assures us the war is necessary, so, with a prayer in our hearts that God will send peace before American blood will have to be shed on the European battlefield, we will smile through our tears and bid our brave boyish soldier laddies God-speed and a safe return to our hearts and homes.

"In the meantime what must we do to safeguard their morals while they are gone? When we think of the immense numbers of Catholic boys now in the training camps and the pitifully few chaplains allowed to care for their spiritual welfare, our hearts almost fail. I have just returned from attending in your name the Catholic congress held in Washington, D. C., for the purpose of co-ordinating Catholic war relief. From what I heard discussed at this congress both by the clergy and the laity, I am firmly convinced that the church in America is face to face with the biggest problem of its history.

Men Raising Fund.

"You already know our A. O. H. brothers are engaged in raising a fund of $1,000,000 to be used in taking care of the families of the members who are now with the colors, as well as those who will join them later. The Knights of Columbus are getting together a fund of $3,000,000 for the purpose of building recreation halls and furnishing chaplains for the Catholic soldiers at the training camps. Other Catholic societies are doing their share toward helping to furnish the recreation halls that are now being erected by the Knights of Columbus. What is there for us to do? At the present time there is a most urgent need for fifty Mass outfits for chaplains and I have set my heart on the Ladies' auxiliary A. O. H. furnishing nearly all, if not all, of these Mass outfits. Hibernianism is an outgrowth of the Irishman's love and veneration for the Holy Mass and the priest. Does it not seem that the most appropriate war relief that the Hibernian women of the land can engage in is the furnishing of these Mass outfits?

The cost of the outfit is $100. Out of our big army of 1100 divisions, surely fifty can be found to take care of these mass outfits. I know some of our prosperous divisions will be only too glad to appropriate $100 from their funds for this holy purpose. Where divisions are small they could group together and purchase an outfit. Some of our members who are blessed with a generous share of this world's goods, I know will feel it a privilege to furnish a Mass outfit in the name of some dear one. Sisters, this is a holy work and peculiarly ours; we should not hesitate but act immediately. Send the Mass outfits (which can be purchased of the Catholic Church Extension society, McCormick building, Chicago), or the equivalent in money as soon as possible to Rev. Lewis J. O'Hern, C. S. P., Woodward building, Washington, D. C., and help assure the moral safety of our boys. Hibernian mothers! Sisters! Wives! You will want your brave soldier laddies to come back to you not alone whole in body but pure in soul—then act today. You have never been found wanting in the past, I am certain you will answer the call made on you now.

War Relief Fund.

"In common with all other Catholic societies we should begin to establish

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Diocese of Denver

MARY A. KELLY, Correspondent.

The Intermountain and Colorado Catholic is placed on sale at the James Clarke church goods house, 1645 California St., Denver, Colo.

Make Changes in the Parochial Schools

The Catholic schools of Denver, both private and parochial, enjoyed an auspicious opening this week. With the exception of Sacred Heart college, the classes were resumed on Tuesday, September 4, though the schools were open for registration of pupils several days in advance of the formal opening.

A registration of 200 boarders and day students marked the beginning of the fall term at Sacred Heart college, Wednesday, September 5. This institution will sustain its enviable reputation of previous years. The faculty will remain unchanged except for the addition of four new teachers, J. O'Laughlin, S. J., and J. F. Carroll, S. J., in the sciences; A. Quinn, S. J., in English, and C. Palacio, S. J., Spanish.

Sister Francis, who for six years was principal of Cathedral High school, will not return to Denver and her loss will be keenly felt, though beyond doubt the present high standing of the school will be maintained under the new director. Sister Francis will spend the year in study at the Catholic university, Washington.

Sacred Heart High school will also have a new principal. Sister Mary Evelyn arrived from Cincinnati last week to assume her new duties. She was accompanied by Sister Mary Ignatia, who is an addition to the teaching staff.

The Sacred Heart parish school, like that of the Cathedral, is in charge of the Sisters of Charity of Cincinnati, whose motherhouse is at Mount St. Joseph's-on-the-Ohio. The Sisters of Loretto, who conduct Loretto Heights and St. Mary's academy, have made many improvements in both buildings during the summer vacation and expect a record attendance for the year. St. Patrick's parochial school, under the direction of the Sisters of St. Joseph, has had a change in superiors. Mother Theodorine of St. Louis takes the place of Mother St. Bernard.

The Annunciation school, St. Francis de Sales, St. Elizabeth's, St. Joseph's, St. Leo's and Mount Carmel all opened under favorable conditions. St. James' school will be temporarily closed because of difficulty in securing teachers.

Doings of Denverites

A committee of four Little Sisters of the Poor, who will have charge of the Mullen Home for the Aged, met Tuesday evening, September 4, with the board of directors of the Sacred Heart Aid society at the residence of Mrs. Joseph A. Osner, 357 Broadway. The object of the meeting was to discuss plans for the furnishing and maintenance of the home now in process of erection by J. K. Mullen, and which is to be given the Little Sisters of the Poor for the shelter of aged and indigent men and women. The building will accommodate fifty inmates and will shortly be ready for occupancy.

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Solemn High Mass of Requiem was sung in the Cathedral on Monday for the repose of the soul of the Rt. Rev. Bishop Matz. The Mass was offered at the request of Frank Kirchof, a lifelong friend of the deceased prelate.

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Requiem Mass was read in the Cathedral for Charles G. McKenna. The Rev. E. J. Mannix was celebrant. The Mass was at the request of the Knights of Columbus, of which Mr. McKenna was a member.

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The Young Ladies' Catholic club of Berkeley gave a dance Friday evening in Lowell hall. Hawaiian specialties were introduced by Miss Elizabeth Howard and Miss Marion Moore.

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One of the most enjoyable parties of the season was the dance which the Knights of Columbus gave Tuesday evening, August 28, at Lakewood Country club.

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The Rev. Edward J. Mannix commenced a new series of instructions for his convent class Monday evening. The first lesson was an architectural tour of the Cathedral and an explanation of the articles used in the various ceremonies. The attendance, as usual, was large and the members of the class deeply interested.

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The picnic given by the Ancient Order of Hibernians for the benefit of the Queen of Heaven orphanage at Elitch's gardens, on September 1, was a very successful affair. A delightful feature was the home-cooked supper, which was served in the cafe.

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W. L. Morrissey, deputy state labor commissioner, spent Labor day in Galesburg, Ill., where he attended the unveiling of a monument erected by the railroad men of America to the memory of his brother, P. H. Morissey, who for many years was head of the Brotherhood of Railway Trainmen.

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Miss Stella Howard, who will become the bride of Matthew George Howard of Binghamton, N. Y., September 12, was the honor guest at a tea given on Thursday by Miss Mary Collins. Miss Howard is also the inspiration of a tea to be given by Mrs. Adam E. Young on Saturday.

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Among the forty motorists who are make a nine-day sociability run from Denver to the Cliff Dwellers' inns are Miss Helen Mart and her sister, Miss Frances Mart.

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Mr. and Mrs. Stephen J. Sullivan and children and Mr. and Mrs. Robert A. Sullivan and children have returned from Cassell's, where they occupied a cottage for the summer.

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Miss Anna Longan, Miss Rose Longan, Miss May Gillis, Miss Sara McNalty, Miss Marie Bruner, Miss Dwyer and Miss Helen Dwyer have returned from a house party at Eldorado Springs.

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Mr. and Mrs. John Campion of Norfolk, Va., are visiting Mr. Campion's mother Mrs. John F. Campion.

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Mrs. Annie J. Hammill and son Leo Engeln have returned from an outing at South Platte.

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Miss Mary Collins, formerly of Denver but more recently of Los Angeles, is in the city and may remain all winter.

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Miss Katheryn Maloney has returned from her ranch near Myton, Utah, and has resumed her duties as teacher in one of Denver's public schools.

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Mrs. T. J. Carlin and children have returned from a summer at Cassells.

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Mrs. William A. Grainger and her niece Miss Helen Morse have returned from a two weeks' stay at Glenwood Springs.

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Mr. and Mrs. Hero J. Bourg and son Raymond Bourk have returned from a short visit at Manitou.

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Mrs. J. J. Donovan entertained the Mothers' club of Battery B Tuesday afternoon.

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Mrs. Ralph Cuthbertson and Mrs. P. T. Graham have returned from Milwaukee, where they represented the Denver courts of the Women's Catholic Order of Foresters in the national convention.

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Mrs. Howard Tweed was hostess at a miscellaneous showed Saturday afternoon in honor of Miss Stella Howard, who will be a fall bride.

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Miss Helen Morse of Rochester, N. Y., who is spending the summer with her aunt Mrs. William A. Grainger was the complimented guest at an Orpheum box party and tea at the Brown Tuesday afternoon given by Miss Madelyn Wilkin.

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Mrs. Eugene Madden left Monday for a visit in Chicago.

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Mr. and Mrs. William P. Horan have as their house guest Harry D. Page of Peoria, Ill.

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Miss Marguerite Costello and her brother George Costello will attend the state university at Boulder the coming year.

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Miss Grace Litmer and Miss Margaret Sheedy have returned from an enjoyable outing at Buffalo park.

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Mr. and Mrs. Frank Kirchhof, their daughters Misses Alberta and Bernardine Kirchhof and son Edward Kirchhof, left during the week for the east. Miss Bernardine Kirchhof will enter Chevy Chase seminary at Washington, D. C. for the fall term and Edward will attend St. Thomas' military academy in St. Paul. Mr. and Mrs. Kirchhof and Miss Kirchhof will make an extended tour of the east, returning to Denver in November.

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Miss Dorothy Dunn, the little daughter of Mr. and Mrs. C. J. Dunn, celebrated her birthday Tuesday evening by entertaining about a dozen of her school friends quite informally.

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Mrs. John Murphy and her daughter Miss Ruth Murphy will leave next week for Washington, D. C., where Miss Murphy will enter Trinity college. Before returning to Denver Mrs. Murphy will visit her son Eugene Murphy, S. J., at the Jesuit novitiate, Poughkeepsie, N. Y.

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J. C. Sweeney and family are enjoying a motor trip through the northwest.

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Mrs. Frances McCarthy and daughters Misses Mabel, Adelaide and Edna McCarthy, occupied a cottage at Eldorado Springs for the week-end.

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Miss Josephine Herey Monahan has as her house guest Miss Miriam Hizar of Coronado Beach, Cal. In honor of Miss Hizar Miss Monahan entertained Thursday evening at a dinner of ten covers.

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Mr. and Mrs. James Hedges and Mrs. Hedges' mother Mrs. John McGowan, are enjoying a fishing trip in Wyoming.

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Mrs. John Hanley has returned from a two months' visit with her sister Mrs. John McMenamin in Telluride.

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Mrs. Clarence S. Conrad was hostess at luncheon at Daniels & Fisher's tea room Monday in honor of Miss Edyth Dolan and Miss Bernardine Kirchhof, who will attend eastern schools the coming year.

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George R. Swoboda, son of Mr. and Mrs. Adolph Swoboda has gone to California where he will attend Belmont military academy.

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Mrs. James A. Hickey was one of the delightful hostesses of the week.

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Miss Ellen Holland returned last week from an extended tour of the northwest, which included Yellowstone Park. Her aunt Mrs. P. H. Kelly, of Idaho Falls, Idaho, accompanied her and will probably remain in Denver for the winter.

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Miss Miriam Savage was hostess at a box party at the Orpheum theatre Friday evening in honor of Miss Alice Forsyth.

* * *

Miss Bernardine Kirchof, who left last week to attend school in Washington, D. C., was the inspiration for a delightful card party given by Miss Florence Garrity. Fourteen guests enjoyed the occasion.

* * *

Miss Ella Akolt and Miss Grace Akolt entertained Wednesday afternoon at a knitting party in honor of Mrs. John P. Akolt and Mrs. J. K. Stewart, two recent brides.

* * *

Frankie David, 3-year-old son of Mr. and Mrs. Michael David, while playing in front of the family home, 1215 State street, on Tuesday, August 28, was run over by an automobile and received injuries that resulted in his death the following day. The funeral took place Sunday afternoon from St. Elizabeth's church. Burial was in Mount Olivet cemetery.

* * *

William W. Dean, of 1180 South Lincoln street, died at his home on August 26. His funeral was held from St. Francis De Sales church on Wednesday morning, when a requiem high mass was sung. Mr. Dean is survived by his widow and four children, Trendley, Charles, John and Celeste Dean. Interment Mt. Olivet cemetery.

* * *

The funeral of Mrs. Mary Connors, wife of James Connors, was held from the Annunciation church on Wednesday morning with a requiem high mass. Interment was made in Mt. Olivet cemetery. Mrs. Connors was the mother of Misses Ellen and Marie Connors and William, Francis, and George Connors, of this city.

* * *

Miss Mary Peyton, of 3555 Marion street, was buried from the Annunciation church on Tuesday morning. Interment Mt. Olivet cemetery.

* * *

Mrs. Margaret Carlton, a resident of Denver for thirty-five years, passed away at her home, 808 West Twelfth avenue, on September 1. Mrs. Carlton is survived by five children, Mrs. Minnie Woodworth, Mrs. Mabel Simmons, Mrs. Hattie Carlton, Charles and William Carlton, and one sister, Mrs. Mary Trask. Her funeral was held from St. Leo's church, with requiem mass on Tuesday morning. The Rev. Fr. O'Ryan conducted the services and spoke a few words of comfort to the bereaved ones. The pall bearers were, Eugene Madden, Joseph Hagus, Howard Cale, Chris Deur, James Healy and Matthew Dailey.

Interment was made in Mt. Olivet cemetery.

Societies Begin Activities for the Fall

The beginning of September witnessed a resumption of activity in church and charitable societies in Denver. The organizations which rested during the heated term renewed operations this month and the members took up their work with new zeal and enthusiasm.

St. Vincent's Orphan's Aid society met Tuesday afternoon, September 4, at the home of Mrs. John Loritz and Mrs. Harry Loritz, 1438 Detroit street. The meeting was addressed by the Rev. Father Naughton, pastor of St. Philomena's church. Mrs. John Schilling and Mrs. F. R. Johnson contributed choice vocal and instrumental numbers at the close of the business session. Returns from the lawn fete were made.

The Tabernacle society closed its brief vacation by a large meeting Friday afternoon, September 7 at the home of Mrs. T. J. Danahey, 3150 Federal boulevard. Plans were outlined for the coming year, particularly for the Christmas work for outlying parishes.

St. Clara's Aid society met at St. Clara's orphanage Tuesday afternoon.

The Sacred Heart Aid society held an enthusiastic meeting Thursday afternoon with Mrs. Joseph Walsh and Mrs. Philip Brady at the home of the former, 2831 Curtis street.

POPE'S NOTE

(Continued From Page 1.)

Hearst papers have been viciously abused and maligned.

That the Hearst newspapers have been subject to every form of unscrupulous misrepresentation and of vituperative abuse that small and mean and malignant intellects could find in the arsenals of billingsgate and vulgarity and falsehood has never greatly disturbed us, has never caused us to doubt that our reasoning was sound and that our counsels and policies were sanely patriotic and that time and the resistless march of events would vindicate and justify us and prove to all men that we had served well our country and mankind."

But we will not deny that it is indeed more than gratifying to us to find that every line of reasoning and every suggestion, and almost every word, of the great and wonderful historical document which the Pope has published to the world coincides accurately and literally with all that we have said during many months to you who are our fellow citizens in this dear country of our nativity and of our deep and profound and most loyal affection.

We are not ashamed to be one of the objects of ignorant and vicious tirades nor at all irritated by being wrongfully and untruthfully assailed, when we find that we stand upon the same platform with the statesman who, from his seat in the Vatican has just profoundly moved the entire world with his eloquent and reasonable and noble appeal for peace in the world.

We are all content to be found in such company.

We have never stooped to reply to the bitter and malignant and untruthful vituperation and abuse which have been heaped upon us. Neither do we intend so to belittle these editorial columns. We are not able to understand the smallness and the meanness of any mind which can bring to the discussion of the problems of these tremendous and terrible times only the petty jealousies and malignities of a newspaper quarrel and the contemptible personalities of small journalism and of still smaller politics.

We will not shame the functions of journalism.

We will not so disgrace a profession which should be a noble profession.

We refuse to quarrel like an angry school boy, or to scold like a furious fishwife, in the presence of this huge tragedy in which all mankind are the agonized actors.

In this matter of a speedy and just and honorable peace, we agree heart and soul with every word which Pope Benedict has addressed to the warring governments.

We do not have in mind the Pope merely in his practice as the head of that great religious society over which he exercises spiritual dominion. We are thinking of him also in his capacity as a civil ruler and a great statesman. And we think that every sensible person should thus dissociate the religious and the civil characters of the Roman Pontiff and the Papal Sovereign, and reflect upon this present utterance of Pope Benedict XV only in its true light, as the sane and reasonable and statesmanlike appeal of one of the neutral rulers of the world to the warring governments that they lay aside their arms and cease the slaughter of their peoples and the destruction of their countries and endeavor to meet each other in conference there to find the basis of a treaty which shall not only bring peace now to the distressed earth, but shall make peace a permanent condition of the world.

The American citizen who at this time when, above all times, each of us should be sanely reasonable, indulges in inflammatory speech and in the wild utterances of hatred and hysteria is neither a wise man nor a good citizen nor a true patriot.

He is not serving well his country. He is neither doing his individual part to maintain dignity, nor advance its prestige nor to promote its welfare.

What he is doing, to the best of his ability, is to promote the useless and the cruel slaughter of our young men, the useless waste of our wealth and of our resources, the disruption and the destruction of our economic and industrial systems, and the entailment upon our children and our children's children of a frightful and intolerable burden of poverty, of debt, and of all those conditions which make for the distress of the masses, for poverty, for future revolution and for the instability of the institutions and the liberties of a republic.

We say, again, that from every standpoint of common sense and of solicitude for the humanities, the governments at war should heed and should yield to the noble and moving plea for peace which Pope Benedict has so eloquently and so affectingly made.

That is the best and the wisest policy which the European governments can adopt.

That is the best and the wisest policy which our government can adopt.

It is the policy of reason, the policy which appeals both to the intellect and to the heart of every good and wise man.

We would not, for all the power and all the wealth that the world holds, multiplied a hundred times over, assume before the bar of history and the judgment of mankind and the accusing inquisition of the generations that are to come the dreadful and awful responsibility of rejecting this opportunity to bring peace to the earth and to end the slaughter and the woe of the human family.

We are Headquarters for

CATHOLIC BIBLES, PRAYER BOOKS.

Statuettes, Crucifixes, Rosaries, Scapulars, etc. Call and see them.

D. A. CALLAHAN,

Stationery House of the West. 164 Main Street.

CALLS WOMEN

(Continued From Page 1.)

a Catholic war relief fund. For this purpose I would ask each division to forward at once to Mrs. Susan McNames,, our national secretary, 84 Baldwin street, Charlestown, Mass., any sum which they feel they can afford.

"There is another matter about which I must speak and it seems to be the time for plain speaking. The reports that were made at the recent Congress about the excesses that are taking place just now in the name of war and as a war necessity, especially in the cities and towns where the military training camps are stationed are appaling. We were told that women and girls were running after the soldiers in a shameless way; if what we heard is true, then indeed have we to blush for our sex. We who are members of an organization of American women of Irish blood and Catholic faith must do everything in our power to stem the tide of wickedness going on about us today, lest like Sodom and Comorrah our nation be destroyed. As Catholic women of Irish blood and the Ancient Faith we have our wonderful traditions back of us and our beautiful pure ideals to sustain us. We must do our duty at this time; we must not fail either the church or nation, if we hope for our own salvation. I would ask the Hibernian mothers to guard carefully their own dear innocent daughters, teach them the dangers lurking around the military camp. The soldier today, as in times gone by, presents a very romantic figure to the innocent mind of the young girl; alas many of the soldiers are pagan in their morals, youth is easily impressed, and many crimes are being committed in the name of patriotism. Oh, Sisters, if you value your heritage of purity, guard it well in the lives of our young innocent girls; see to it that they are properly instructed as to the dangers lurking in apparently innocent places, preserve the proper discipline in the home; see that the young folks are in the house at seasonable hours. If you do your duty and safeguard the home, the church and the nation are safe.

"In the meantime I urge you to pray fervently and when possible have the Holy Sacrifice of the Mass offered up for an early and a lasting peace."

THE DIVORCE MENACE

(Continued From Page 1.)

sufficiency of the causes. The laws of some states are laxer than others, and judges are said to deliberately let down the legal bars still farther to attract temporary residents and business to their towns, and lawyers and the press advertise the advantages of certain places for easy divorce, thereby establishing "divorce colonies," which become gay and rich with luxury and alimony. In thirty-four years, from 1867 to 1901, only sixty-nine divorces were granted in all Canada. During the same period, over 700,000 were granted in the United States, and that was when our divorce mill was only beginning to grind. We legally produced over a thousand wrecked homes to every one of our neighbors just beyond an imaginary line. Since then, we have had a toll of 1,000,000 in sixteen years. As far back as 1899, Missouri, the hospitable state in which we meet, judiciary smashed over 2200 marriages in one year, while Canada wrecked only four. Lately a census has been taken of the number of marriages that end in the divorce courts in our larger centers of population, and the name of our fair host, Kansas City, like that of Abou Ben Adhem "led all the rest," with a pagan record of one divorce suit for every four marriage licenses it issued, outstripping even Chicago, which decrees one divorce for every six marriages it solemnizes.

In the year 1900, England, Scotland and Wales had only 743 divorces, the United States had over 60,000 that year, and Ireland had only one, and that couple probably afterwards "made up" again, believing, with true Irish wisdom and faith, that it is better to quarrel with each other than to quarrel with God. O, Ireland, pure as the dew on your shamrocks, true to your Faith as the virgin martyrs, small wonder that you are enshrined in song as "a little bit of heaven;" small wonder that the world loves and praises you for God has crowned your chaste colleens with diadems of purity and glorified them as "blessed among women!"

CATHOLIC GIRL

(Continued From Page 1.)

the boys that join. Take the young fellow who works in a store or office. His fellows continue to wear white collars and stick at "15 per," while the more adventurous and loyal young man goes forth to get, from the very start, more actual value from the navy in wages and allowances than the dude boys he leaves behind to pity him. And when that young man stays in for a while, he is getting equal, sometimes, to what his own boss used to get, when all the advantages are figured out. Take my own case—I figure I am getting what is equal to at least $100 a month. Other ranks among the men are the same in proportion. Go and inquire at the recruiting office if you doubt it.

Now, let me be brief and say something to Catholic mothers and sisters and others. If that boy wants to go to the navy, let him go. It may be the best thing in the world that could happen to him. As one of your own sex, let me say this is the truth. He will be more of a man, no less a good Catholic, and greatly an improvement upon his former self if he does his bit in serving his country in Uncle Sam's navy.

Park City

Park City, Sept. 5.—The infant son of Mr. and Mrs. John Murphy was baptized Sunday last at St. Mary's church by Father Galligan. The name given was Maurice Patrick and the sponsors were Miss Alice Terry and William Stewart Kelly.

* * *

Another baptism of last Sunday was the infant son of Mr. and Mrs. Clarence Gates. The name given the child was John Gary and the sponsors were Miss Margaret Jennings and James Jennings, Jr.

* * *

The Mass Monday morning was for the repose of the soul of Miss Minnie E. Carey.

* * *

Mass Tuesday morning was a Mass of the Holy Ghost and was for the pupils who were starting to school at St. Mary's of the Assumption school that resumed work on that day.

* * *

Friday being the first Friday, the usual Mass for the members of the Sacred Heart league was celebrated.

* * *

Mrs. Frank Kane entertained at cards at her home Thursday in compliment to Mrs. H. C. Bates of New York.

* * *

Leo Shields of the First Utah field artillery, headquarters company, spent Sunday in the Park with his mother Mrs. John Shields.

* * *

Mrs. Lucy R. Garvin entertained at a 6 o'clock dinner Saturday in compliment to Miss Pearl Adderly of Bingham. Covers were laid for six.

* * *

Mrs. Henry Welsh of Salt Lake has returned to her home after a short stay with relatives and friends in the Park.

* * *

Mike Martin of Salt Lake visited at the home of his brother John Martin the latter part of the week.

* * *

At the regular meeting of the Knights of Columbus, held Wednesday evening in Society hall, the nomination of officers for the coming term was had, followed by a "smoker" for the members and prospective members.

UP-TO-DATE SCHOOLS

Are you looking for a school for your girl or boy? Why not send them to Squirrel Manor Co-ed school? We take them at any age and equip them for absolutely useless lives, or fit them for any of the big asylums or private sanatoriums for the insane. Highest references from head keepers everywhere. See studies below:

PREPARATORY JUVENILE COURSE.

First Year.

Roller skating upon the hands.
Making animals of popcorn.
Trilling upon high C.
Making paper lace curtains.
Undressing to music.

Second Year.

Elementary crocheting.
Electric poster collecting.
Finger nail polishing.
Rope skipping.
Protozoa.

Third Year.

Mud daubing.
Japanese juggling.
Constructing bird's nests.
Prolonged "R" rolling.
Analyzing teachers' complexions.

INTERMEDIARY ECLECTIC COURSE.

First Year.

Construction of ant-hill fortifications.
Daily thesis upon symbolism of Mother Goose.
Matching coins.
Memorizing great poems backward.

Second Year.

Translating insurance policies.
Fly-specking as a fine art.
Advanced mumble peg.
Dining table decoration.

CLASSICAL COURSE.

First Year.

Hasty construction of best sellers.
(Text book by Robert Chambers.)
Kamchatkan alphabet.
Russian dancing.

Second Year

Indian tomahawk throwing.
Glow-worm culture.
Pie eating from champagne glasses.
The influence of Futurist painters upon Theodore Roosevelt.
Write for terms and prospectus to Business Department.

Squirrel Manor School,
Nuts-on-the-Graymatter.
Harvey Peake.
—Life.

In Ireland and far away New Zealand thousands of Irish children have pledged themselves to say every day a Hail Mary for Ireland.

The Bishop of Saigon, in China, has been able to replace his European priests, who returned to Europe because of the war, by ninety-four native Annanmite priests.

SOLDIERS WANT READING MATTER

Western Catholic Boys Should Have The Intermountain Catholic

It is almost certain that you have a son, a brother, a nephew; at least a close personal friend, among your Catholic associates who has gone or who is soon to go into military service. Perhaps he has joined the navy, perhaps it is the army. Perhaps he is at one of the training camps for the officers' reserve. During the month he may be departing for one of the great army contonments where the next national army is to be trained. Or, he may already be active in the service of the national guard.

WILL HE BE PROVIDED WITH CATHOLIC LITERATURE?

Thrown into a new life, one that is very trying, and which will probably place in his way more temptations than he has ever before faced, what provisions will be made for his spiritual welfare? Are you going to help him by making certain that every week he will receive some spiritual counsel?

HE SHOULD HAVE A CATHOLIC PAPER.

Boys in service from the intermountain states will get more to interest them from a paper published in this vicinity. They will see news from their home parishes, in many cases; personal items about their friends, about the societies of which they are members. They will know what is going on in Catholic circles at home.

In addition to this, they will receive many special articles each week which will tell them of the parts being played by Catholics in this great war for democracy. They will find in the columns of The Intermountain Catholic the best Catholic thought of the hour on the war, its progress, its causes, etc. The Intermountain Catholic, perhaps more than any other diocesan weekly in the United States, is making a sepcialty of articles on the war from a Catholic viewpoint. Your soldier boy will be intensely interested in these, and they will serve splendidly to keep alive thoughts of his religious duties.

Think of the inspiration in the wonderful sermon of Archbishop Hanna which is printed this week. Think of the interest on the reply of President Wilson to Pope Benedict. Glance through the pages of this issue and note the number of articles that would interest a soldier or a sailor.

Old papers will not do: General Pershing says so. The boys want fresh literature, they want to keep posted on the latest news and the latest thought. Therefore, your soldier or sailor boy or friend should receive a fresh, clean copy of The Intermountain Catholic each week.

The government will see that he receives it. No matter where he is on duty. Uncle Sam will get his paper to him, and as quickly as possible. Fill in the attached coupon and mail it to us, with two dollars attached, or one dollar for six months. We will start the paper immediately, and if you so desire we will drop the boy a letter, telling him who is sending him The Intermountain Catholic.

WHAT GENERAL PERSHING SAYS:

TROOPS IN FRANCE ASK 'SOMETHING TO READ.'

Special Cable Dispatch to The Public Ledger.

AMERICAN TRAINING CAMP IN FRANCE, July 27.

The Sammees need all the good wholesome reading matter the folks at home can send them, Major General Pershing declared today.

The American boys have expressed their hunger for fresh newspapers and magazines from home. The question was put up to the commander in chief, and he not only approved plans that might be made to furnish the Sammees with good magazines and newspapers, but outlined a scheme under which he believes the work can be done effectively.

"I thoroughly approved of the plan of sending plenty of newspapers and magazines to the Sammees," Pershing said. "The idea is excellent. The boys here need any amount of good wholesome reading matter from the folks at home.

"But one thing must be understood—the officers do not want and the men do not appreciate old papers—old printing. The literature sent to France must be current—that is, new magazines and newspapers dispatched as soon as possible after publication.

"We do not want a repetition here of what occurred on the Mexican border last year, when word was sent out that our troops appreciated reading matter. Well-meaning persons opened their garrets and dug anything they could find in the line of reading matter. This arrived on the border in vanloads.

"It was almost valueless. The American soldiers, being intelligent, did not crave that sort of reading. What was wanted was something up to date.

"It is the same thing here in France. Moreover, tons of old paper cannot be allowed to impede matter that is current when tonnage is as invaluable as it is now."

SEND IN THIS COUPON TODAY.

The Intermountain Catholic,
517 McIntyre Building, Salt Lake City, Utah.

For the enclosed $..... please enter a subscription for The Intermountain Catholic for ....., beginning with the current issue, for
Name of soldier, sailor or marine.....

Present address.....

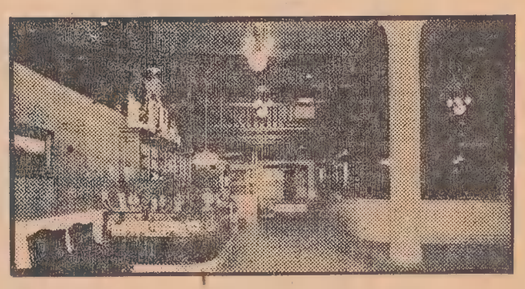
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W. H. MATHEWS, MANAGER.



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ABSOLUTELY MODERN

The Kenyon Hotel is the best located hotel in Salt Lake City. Situated in the heart of the city, and in the center of the shopping and theatrical district. Take any depot car; they all pass the door.

If you do not stop at the KENYON you are not in town. THE HOTEL for Rates, Service and Location.

Corner Main and Second South Sts., Salt Lake City, Utah.

Child Should Not Be Allowed to Haunt the Movies, Urges Writer

Max Drennan in an article that appeared recently in the Irish Monthly draws a picture for us of the physical and moral dangers to children that are the results of promiscuous and unguarded attendance at moving picture shows. Although the account and statistics have reference to conditions in the British Isles, they can very well apply here where possibly the moving picture has become a larger part of our social enjoyment. He says:

Even with the decent cinema there are evils to be guarded against: To say nothing of physical danger to the eyesight—a not uncommon experience—there are psychological dangers ahead for those, more especially for the young, the adolescent and the less stable-minded, who haunt cinemas. The rapidity and quick change of sense stimulus, the ocular whirligig misnamed life on which the spectators try to concentrate eyes and thoughts, the dissipation of attention, all this has a similar affect upon the mind to that caused by the abuse of reading. There are, we know, people whose minds are always in a fever, because they devour books with the greatest rapidity without chewing or digestion. It is a bad habit which grows upon the sufferer like the cocaine or morphine habit. It tends to morbidity, to seclusion from one's fellows, to living selfishly apart from the realities of life in an illusory world of false values. Real thought or meditation becomes painful, seriousness and collectiveness impossible, flippancy and sentimentality a habit. And the more sentimental a people is, the most lustful.

The conclusion is that the cinema habit may in itself be a danger to unstable minds, especially to the neurotic. Steadily gazing upon an illuminated disk in or out of a cinema, if persistently indulged in, may lead to dangerous auto-hypnotic states in which suggestion is too readily responded to. If the mind is allowed to slip the reins too long and too often, whether by over-reading, poetnizing, philisophysizing, cinematizing or what not, there is always danger of mental or moral trouble. "The lunatic, the lover and the poet are of imagination all compact," and they must keep the reins well in hand.

The darkness of cinemas is often a cover for evil. The remedy here is obvious, as there is no necessity for the darkness. Local authorities can insist upon reflecting lamps of such power being used that a well-lighted hall need not interfere with the picture upon the screen.

The educational value of the cinema is minus zero. The diligent pupil in the average hall has to breathe bad, sometimes fetid, air; his eyes are dazzled with a too rapid succession of a caricature of life lived breathlessly and incoherently in a geographic jumble of countries; his eyesight is injured and his power of forming orderly mental pictures or of fixing his attention on the realities of life is impaired if not ruined; by the comic films his instinctive feelings of reverence of what is pure and holy are often sapped and an undesirable amative precocity stimulated.

Bad Pictures.

Any film is bad which familiarizes the mind with immoral, criminal, revolting or morbid sights and thoughts. No juvenile audience should be allowed to witness a scene of horror. It is bad for the health and for the minds of young children to let them be unduly excited, stimulated or depressed.

"On many of the boards near the cinematograph theatres, beneath the sensational programs are written such words as 'nerve thrilling,' 'eye-openers tonight,' and when we turn to these programs we cannot help noticing that it is the horrible that draws. 'Massacre: a terrific tragedy, 2000 feet,' etc.

"I spoke to a boy about 12 years old who had attended a cinematograph show in a little country town a week or two ago, and he positively trembled as he reported what he had seen. He said, 'I shall never go back. It was horrible.' I said, 'What was horrible?' He said, 'I saw a man cut his throat.'"

Canon Rawnsley, in the article from which I have just quoted, writes of a child who had witnessed the sensational pictures, now the feature of nearly every cinema, waking up from its sleep the whole night through with screams and cries. He writes of boys being familiarized with the possibilities of a life of crime by seeing "clever burglaries," and the like exhibited. Sympathy is aroused for the criminal hero and his hair-breadth escapes, and the imitative faculties so strong in the young are at once aroused.

A Serious Phase.

"The film manufacturers have invaded the most holy mysteries of our religious life." This is a bad phase. Under cover of religion a sentimental religiosity is appealed to for the sake of coining money. The film has invaded the Holy Temple and can only be scourged thence. Not only is the sacred person of the Redeemer of the World travestied upon the screen, but even where there can be recognized a seriousness of purpose, the whole effect is spoilt by the irreverence of the surroundings or the concomitants. Soon, if it has not been done already, we shall have side by side screaming posters advertising "Scenes from the Life of Christ" and "Charlie Chaplin featured in another Howling Comic."

It is no use for the cinema manager to plead that his story has a moral ending, that crime is finally punished and virtue rewarded. This is the paralogism by which immoral literature is so often defended, and it is merely throwing dust into eyes too ready to receive it. The point is that sympathy is raised for the evildoer, that the way of evil is clearly traced, that too often the virtuous repel by their uncanny stupidity, whereas the criminal fascinates by the readiness of his resources. The inverse moral is drawn promptly, such as: It is only bad to be caught; Greater prudence would entail immunity.

I hear from America that there is a feeling of alarm over there amongst the respectable elements of society as to present tendencies of the "movies," as they call them. There is no possible room for doubt that much sexual depravity can be traced directly to the influence of scenes exaggerating the purely animal side of human amativeness.

Moral Shipwrecks.

Such pictures begin by disgusting the innocent adolescent mind, but soon, alas, exercise a weird, morbid fascination over it. The result here, as in the field of literature, is moral shipwreck. The cinema is naturally attractive to young courting couples in our larger towns; the results are of dubious value. Vicious people and pickpockets are also attracted for commercial reasons.

Canon Rawsley, in a valuable article, mentions that on a certain Saturday in Liverpool, 13,332 children under the age of 14 were present at matinees alone; that boys were brought up for petty theft time after time and had stolen the money in order to secure admission to the cinema; that the Liverpool committee of licensing magistrates decided that the censorship of films for adults did not go deep enough for children, whose presence should be allowed only at exhibitions of special films and under special restrictions as to time; and that the hall where the performance takes place should not be in darkness.

"They determined that henceforth children under 14 years should not be allowed on licensed premises (i. e., cinemas) after the hour of 6.30 p. m., unless accompanied by parents or guardians," and "in the event of any department of an elementary school being closed by reason of any infectious disease the justice might, for such periods as they thought fit, exclude all children from such licensed premises."

We can all work for this at least: That no child be allowed to see any but special films, and at a reasonable hour and under sanitary conditions.

An Answered Prayer.

BY FRANCES LOUISE TREW.
In the Sacred Heart Messenger.

As Agnes Delaney walked down the steps of her handsome city residence on a bright morning in early April, her pretty face was very thoughtful; contrary to her usual disposition she felt no delight in the budding trees of the parks and sidewalks, in the red-tipped buds of lilac and snowball, in the velvet green of the freshening sod, or the vapory blue of the spring sky.

For the first time in her twenty-two years a cloud had gathered and rested over the family roof-tree—the first cloud since the dark days of the penal laws when her ancestors had fled from the Irish castle to seek a new home in America. Fortune had smiled upon the family; for they had brains and energy and fortitude. But like true children of Erin, they regarded their worldly success as nothing compared with the priceless treasure of the faith which they had brought across the waters. And there had never been a renegade in the family—until now. This was Agnes' bitter thought as she walked down the brownstone steps and glanced back with sad pride at the beautiful home. She would give it all, she thought, for one big grace. There was her father, even now bending sturdily over his desk in the office of a big factory which he owned; her mother, still pretty, kind and charitable, lending a helping hand in all the pious works of a large parish church; her two eldest brothers laboring for souls in a distant mission, and her five clever, pretty sisters, two of them happily married, and all of them following, like herself, in their mother's footsteps in piety and charity among the poor; there was Marie, the youngest and favorite, soon to enter the convent and add one more honor to the family.

As Agnes thought of all these members of her family she felt grateful to the God who had so blessed them. But there was still another in the Delaney home, her own twin, and the only remaining brother, a handsome, clever young man, who had won honors at college and had been their pride until now. No one knew how the change had come about, unless Maurice had fallen among evil companions, but Agnes knew that he no longer attended Mass or the Sacraments, that he scoffed at religion, that he had joined a local branch of the Y. M. C. A., and threatened to become a free mason.

Agnes went slowly down the sunny street and entered the church. All during Lent she had prayed very fervently and offered up many little sacrifices. But she could see no change in Maurice.

"I will think of something quite new and sweet, something very pleasing to the Sacred Heart," she thought as she knelt later at the Sacred Heart shrine. But she was very puzzled as to what she could do.

"The Sacred Heart will judge me according to my strength," she said, softly. "He only expects little things of little people. Meanwhile, I will go down to the department stores and do all mamma's errands and then run in to see papa."

She had really come out to buy her new spring clothes and the $200 in new crisp notes in her pocketbook had been given to her only that morning for that very purpose; but, somehow when one is thinking of an immortal soul and the way to win it back to God, fashions and colors seem to look very trivial.

"I'll have to come out again tomorrow," she said to herself with a half-smile. "I should certainly waste my money today if I attempted to select a suit or hat."

So she hurried through her various small errands which her mother had given her to do and then went down to her father's office to find him gone out to lunch.

"Well, I'll wait awhile," she said.

Beyond the office a long vista of doors narrowed from the huge office door and stretched the entire length of the long wing. Out there Agnes could catch the rumble and throb of huge machines, and she knew that above and below in parallel wings the same monotonous thud and noise, the same even rows of black and steel might be seen.

Agnes' thoughts reverted to her own trouble.

"I always heard that everyone had some cross to bear. I'd be willing to take my place at one of those machines for the rest of my life if it would win back dear Maurice to the Sacred Heart."

After a little Agnes rose and went into the room and walked up to the girl who had attracted her most. She knew she was Irish by the deep-blue eyes and the dusky-brown hair, as well as the pretty, piquant features and the intelligent countenance.

"Isn't it tiresome to be always typewriting?" asked Agnes softly.

The pretty face looked up with a pleasant smile.

"Oh, I don't mind it. I shouldn't like to be idle," said a very musical voice. "They tell me I've lost my color since I came here from Ireland, and grown thinner; but I offset it all up—to the Sacred Heart."

"Of course, I supposed you were a Catholic," said Agnes, with an answering smile. "Are you a promoter. I am."

"Yes, all the girls at the machines, nearly, are in my band; of course, I mean nearly all the Catholics."

"Will you pray for the conversion of someone who is very dear to me?" asked Agnes, with tears in her eyes. "And then will you write down the names and addresses of all these girls for me. I mean the office force. There must be thousands at the machines."

The girl complied with the strange request in silence.

"Which is your name," asked Agnes. "Margaret O'Neill? I thought so. I like it. Oh, there's my father. I'll come in to see you again." And Agnes ran in to her father.

"Oh, there you are! Been waiting long? I'd given you up. And what color is the new hat?"

"There isn't going to be any new hat," said Agnes, in a determined tone of voice. "What's gone wrong?" asked Mr. Delaney almost anxiously, for he had never known Agnes to pout.

His daughter laughed gaily.

"I'm going to make an Easter offering of my Easter outfit," she said and her face grew grave. "You know for what."

"It will be very sweet of you," he said, as he sat down to hear further details of the scheme which had darted into Agnes' girlish brain as she sat waiting for him.

A few days later the tired stenographers of Delaney & company were surprised and delighted at the beautiful rose-tinted invitations which came in Agnes' handwriting. Agnes had decided on a party on Easter Monday, and her father had promised to give the entire establishment a holiday, although only the girls at the office were invited to his house to Agnes' unique party. Mr. Delaney became interested and invited the male clerks also. Then he felt sorry and ordered a luncheon to be served in the factory rooms to all the employes on Monday afternoon. Little Agnes was wild with excitement.

She coaxed Maurice to stay home in the afternoon and help decorate the parlors with flowers and electric lights. The entire Delaney family was pressed into service to entertain the office force and flowers were sent to decorate the long tables which had been placed between the machines. For once on Monday morning the iron and steel monsters would be silent and neglected.

"It would be nice if you would stay in all the evening, Maurice, and sing for my girls after the supper."

Maurice twisted his handsome face into a rueful expression.

"I promised the boys I'd be down at the club at half-past seven," he said slowly. "You and mother and the other girls have always got some charity scheme on hand. It makes one tired of religion."

"Really! What has religion got to do with this? There won't be a single vocal prayer uttered, unless you ask a blessing before supper, as I expect you to do—pape and Mr. Strayer, the secretary, both being at the factory entertainment. On the contrary, we're going to play euchre. Look at all those pretty prizes. And the supper table would suit an epicure rather than a devotee. You might please me this once."

"See here! Won't there be anything but girls at this party? Do you expect me to play beau to a dozen office girls, or do you expect me to stand behind that Japanese screen and wash dishes?"

"I expect you to please me for once. There will be five office gentlemen and six young ladies. You may have your choice of one girl to escort home."

Asking Maurice to stay at home and help entertain the guests had been an afterthought. She had heard indirectly that he was to receive that night at the club a very pressing invitation to join the masonic order. If she could only stave that off!

Maurice finally agreed to stay and by 10 o'clock that night was enjoying himself watching the girls play and in singing duets with Agnes for their entertainment. He and Agnes waited on the supper table and the whole affair was a great success.

"You're a funny little girl," he said to Agnes when he returned home late that night after speeding one of the guests home in the Delaney automobile. "Who ever had such a queer party before. Wasn't that little girl who fell to my lot a beauty?"

"That was Margaret O'Neill. She's only been in this country two years and her family is very poor. I believe she has three little sisters and her mother is an invalid. I am going to see if papa cannot give her father a better position than the one he has at Ford's. Margaret is different from most of the factory and shop girls who spend all their wages on cheap finery."

"That reminds me," said Maurice. "Where's that new blue silk, hinted at the other day?"

"I did not buy any new gown," returned Agnes lightly. "I did not see anything I liked."

Agnes laughed and ran gaily up the stairs with a more hopeful heart. It had been such a happy evening and Maurice had been kept away from the masons for the time being.

The days sped by and Agnes grew still more hopeful, for Maurice often stayed at home with her in the evening or took her to the theatre. Sometimes he asked her to go down to the office to eat lunch with her father. The request always delighted Agnes. She was gradually drawing her brother away from his former companions and her prayer was being answered. But before long Agnes was forced to acknowledge, which she did with her usual sweetness, that prayers are oftenest answered "where two or three are gathered together," and that she must share the merit of her brother's conversion with another. Margaret O'Neill was quite as uncompromising a Catholic as her more fortunate friend Agnes; and Maurice, finding this out, was more willing to relinquish his former associates than the hope of winning the little blue-eyed Irish maid.

Agnes lingered lovingly by their side until the wedding bells had gaily rung and assured her that someone had come to take her place as Maurice's guardian angel; then she joined her sister in that better part which Mary of old had chosen, and day after day, under the never-fading light of the sanctuary lamp, offered her prayer of thanksgiving to the Heart of Our Lord Who had accepted her Easter offering.

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WHAT WE FIGHT.

"The war was begun by the military masters of Germany, who proved to be also the masters of Austria-Hungary. These men have never regarded nations as peoples, men, women and children of like blood and frame as themselves, for whom governments existed and in whom governments had their life. They have regarded them merely as serviceable organizations which they could by force or intrigue bend or corrupt to their own purpose. They have regarded the smaller states, in particular, and the peoples who could be overwhelmed by force, as their natural tools and instruments of domination. Their purpose has long been avowed.

"If they succeed they are safe, and Germany and the world are undone; if they fail, Germany is saved and the world will be at peace. If they succeed, America will fall within the menace. We and all the rest of the world must remain armed, as they will remain, and must make ready for the next step in their aggression; if they fail, the world may unite for peace, and Germany may be of the union."—Woodrow Wilson, President of the United States.

A government geologist recently found on a high hill in Medina county, Texas, miles away from any human habitation, a cross, perfectly formed, made of strange timber, with our Lord's crucified image made of clays of various colors.

The Sultan of Egypt has conferred upon the Earl of Denbigh the Order of the Nile. Lord Denbigh is one of the senior Catholic peers of England, and no family among the aristocracy has done more war work than the Fieldings, of which he is the head.

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—Pope Pius X.

Published in Salt Lake City, Utah, every Saturday by the Intermountain Catholic Publishing Company, 515-517 McIntyre building.

RT. REV. JOSEPH S. GLASS, C. M., D. D., President.
J. LEO MEEHAN, Manager.

Subscription rate, $2.00 the year in advance.
Advertising rates on application.
Entered at the Salt Lake postoffice as second class matter.

THE INTERMOUNTAIN CATHOLIC is the official organ of the diocese of Salt Lake and is the only Catholic journal in the intermountain country. It is widely circulated through the states of Utah, Nevada, Idaho, Montana, Wyoming and Colorado.

Reliable business firms are urged to consider the value of this paper as a medium for reaching thousands of Catholics throughout the entire Rocky Mountain region. Its Catholic readers are urged to patronize the advertisers who contribute to the support of their church paper.

Correspondence is solicited from the Reverend Clergy, from officers of Catholic societies and others who are interested in the welfare of the paper. All items of news will be gratefully received.

A PIONEER GOES.

THOSE who had the pleasure and the honor of knowing, even casually, the late Bishop of Boise will sincerely and deeply regret the passing of this splendid figure from the intermountain country. For nearly half a century he exerted his holy influence in the mighty task of building up a great state and a thriving diocese of the Catholic church. His work and the memories of him that will linger in the minds of his host of admirers will stand as monuments.

The story of his experiences in his beloved northwest are interesting, often thrilling. And the most beautiful part of the tale is the smiling jovial manner in which he related, and in which he withstood the many hardships of his pioneering days. He told the writer not long before his death that when he came to Idaho he did not think he would live fifty years there. And no wonder! The formidable task before him at that time would have taken the heart from any but a great man. Yet, we can imagine His Lordship starting the task with a will—and with a smile.

It is to be regretted that the handsome St. John's cathedral in Boise was not finished before its builder passed away. But it was a source of great pride to Bishop Glorieux that he had the edifice well started, since, like the Cathedral of Salt Lake, it will stand, as the latter does, an everlasting monument to a great pioneer Bishop, a conqueror of the west, a builder of the vast inland empire. With the Catholics, and hundreds of the non-Catholics of Idaho, we are sad because this kindly, noble figure has passed from our midst, but with them we also rejoice that his spirit and his works live in the splendid Catholic community which has grown up under his fostering care.

SOME POLITICAL ECONOMY.

THE argument has been advanced that the wealth and resources of the United States are impaired to the extent of all the money spent by the government for war purposes. The argument is very unsound. There is a sharp contrast between cost to the government and cost to the people of the country.

The United States has sold two billion dollars worth of Liberty Loan Bonds to the people of the United States and therefore owes two billion dollars more than it did a few months ago. When the money for the bonds has been collected in full and been expended in full the matter will stand in this shape:

The people of the United States will have loaned to their government two billion dollars in return for which they will have received two billion dollars worth of Liberty Loan Bands which is as valuable security as the world affords. Moreover they will have in their pockets or their banks the two billion dollars which they loaned their government. The government will have expended part of this money itself and those European nations engaged in war with Germany, whose obligations our government has purchased with part of the money realized from the sale of Liberty Loan Bonds, will have expended the other part, and all of it will have been spent in America for American products and in payment of American wages.

The resources of the nation, its capital stock so to speak, will not have been impaired at all. Our farms, our mines, our factories, in fact all of our fixed property and industries, will remain intact. Our people will simply have sold some of the annual products of the country, the products of its farms, the products of its mines and products of its factories.

Thus the government will have value received for the money it borrowed from the people and the people will have value received for the money they loaned the government and the products they sold their government and the European nations engaged in war with Germany. As Secretary of the Treasury McAdoo has expressed it—"All of this financing is largely merely a matter of shifting credits. All of the money will remain in this country and will not involve any loss of gold or any loss of values."

Of course the United States is going to pay these bonds at maturity and is going to pay interest on them in the meanwhile. It is going to pay part with the money it will later collect from our debtor European governments engaged in war with Germany; it is going to pay part with money raised by taxation. It is not going to pay them out of the capital of the United States or out of the capital of the people of the United States. The money is to come from the annual income and production of the country which now amounts to fifty billion. The yearly agricultural production of the United States is more than ten billion dollars and the mineral production three billion. The profits of converting raw material into finished products amount annually to ten billion dollars. These are just some of our main sources of annual income.

The raising of money by the sale of bonds and the expenditure of that money for purposes of war are not going to injure or destroy the productive capacity of our fields, factories or mines. There is waste in war, and a great deal of waste, but war is not all waste. The actual waste in this war may be more than made up by the speeding up of our industries under the stimulus of the war.

There is going to be loss by reason of this war—wealth shot away in battle and wealth sunk at sea. And there is going to be loss of some of America's bravest sons. But the price is one that America is willing to pay, that her fighting men and her people are willing to pay, for the maintenance of our rights and of our national honor, the cause of democracy, the preservation of liberty and civilization and humanity. The loss caused by war will be small, indeed, compared to the worth of these things to America and to the world.

NECESSITY JUSTIFIES IT.

THERE is no doubt that government price fixing is revolutionary in American government. It is a long step towards Socialism. When a thing becomes a necessity it is the only thing to be done.

In a sense government control of prices cannot be called experimental. It is not trying out new theories without necessity of reason. Experience has shown that no small part of the business world takes the view of conscience that Richard took. "It is but a word that cowards use to hold the strong in awe." We have gone through successive waves of regulation of business. We have probably reached the climax in legislation by fixing prices and controlling distribution of food and other products. Even when conscience failed, we hoped that patriotism would make private interests a part of the public welfare. We have been disappointed in so many cases that the government has been forced, for the conservation of the forces which are necessary to maintain our armies in the field, to extend its power almost to the limits of confiscation.

There are timid souls who see danger in this drastic legislation. It does savor of Socialism. But when men are ready to sell their country for a few dollars, when conscience is killed by lust for money, the government cannot stop to question methods.

THE PEOPLE FORGET.

IT has been said until we believe it the world is ungrateful. There is much truth in the pessimistic proverb.

The world forgets. It is not consciously inconsiderate of those to whom it owes a debt. Our lives are "so full of a number of things" that the past soon grows dim and heroic deeds quickly fade from memory. The heroes live with us and we forget that they are heroes. The young generation never knows. It is well that our heroes should be given their rewards while their laurels are fresh and that we should set a mark upon them that future years may know who they are.

An organization has been formed in England for the promotion of the welfare of discharged soldiers and sailors. It is called the "Comrades of the Great War." The movement should be not limited to one country. It should become an international institution. Such an organization will take away the sting of forgetfulness. It will not only reward the worthy but will keep alive the great moments of history.

THE TURK MUST GO.

THERE is probably some truth in the statement of the German chancellor that there is an understanding among the allies for dismemberment of Turkey. One thing is certain—the Christian world will not regret the passing of the Turk as an integral part of Christian Europe.

The Turk has lived on the jealousy of the powers. He has appreciated his position and has been neither a fool nor blind. He has held on to the finest city of the world in point of position. The maintenance of the integrity of Turkey in Europe was acknowledged officially by the powers as a vital necessity. It was not that any particular nation desired to befriend the Turk for themselves or that they were moved by philanthropic purposes. It was solely because the downfall of the Turkish empire would mean a destruction of the relative strength of the mutual bonds on which the peace of Europe was supposed to repose. The powers would not give Constantinople to Russia and Russia would not let any other country have it. England and France did not join in the Crimean war out of love for the Turk. The Russo-Turkish war was brought to a close by the powers because the conquest of Turkey by Russia would destroy the delicate equilibrium of western Europe.

When the Christian powers, under the Pope, in 1571 destroyed the Turkish navy it was the last time that there was a united effort to suppress the Turk. The English sailor, Sir Richard Grenville, fought side by side with the Spanish poet Cervantes. Since that time western Europe has found it cheaper to buy off the Turk than to sacrifice lives. Tribute has been paid ever since, whether it consisted of money or pledges to maintain the existence of the Turk ir Europe.

When the young Turk got in control it was thought that conditions would be better. The young Turk seems to have assimilated everything that his elders could give him and has added some Satanic inventions of his own. The recent Armenian horror was not surpassed in the days when the Turk made his first sweep out of Asia. Jerusalem is still a part of the Turkish empire. To the Moslem the Christian and the Jew alike are "infidel." It is feared that if the Turk find a free hand in the old City of God he might even exceed expectations. The immediate source of fear is not quite apparent but the collapse of Russia has released thousands of Turks, who in the event of defeat, might wreak their fury on the great shrine of the Christian world.

What may come out of the present war no man knows. The Allies promised Constantinople to Russia. Now they are recalling that this promise was made to the "old Russia." In his address to the Russian people, President Wilson declared that "no people must be forced under sovereignity under which it does not wish to live." Undoubtedly the United States will insist upon the settlement of the war on such a basis. It would be hard to forecast how that would affect Turkey. There have been many changes in public as well as governmental opinion in regard to the principles and purposes of the war. How far these changes will influence the attitude of President Wilson it would be hard to say. But if Christian civilization is to be peacefully preserved in Europe the Turk must go. The world will worry little about the manner of his going.

MUST FINISH WORK.

"With the first installment of the Liberty loan completed, immensely gratifying as is the result, we must remember that the financing of a great war is never completed until the war is finished; and we are going to finish this war to our satisfaction in order that America may not be finished. We must stay on the job and do it in true American fashion. We have proved ourselves on the first test; we must be prepared for the second, the third, and the fourth if need be.

"This war must be fought to a finish. It must be so fought, because there is an irrepressible conflict between two irreconcilable principles and systems of organized society that never will be settled until it is fought to a finish. The world can no longer survive half democratic and half autocratic. One or the other must triumph. We are confronted today with an analogous situation to that which confronted this nation in 1861, when the immortal Lincoln said, 'This nation can no longer endure half slave and half free.' We had to fight that irreconcilable issue to a conclusion, and we fought it to a right conclusion. We vindicated freedom in America; we obliterated slavery from the free soil of this great nation. That is what we have got to do for the entire world—destroy despotism, which is another form of slavery, and make liberty supreme. In no other way can the world be made safe for democracy. It is a noble ideal; it is the only kind of an ideal for which a great republic like ours, a republic of freemen, could or would fight."—William G. McAdoo, Secretary of the Treasury.

On the shore of Ostia, the ancient commercial port of Rome, His Eminence Cardinal Vincenzo Vannutelli, Dean of the Sacred College and Bishop of Ostia, has decided to erect a votive church to "the Queen of Peace." The Holy Father has promised 100,000 lire as his contribution to the fund. The church will stand upon the spot where St. Augustine closed the eyes of St. Monica on November 13, 387.

CALENDAR FOR SEPT.

1	S.	St. Giles.
2	S.	14th after Pentecost.—St. Stephen.—E. Gal. v, 16-24; G. Matt. vi, 24-33.
3	M.	St. Scarpia.
4	T.	St. Rosalia.
5	W.	St. Lawrence Justinian.
6	Th.	St. Onesiphorus.
7	F.	First Friday.—St. Regina.
8	S.	Nativity of B. V. M.
9	S.	15th after Pentecost.—St. Peter Claver, S. J.—St. Gorgonius.—E. Gal. v, 25, vi, 10; G. Luke vii, 11-16.
10	M.	St. Nicholas of Tolentino.—Bl. Charles Spinola and Comp., S. J.
11	T.	SS. Protus and Hyacinth.—Communions.
12	W.	The Holy Name of Mary.—St. Guy.
13	Th.	St. Maurilius.
14	F.	Exaltation of the Holy Cross.
15	S.	The Seven Dolors.
16	S.	16th after Pentecost.—SS. Cornelius and Cyprian.—E. Eph. iii, 13-21; G. Luke, xiv, 1-11.
17	M.	Stigmata of St. Francis of Assisi.
18	T.	St. Joseph of Supertino.—Novices.
19	W.	Ember day.—SS. Januarius and Comp.
20	Th.	Vigil.—SS. Eustachius and Comp.
21	F.	Ember day.—St. Matthew.
22	S.	Ember day.—St. Thomas of Villanova.—SS. Maurice and Comp.
23	S.	17th after Pentecost.—St. Linus.—E. Eph. iv, 1-6; G. Matt. xxii, 35-46.
24	M.	Our Lady of Ransom.
25	T.	St. Firmin.
26	W.	SS. Cyprian and Justina.
27	Th.	SS. Cosmos and Damian.—Temperate.
28	F.	St. Wenceslaus.
29	S.	Dedication of St. Michael.
30	S.	18th after Pentecost.—St. Jerome.—E. I Cor. i, 4-8; G. Matt, ix, 1-8.

Among Catholic Poets

Father Faber.

Frederick William Faber has been styled "the poet of the Catholic Reformation in the Church of England." He lived in the first half of the nineteenth century and belonged to that small band of great minds who created the Oxford Movement. Father Faber believed with St. Alphonsus Ligouri that a preacher's message gains in value by having been warmed at the heart before being delivered. John C. Reville, S. J., has said of him: "The things of the other world were close to the heart of Faber. He lived in the white light of eternity."

His hymns, over 100 in number, are, many of them, familiar to our readers. We quote from his other works:

Music.

That music breathes all through my spirit,
As the breezes blow through a tree;
And my soul gives light as it quivers,
Like moons on a tremulous sea.

New passions are awakened within me,
New passions that have not a name;
Dim truths that I knew but as phantoms
Stand up clear and bright in the flame.

And my soul is possessed with yearnings,
Which make my life broaden and swell;
And I hear strange things that are soundless,
And I see the invisible.

I strove, but the sweet sounds have conquered;
Within me the Past is awake;
The Present is grandly transfigured;
The Future is clear as daybreak.

Oh, cease then, wild Horns! I am fainting;
If ye wail so, my heart will break;
Someone speaks to me in your speaking
In a language I cannot speak.

Though the sounds ye make are all foreign,
How native, how household they are;
The tones of old homes mixed with heaven,
The dead and the angels, speak there.

Dear voices that long have been silenced,
Come clear from their peaceful land,
Come toned with unspeakable sweetness
From the Presence in which they stand.

Thou, Lord! art the Father of music;
Sweet sounds are a whisper from Thee;
Thou hast made Thy creation all anthems,
Though it singeth them silently.

The Act of Contrition.

1.

My God! who art nothing but mercy and kindness,
Ah, shut not thine ear to the penitent's prayer;
'Tis Thy grace that hath cured me, dear Lord, of my blindness,
Thy love that hath lifted me up from despair.

2.

Oh, cruel, most cruel! the bondage of evil
That hath kept me so fast, and hath held me so low;
And fearful the hold, the strong hold of the devil,
And the keen bitter fires of the long, hopeless woe.

3.

But, O God! by Thy mercy my mind is enlightened;
I feel a new purpose burn strong in my heart;
I come to Thee now like a child scared and frightened,
And I cling to Thy love, and will never depart.

4.

I abjure the dark spirit who fondles yet hates me,
I abjure mortal sin, the black gift he hath given;
I hate it for fear of the fire that awaits me,
I hate it for hope of God's beautiful heaven.

5.

I hate it because the dear Lord that would ease us
Sweated blood when He thought of the horror of sin;
I hate it because it hath crucified Jesus,
Who hath done all He can the worst sinners to win.

6.

And I swear to Thee—yes, dearest Jesus! Oh, let me,
In the strength of Thy grace, swear an oath unto Thee,
No sin! never more! if Thou wilt not forget me,
But in Thy sweet mercy have mercy on me.

Autumn.

1.

Autumn once more begins to teach;
Sere leaves their annual sermon preach,
And with the southward-slipping sun
Another stage of life is done.
The day is of a paler hue,
The night is of a darker blue,
Just as it was a year ago;
For time runs fast, but grace is slow!

2.

Thou comest, Autumn, to unlade
Thy wealthy freight of summer shade,
Still sorrowful as in past years,
Yet mild and sunny in thy tears,
Ripening and hardening all thy growth
Of solid wood, yet nothing loth
To waste upon the frolic breeze
Thy leaves, light flights of golden bees.

3.

Have I laid by from summer hours
Ripe fruits as well as leaves and flowers?
Hath my past year a growth to harden,
As well as fewer sins to pardon?
Is God in all things more and more
A king within me than before?
I know not, yet one change hath come—
The world feels less and less a home.

4.

My soul appears, as I get old,
More prompt in act, in prayer less cold;
Crosses, from use, more lightly press;
Mirth is more purely weariness;
With less to quarrel with in life,
I grow less patient with its strife;
I wish more simply, Lord! to be,
Ailing or well, always with Thee!

SUMMER SCHEDULE OF MASSES

For Motorists and Those on Vacations.

SALT LAKE CITY.
Complete schedule on page 8, column 7.

OGDEN.
St. Joseph's church, Very Rev. P. M. Cushnahan, V. G., pastor; Rev. John D. Lagan, assistant. Masses on Sunday at 6.30, 8 and 10.30 o'clock, except during July and August, when the last Mass is at 10 o'clock.

PARK CITY.
St. Mary's church, Rev. Thomas Galligan, pastor. Sunday Masses at 8 and 9.30 o'clock.

GARFIELD.
Good Shepherd parish, Rev. F. A. Murphy, pastor. Sunday Mass at 9.15 a. m., in nonsectarian church.

PLEASANT GREEN.
Good Shepherd parish, Rev. F. A. Murphy, pastor. Sunday Mass at 8 o'clock.

MURRAY AND MIDVALE.
Schedule of Masses will be found on page 8, column 7.

PROVO.
St. Peter's church, Rev. M. F. Killeen, pastor. Mass every Sunday at 10 o'clock.

EUREKA.
St. Patrick's church, Rev. John Ryan, pastor. Masses every Sunday at 8 and 10 o'clock.

TOOELE.
Rev. George De Stoop, pastor. Sunday Masses at 6.45 and 10 o'clock.

ELY, NEV.
Sacred Heart church, Rev. M. J. O'Reardon, pastor. Mass every Sunday at 11 o'clock, with an additional Mass at 8.30 o'clock on the first Sunday of the month. Mass at McGill at 8.45 o'clock on the second and fourth Sundays of the month. Mass at Ruth on the third Sunday at 7.15 o'clock.

The Trumpet Call.

(From the Boston Transcript.)

I dreamed last night of the trumpet call:
"Come over and help us across the sea,
Come over and help us, brothers all,
We fight for justice and liberty!"
But my couch was soft and my comforts dear,
And the ones I loved had naught to fear,
So I sent this answer across the sea:
"The sons of France shall fight for me,
Russia's arms and the British fleet
Will shelter me in my safe retreat.
Italy's brave are in the field,
And Canada's troops will never yield."

Again in the darkness I heard a call:
"Come over and help us in the fight,
For the cause of freedom we give our all,
In the name of honor and truth and right!"
But my heart was sick with the desperate strife,
And I clung to peace as this nation's life.
So I sent my answer across the sea:
"The sons of France shall die for me,
Russia's arms and the British fleet
Will guard this nation against defeat,
Italy's troops are stanch and strong,
And Belgium's faith shall conquer wrong."

Out of the East came a piercing sry:
"'Tis you in your safe retreat who die!
Alive are the sons of France today,
O'er the British fleet death holds no sway,
Russia's arms and Italy's brave,
The valor of Belgium strong to save,
These the immortal standards bear,
You are the dead men over there
In the land made free by the blood of France,
Boasting the Briton's inheritance,
Strong with the strength of every land,
Your fair flag droops in a nerveless hand."

At dawn I rose with my soul aflame,
And I flashed this message across the deep:
"With the living nations enroll my name!
Brothers, we waken from our sleep;
From stately mansion and workshop small,
From mine and mill and college hall,
From mountain and valley and river town
Men of this nation are winding down.
Sons of France, we will fight today!
Fight for the debt we long to pay,
Fight for the valiant British fleet
Guarding our nation from defeat."

And when at last in some glorious morn
The Peace of a ransomed world is born
And immortal standards in triumph wave
Over the heads of the free and brave,
Glory of France, and Britain's pride,
With the Stars and Stripes shall be side by side.

—Caroline Ticknor.

Others' Mistakes.

Following are a few "Blunders" written down by 500 men to be found in the Crerar library, Chicago:

Reading worthless books.
Did not stick to any trade.
Did not stick to anything.
Did not take care of money.
Beating someone out of money.
Careless about religious duties.
When I left Church and mother.
Not saving money when I was young.
Refused a steady position with a good firm.
The greatest blunder of my life was gambling.
Was to fool away my time when I was at school.
Thinking that my boss could not do without me.
Would not hearken to the advice of older people.
Not keeping my position, but grew slack in my work.
When I left school before I was past the fourth grade.
The greatest blunder of my life was not serving God and thereby avoiding many sorrows caused by serving Satan.

The late Most Rev. James Hubert Blenk, archbishop of New Orleans, died practically penniless. His executor announced that after funeral expenses had been paid the estate would amount to considerably less than $500. The archbishop had pledged his $5000 insurance policy to defray the expenses of a campaign for the restoration of the St. Louis Cathedral.

The University of Louvain is to be split into Walloon and Flemish parts, according to reports in the Dutch and German press. Lectures in French will continue to be given at Louvain, while Flemish courses will be given at Malines. The scientific institutions and collections will remain at the disposal of both, while the professors will travel to and fro between Louvain and Malines.

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Axelrad Furniture Co.	Furniture	42 W. Broadway.
Berlin Dairy	Dairy Products	704 S. State.
Bruneau-Hill Inv. Co.	Real Estate	343 S. Main.
Buckle, J. V. Company	Electrical Fixtures	112 W. Broadway
Callahan, D. A.	Books and Stationery	164 S. Main Street
Cohn, L. & A., Inc.	Department store	222-224 Main St.
Clarke Church Goods House	Church goods	Denver, Colo.
Crawford, The Auto Top Man	Auto Repairing	69-71 W. Fourth So.
Cullen Hotel	Hotel	W. Second South.
Day and Night Clothes Shop.	Men's clothing	124 Main St.
Daynes-Beebe Music Co.	Music	61-65 Main.
Eastern & Western Lumber Co. of Utah	Lumber	2259 S. Fifth East.
Ebert, Geo. W. Co.	Wallpaper, Picture Framing	41 Main St.
Economy Co.	Cleaning and dyeing	171 W. South Temple
Elliott Drug Co.	Drugs, etc.	91 Ninth East.
Erskine, J. M. Plumbing Co.	Plumbing	359 W. 1st So.
Excelsior Baking Co.	Baked goods	914 E. Ninth South.
First Avenue Drug Co.	Drugs, etc.	876 First Ave.
Franklin's	Caterers	Main street.
Fulton Market	Fish and poultry	78 W. First South.
Gardner & Adams Co.	Men's Clothing	Kearns Bldg.
Globe Laundry	Laundry	36 E. 8th South.
Granite Furniture Co.	Furniture	Sugar House.
Harvey & Co.	Flour	46 S. Second West.
Higley-Dudley Co.	Plumbing	131 F Street.
Husler Mills	Flour	Salt Lake.
Knickerbocker, J. H., O. D.	Optometrist	616 Kearns Bldg.
Knott Grocery & Meat Co.	Groceries and meats	818 First Ave.
Lambourne, Earnest	Florist	73 S. Main.
Langton Lime & Cement Co.		846 S. 3d West.
Lewis	Watsch & Optical shop.	Suite 304 Continental Bank bldg
McKenzie, R.	Monuments	422 S. State.
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National Bank of Republic		2d South and Main.
Newbold's Mercantile Co.	Groceries and dry goods	1986 S. Eleventh E
O'Donnell & Co.	Undertakers	S. West Temple.
Oregon Short Line	Railroad system	News Bldg.
Park, Boyd	Jewelers	166 Main.
Perry, Chas. W.	Electrical Co Electrical Supplies	64 E. First South
Regal Shoe Repairing Co.		51 W. 2d South.
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Royal Baking Co.	Bakery	232 S. Main St.
Royal Shoe Repairing Co.	Shoe Repairing	38 Main Street
Salt Lake Cleaning & Dyeing	Cleaning and dyeing	265 S. State St.
Salt Lake Furniture Co.	Furniture	133 E. Broadway.
Salt Lake Security & Trust Co.		32 S. Main.
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Salt Lake Route	Railroad	10 E. 1st South.
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Sanitary Market	Provisions	22 W. 1st South.
Schramm-Johnson Co.	Drugs, etc.	Five stores.
Standard Marble & Granite Co.	Monuments	117-119 W. Brdwy.
Taylor, Joseph William	Undertaker	21 S. West Temple.
Troy Laundry	Laundry	18 E. Broadway.
Utah Plumbing & Heating Co.	Plumbers	373 E. Ninth South
Vienna Bakery	Baked goods	732 E. 4th South.
Walker Brothers	Bankers	Main street.
West Side Pharmacy	Drugs, etc.	8th W. and 3d So.
White Sewing Machine Co.	Sewing machines	29 W. 1st South.
Wilson, A. J.	Meats and groceries.	111 S. Eighth West.
Z. C. M. I.	Department store	Upper Main.

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THE CATHOLIC WOMAN

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Edited by Ethel Bixby.

Her Nativity.

Star of the Morning, how still was thy shining
When its young splendor arose on the sea!
Only the angels, the secret divining,
Hailed the long promised, the chosen, in thee.

Sad were the fallen, and vainly dissembled
Fears of the Woman in Eden foretold.
Darkly they guessed, as believing they trembled,
Who was the gem for the casket of gold.

Though the deep heart of the nations forsaken
Beat with a sense of deliverance nigh,
True to the hope, through the ages unshaken,
Looked for the "dayspring" to break "from on high."

Thee they perceived not, the pledge of redemption—
Hidden like thought, though no longer afar;
Not though the light of a peerless exemption
Beamed in thy rising, Immaculate Star!

All in the twilight so modestly shining
Dawned thy young beauty Sweet Star of the Sea!
Only the angels, the secret divining,
Hailed the elected, "the Virgin," in thee.

—Rev. Edmund Hill, C. P., in the Ave Maria.

* * *

Saints of the Week

St. Catherine of Genoa.
September 14.

St. Catherine of Genoa was the daughter of James Fieschi, viceroy of Naples under Renatus of Anjou, king of Sicily. From her earliest years she seemed to be a child of spiritual benedictions. By a singular privilege of divine grace, and the attention of pious parents, she seemed entirely exempt from forwardness and the little passions of anger or the like vices with which infancy itself is so often stained.

At 13 years of age St. Catherine earnestly desired to consecrate herself to God in a religious state. But she was overruled by obedience to her parents, and by the advice of those from whom she hoped to learn what the Divine Will required of her. At the age of 16 she was married to Julian Adorno, a gay young nobleman of Genoa. Her husband, drunk with youth, and giddy with ambition, brought on her a long series of grievous afflictions, which she suffered for ten years, and which, by the good use made of them, exceedingly contributed to her more perfect sanctification. His brutish humor afforded her a perpetual trial to her patience; the squandering of his patrimony and the fortune she brought him, perfected the disengagement of her heart from the world, and his profligate life was to her a subject of continual tears to God for his conversion. Her prayers, patience and example were at length effectual and he died a penitent in the Third Order of St. Francis.

Freed from the servitude of the world and in a condition now to pursue her inclination to live only for God, she considered at length as in what manner she might best execute her holy desire. In order to join the active with the contemplative life she decided to devote herself to the care of the sick in a hospital of the city. Of this house she became the Mother Superior, attending to the patients with great tenderness, performing for them the meanest offices and dressing their most loathsome wounds. Her charity was not confined to her own hospital, but extended to all lepers and sick persons throughout the city. She employed the proper persons to discover, visit and relieve such sufferers.

St. Catherine suffered the martyrdom of a tedious and painful illness, during which she could take no nourishment but Holy Communion, which she received every day. She expired in great peace and tranquility on September 14, 1510, at the age of 62.

* * *

Companionability.

"Oh, I just love to walk with and talk to her!" This came to me from the living room of our house the other morning. Two young women were comparing notes, as is the way of young people, as to the impression made on the mind and heart by a third young woman, at present not with them. And how full and expressive was the judgment rendered! "I just love to walk with and talk to her!"

This third young woman was companionable; this is what was meant. And what is companionability? What traits of mind and character are necessary to render one an always welcomed companion?

A companion is somewhat different from a friend. A friend is one who helps us by doing something; a companion is one who helps us by being something. "A friend indeed is a friend in need!" One who comes to our assistance in trying times is a friend; one who is welcomed by us at all times is a companion. A friend may be a companion or she may not be. We have friends to whom we do not open our hearts fully. We appeal to them in times of stress, but we hold back something of the deepest, dearest things within us. But a companion is one to whom our hearts are an open book: no secrets are held back from such an one.—Ex.

* * *

"Old Maids."

A prominent priest has forwarded to the "Ecclesiastical Review" a letter sent to him by a parshioner protesting against the expression "old maid" in the pulpit.

"It is not only un-Christian, but rather coarse—don't you think? While the clergymen may have no old maids in their families, other clergymen may have unmarried sisters or aunts. I heard a preacher recently make the astonishing statement that old maids are a 'curse.' I don't suppose our Savior ever said anything similar. It hurt me and others very much indeed, but afforded amusement to a number of the congregation, probably ignorant or illiterate or both."

The writer confesses that she is an old maid, and continues:

"I am an old maid. If I were not I might be married to a fool or a crook or a drunken beast, as many a woman is. If I were married I am quite sure that I could not give as much money as I do to the Church."

The gallant editor of the "Ecclesiastical Review" justly reprobates the practice. He declares that the "habit is unworthy of the sanctuary and the dignity of the sacred minister."

There can be no possible reason to cast odium upon a class of people whose character and whose lives are in general not only commendable, but eminently self-sacrificing. In very many instances these noble women are "old maids" because they have sacrificed themselves on the altar of charity. They have given up their own prospects in life that someone whom they loved might profit by their service and labor.

With so many young women, literally crazy to enter matrimony, it is well that the balance of womanly dignity is maintained by some poised and virtuous women who are not willing to rush into any matrimonial opportunity which presents itself.

Those clergymen are blind who do not see that under our modern economic conditions, recourse must be had to some other expedient than abusive terms to persuade the great army of young women with acceptable salaries to enter the married state.

Perhaps, too, some strong advice to petted bachelordom might be more in order. The unwillingness of men to marry till they are advanced in years, if then, must account for many so-called old maids.

* * *

Real Patience.

It would be a mistake to picture patience to yourself as a good-natured sheep which bears everything without remonstrance. That is not patience, but stupidity and helplessness. True patience is the mightiest force, because it never dies out; she is like the eternal starlight, compared to which all artifices of men are mere skyrockets.

There are men of tremendous energy and glowing enthusiasm; they undertake something—but matters do not go as they wish, and immediately they give up. Or, perhaps, they desire change and variation—they are tired of doing the same thing day in and day out. And there are men who can endure great pains and could even allow themselves to be tortured without moving so much as an eyelash, but when their suffering is prolonged for years and they know that they will never get rid of it, they begin to rave, losing all self-composure and crying like children. "Patience" is the name of that tremendous force which, makes the restless and ambitious man say: "I am quiet; I can wait."

Do you know where this force is most frequently generated? You know that the force of electricity is generated in separate chambers and is then transmitted. Also patience is generally generated in separate chambers—in the sickroom. There men get an object lesson of the great force which drives all big things in the world, just as electricity in the factory. And not only the sick give a good example in this respect, but also those who nurse them day and night without growing tired and ill-humored, who always have a friendly face, although the sick person be one of the impatient kind.

So long as one is young, one can yet learn patience and fortunately one does not have to take special lessons as in learning to play the piano. It can be learned incidentally, even while doing other things. If, for instance, you become impatient while practicing on the violin or piano, always remember that patience in learning is more important than music, for though music may in after life sweeten many hours and drive away gloom of spirit, patience is the great force which enables you to bear the heaviest burdens and overcome the greatest difficulties.

To learn patience one must begin with the very smallest things. Let me give you an example, and others will suggest themselves to you. When you put on your shoes in the morning and find a shoe string knotted, you generally pull it angrily and finally you take a knife or throw the shoe in a corner. That is an object lesson for all those who later in life cannot make any headway and have no reserve force to resort to when they find themselves in a serious plight.

But it is just as certain that tieing your shoe string is a means of conjuring up the spirit patience, as was Aladin's magic lamp for commanding the mighty spirit. Suppose you try to untie the knotted shoe string without losing your temper, and all the while whistle "Yankee Doodle"—and then if you succeed in ten minutes, you can congratulate yourself. In the meantime, a force has been gathering which does not vanish as it explodes, but the silent power of endurance which masters fate.

* * *

HOUSEHOLD HINTS.

A Moving Day Suggestion.

Prevent the cartmen from putting everything in the wrong room by using different colored tags. Tack up a big red card in your guest room, for instance and put red tags on all the furniture that is to go in it. Use blue in another room, green in a third, etc.

* * *

When Making New Hems.

When letting down a wash skirt there is always a streak which is hard to clean. Try washing it with gasoline before the skirt is washed in soap and water.

* * *

For Rolling Cracker Crumbs.

Put the crackers in little cloth sugar or salt bags and roll.

* * *

For Drying Windows.

Old thin outing flannel makes the very best kind of cloths for wiping windows, as it dries the moisture quickly, leaves no lint and can be cleaned easily.

* * *

A Newspaper for Pressing.

Lay the paper over the cloth, dampen it, then press as over a dampened cloth. The paper leaves no lint and the iron moves over it easily.

* * *

For Ginger Cookies.

Use cold coffee instead of water in mixing the batter and the flavor will be much improved.

* * *

Educating the Immigrant.

Women's organizations participating in the national campaign to Americanize the immigrant will find an excellent practical helper in the Italian, Polish and Slovak editions of "Elementary First Aid for the Miner," recently published by the federal bureau of mines.

The subject matter of this government document is so simply presented and has such universal application that it has enjoyed a wide popularity as a household document. This now gives it an exceptional range of usefulness as an instrument of immigrant education.

* * *

Let our patriotism be a sort of religion, urging us to elevation, seriousness and chastity of thought and desire.—Brilliants from Spalding.

* * *

SOME GOOD RECIPES

Meat Pie.

Cut two pounds of lean pork, veal, lamb or beef into pieces two inches square; cover with two quarts of boiling water. Add one good sized onion cut fine, one teaspoonful of minced celery, one teaspoonful of minced parsley, boil slowly for one hour, then add one teaspoonful of salt and a dash of pepper. Moisten two tablespoonfuls flour with sweet milk and stir well into the gravy; then turn all into a granite or earthen baking dish. Sift one pint flour, one-half teaspoonful salt and two teaspoonfuls baking powder into a mixing bowl. Then rub two tablespoonfuls of good lard into it. Moisten with one cupful of sweet milk and lightly mix, and roll into a shape the size of the baking dish; lay it on top of the meat and gravy and bake until a light brown. About twenty minutes is long enough.

Vegetable Salad.

Prepare the salad in individual plates. Lay two or three lettuce leaves on a plate and add: Two thin slices of onion, four whole cooked string beans, two slices of tomato, one slice of hard-boiled egg. Serve with dressing.

Cornmeal Rolls.

One one-half cups wheat flour, three-quarter cup cornmeal, two teaspoons baking powder, one-half cup milk, one teaspoon salt, two tablespoons butter.

Sift together the flour, baking powder and salt and mix with the meal. Rub the butter into the dry ingredients; add enough milk to make a soft dough. Roll out on a floured board, handling lightly. Cut with a round biscuit cutter, fold like Parker House rolls and bake in a quick oven from twelve to fifteen minutes.

* * *

Essence of Happiness.

"Happiness," says one writer, "is a mosaic, composed of many smaller stones." It is little acts of kindness, the little courtesies, the disposition to be accommodating, to be helpful, to be sympathetic, to be unselfish, to be careful not to wound the feelings, not to expose the sore spots, to be charitable of the weaknesses of others, to be considerate—these are the little things which, added up at night, are found to be the secret of a happy day. How much greater are all these than one great act of noteworthy goodness once a year! Our lives are made up of trifles; emergencies rarely occur. "Little things, unimportant events, experiences so small as to scarcely leave a trace behind, make up the sum total of life." And the one great thing in life is to do a litle good to every one we meet. Ready sympathy, a quick eye, and a little tact are all that is needed.

AD VESPERAS.

I enter by the lowly chapel door,
And leave awhile the loud and lighted streets,
And in the twilight of this calm retreat—
Where all around me, kneeling on the floor,
With diligent fingers tell their rosaris o'er,
And unseen choirs the Latin psalms repeat—
I seem to sit the while at Jesus' feet,
As wistful Mary sat in days of yore.

Soon will the Benediction pomps begin,
And incense rise, and votive tapers shine,
The Sacred Host be hymned in strains divine,
That tell how grace has triumphed over sin;
But now, while broods this hallowed gloom within,
Seemeth the Eternal Presence more benign. —John Ferguson.

MEXICO

By Eber Cole Byam

SEVENTEENTH INSTALLMENT.

IN 1821 Mexican indepenedence was secured by the defection of Iturbide with a body of trained troops. As to whether he judged rightly in seeking to establish a monarchy, we can only say that that system of government was the only one with which the Mexican was familiar.

The revolutionary forces in the "War of Independence" had operated to a large extent independently of each other, and were not a little disconcerted at the sudden turn of events which gained the object they had claimed to seek. Of a truth, "independence" gained deprived them of a pretext for pillage.

The royal forces had been composed largely of Creoles—that is, American-born white men—commanded by men of ability and distinction. Upon the signing of the agreement between Iturbide and the newly arrived Viceroy O'Donoju (O'Donoghue) most of these passed over to the independent forces. This was viewed with extreme dislike by the revolutionaries, who were largely made up of the ignorant halfbreed element under guerrilla commanders of doubtful antecedents. What these rascals sought was to kill all the Spaniards or drive them from the country, confiscate their goods and possess themselves of the public offices for purposes of official pillage. That the moderate element formed but an infinitesimal portion of the revolutionary horde is proved by subsequent events.

Minister Anti-Catholic.

Poinsett was strongly anti-Catholic and took an active part in the political activites which had for their end the destruction of the Church. Iturbide ordered him out of the country, but he returned when Victoria became president in 1824.

The disorders consequent upon independence were viewed with alarm and misgivings by all classes. Poinsett, who made a trip through the country in 1822, makes frequent mention of the disgust expressed by everybody over the prevailing conditions, which caused the real sufferers, the mass of the people, to long for a return of the viceregal security and low taxes.

It had been a barrack "grand stand play" that put Iturbide in power, and it was by that same means he was deposed. The real people had little regard for him in the first instance, but were not consulted; in the end, they would have had him remain, but their wishes were not regarded.

It was Santa Anna who helped to overthrow his benefactor, Iturbide, and from that time until old age prevented him, he remained the principal revolutionary figure in Mexico. Unstable and untrustworthy to a degree, he became "Liberal" or "Conservative" as best suited his momentary interests. Never strong enough to retain long the supreme power, he was ever successfully plotting to overthrow others. He even organized a revolution against himself at one time to keep up interest. The history of Mexico for over thirty years is the history of the revolutions of Santa Anna.

Mexican 'Masonry.'

The Masonic organization played a leading role in the lawlessness, and it is said that the assassination of Iturbide was planned in some of the lodges. The escape of Iturbide from this fate became the occasion of a charge of having "betrayed the secrets of the society" against one General Valero, who was driven into exile as a result.

The French Revolution, with its extreme interpretations of the rights of men to violate the moral code, spread the virus of its diseased philosophy to Spain,, and thence to Mexico. A potent factor in the dissemination of this false "Liberalism" was "Freemasonry." Not the fraternal organization known in Anglo-Saxon countries, but a hybrid paraphrase, using mystery and secrecy as a cloak to hide political and revolutionary activity. Brotherly love and charity have little place in Latin Masonry, and these "brethren" were found united on but one subject—attack upon the Church. Poinsett, the American minister, introduced the "York Rite," which was at once "Latinized," but this was as oil upon the fires of revolution, which only blazed the higher. The earlier bodies were known as the "Escoceses" (Scottish Rite), and a bitter warfare soon ensued between the "Escoceses" and the "Yorkinos," as those of the "York Rite" were called. These two bodies eventually gave birth to a hybrid third called the "National Rite," which apparently inherited its full share of evil from its parents.

Masonry became a fad and each "Rite" proselyted assiduously to swell its ranks. The "Escoceses" were "Republican" partisans of the centralized government and represented the more sober element, while the "Yorkinos" were "Democratic" radicals and strongly anti-Spanish.

The moral philosophy of Masonry appealed strongly to the imaginations of the idealists of the day, and all classes hastened to join its ranks. Many clergymen of good repute were made Masons. One of these later was appointed Cardinal, but died before he could receive the hat. He renounced Masonry "because so many rascals had been made Masons."

Some hundreds of the clergymen were involved in the early revolutionary activity, and it is claimed that many of these were Masons, including Hidalgo himself. Inasmuch as Hidalgo and others were avowedly intending to perpetuate the Catholic Faith in Mexico as a state religion, to the exclusion of all others, and inasmuch as their efforts were marked by wanton murder and pillage, the mental confusion prevailing at that time will be apparent.

The last Spanish Viceroy, by name O'Donoju (O'Donoghue), recognized the independence of Mexico, and his following was active in organizing new Masonic lodges (Scottish Rite), one of which, called "El Sol," published a paper under its own name. The periodical, edited by a physician who came over with O'Donoju, was devoted to politics and urged the prohibition of education by the clergy.

In 1828 the "Escoceses" attempted to drive the "Yorkinos" from power, but were defeated and their leaders shot or exiled. Thereupon, the "Yorkinos," lacking enemies, divided into two hostile camps (moderates and radicals) for the ensuing elections.

INSURING OUR MEN.

That a nation owes much to its citizens who have fought its battles and to their families when they have been killed or injured so as to destroy or impair their capacity to provide for their families has always been recognized by the United States. This just and generous policy of our country as administered under our pension system has been unduly costly and has not always been just. One of the proposed uses of the proceeds of the Liberty loan is to give life and indemnity insurance to our soldiers and sailors and to provide allowances to their dependent families while they are in the ranks.

The plan worked out by Secretary of the Treasury McAdoo and his coadjutors and approved by the President has been embodied in a bill which is now pending in Congress. As to the justness and righteousness of this insurance of our fighting men Secretary McAdoo says:

"Military service in the United States is obligatory; those who imperil themselves have no election. The insurance companies do not and cannot permit this to affect their calculations. They must protect themselves by charging premiums so high that they are secured against loss no matter how severe the rate of mortality may be. Consequently the very men who are called into the service because their physical condition is of the best and who as civilians would for that reason be able to secure the most favorable insurance rate in peace time, are denied as soldiers the necessary life insurance to enable them to protect their families and dependents. The extra hazardous risks of war put insurance entirely beyond the reach of the conscripted soldier.

"The government which subjects these men to this insurmountable discrimination should itself supply insurance to soldiers at cost and upon the peace basis. It would in fact be dastardly and undemocratic if the government should penalize the soldier who is forced to render the highest duty of the citizen, by failing to provide for him war insurance upon peace terms and at net cost. The pay of the enlisted men in the army and navy is less than the wages and salaries generally earned in private life and government insurance is an essential war and emergency measure inaugurated for the specific benefit of our military forces and cannot and should not be conducted for profit.

"This legislation will be a great step forward in the recognition of the republic's duty to its heroes. It deserves earnest and vigorous support of the country. The United States should set the highest example of all the nations in the treatment of those who do and die for their country and for world freedom."

OUR BOYS AND GIRLS

A Corner of the Paper Especially for Them.

Edited by Aunt Patricia.

Letters to Aunt Patricia should be addressed to her in care of the Intermountain Catholic, Salt Lake City, Utah.

Luck.

The boy who's always wishing
That this or that might be,
But never tries his mettle,
Is the boy that is bound to see
His plans all come to a failure,
His hopes end in defeat;
For that's what comes when wishing
And working fail to meet.

The boy who wishes this thing
Or that thing with a will
That spurs him on to action,
And keeps him trying still,
When efforts meet with failure,
Will some day surely win;
For he works out what he wishes,
And that's where "luck" comes in.

The "luck" that I believe in,
Is that which comes with work;
And no one ever finds it
Who's content to wish and shirk.
The men the world calls "lucky"
Will tell you, every one,
That success comes not in wishing,
But by hard work, bravely done.

Dear Nieces and Nephews:

I am wondering if you know whose birthday it is today. All little boys and girls, and the big ones, too, love to have their birthdays remembered, don't they? And if there isn't a party of some kind there is something wrong with the day. You see I know all about these things, for I, too, was a little girl once upon a time and delighted in birthday parties.

Have you thought yet whose birthday it is? Perhaps many of you know, but for those who do not know or have forgotten I will tell you. Today, September 8, is the birthday of the Blessed Mother of all little girls and boys. I am sure that you always do something extra for your dear mother of this world on her birthday. You give her something she wants more than anything else, perhaps a flower, perhaps a little act of kindness, perhaps an extra kiss during the long day to make her know you love her and that you are glad it is her birthday and want to show it. What are you going to do today for your Blessed Mother in heaven? I hope it will be a loving tribute of your devotion, such as Holy Communion, hearing Mass, a few flowers for her shrine or some extra prayers in her honor.

Now who is going to tell me what they did for their Blessed Mother on the birthday? Aunt Patricia is interested and would just like to talk it over with her nieces and nephews.

Your devoted AUNT PATRICIA.

Wisdom of Children.

Betty began crying and holding her hand over her mouth after eating a piece of candy. Her mother asked her what was the trouble and she said: "I shan't tell you, for if I do you will take me to the dentist."

Jack coaxed his father to lie beside him while he was going to sleep one night. Father slept first. After some time he awakened, amazed to find Jack had taken off one shoe and was struggling with the tie of the other. When asked what he was doing, Jack, with no concern, said: "Just putting you to bed, father."

After a long car ride Betty arrived at the home of a friend, with whom she had lunch. She ate heartily, for she was hungry. After lunch her hostess asked if she had had enough to eat, to which she replied: O yes, I had more than I expected."

Tom's uncle asked him which he was going to join, the army or the navy. Tom thought a moment and said: "I think I'll join the army, for I can run, but I can't swim."

Freddy's father was away from home for a few days. His mother observed him taking long strides about the house and inquired what he was doing. "I'm the only man you've got now, mamma," was his answer.—Extension Magazine.

His Desperate Plight.

The two little boys were just about as ragged as boys can become. Small knees were visible through stockings and battered trousers, their hands were the color of newly-removed beet roots and their animated faces registered youth and health through an ampler veneer of dirt. They sat in the corner of a southbound subway car and every passenger entering gave them an extra glance.

For a time they piped a discussion of war, soldiers and subway signs, but at One Hundred and Fifty-seventh street they settled into the world-old kid discussion of "what I would like most of anything."

"I wisht I could live out in the woods, an' have lots to eat and a dog an' a motorcycle an' a wireless, an' no one but me could go there," said the less tiny of the two wishers. "Wouldn't you?"

The smaller boy looked morose.

"I wisht I could go up on a mountain or somewhere's an' stay for 200 years," he answered. "Me mother's makin' me a sailor suit."—New York Herald.

Why Gardens Failed.

As a result of a recent survey of 200 boys and girls' club gardens in a typical community, the department of agriculture finds that where failures have occurred in gardening this year, they have been due in general to shade, poor soil or one or more of the following mistakes:

(1) Failure, in preparing for the garden, to dig deeply enough and pulverize the soil sufficiently. (2) Too thick planting. (3) Too deep planting. (4) Ridging the garden and planting on ridges instead of keeping the ground level. This causes the water to drain away from the plant. (5) Planting too early, especially corn, lima beans and cucumbers. (6) Too many light, surface waterings. Roots seek water, and a wet surface causes a growth of roots there, which are later parched by the sun. Such watering tends also to form a hard crust over the surface. In general there should be less watering and more hoeing. Keep a loose layer of soil on top to retain the water that is present. If you must water, soak things well, hoe as soon as the soil dries a little, and then leave the garden unwatered several days, rather than sprinkling lightly each day. (7) The raising of too many different vegetables attempted.

Jenny Lind's Salute to Flag.

Fifty years ago, when Jenny Lind was singing in New York, the American frigate St. Lawrence, returning from a cruise abroad, came into the harbor. The young midshipmen, on their first night of shore leave, went to hear the famous singer.

The next day the boys to express the emotions that her wonderful voice had stirred in them, called on her in a body. They hardly expected that she would receive them, but she did; and she was so charmed by their youthfulness and ingenuousness that when they timorously asked her if she would like to see their ship, she accepted the invitation. Then, growing bolder, they asked her to luncheon, and she accepted that invitation, too.

When, on the appointed day, she came on board with her companion, the captain saw her from his cabin and recognized her.

"Tell the gentlemen of the steerage mess," he said to the orderly, "that the captain is going ashore, and that his cabin is at their disposal, if they care to use it."

The luncheon, however, was eaten in the steerage. But after the pleasant meal was over the boys proudly invited their guest into the captain's cabin, where they took their coffee.

"Ask her to sing something," whispered the paymaster's clerk.

"I will thrash you if you dare!" returned one of the midshipmen, under his breath.

The wardroom offices and guests came too. They brought up guitars and sat on the top deck above singing "The Suwanee River," and other popular songs.

"How pretty!" cried Jenny Lind, with enthusiasm, clapping.

When at last she was leaving, she paused on the step between the carved sides of the gangway. Looking up at the floating Stars and Stripes, she said: "I wish to salute your flag!"

Uncovering her head and holding her hat in her hand, she began to sing "The Star-spangled Banner."

As she sang the first verse every officer and every man came silently on deck. When she had sung the song to the end, deafening cheers rang out from the St. Lawrence, and were taken up by every ship near by, for all had been listening.

Steamers blew their whistles and every man within reach of that thrilling voice knew that he had heard one of the most inspiring songs in the world sung as he would probably never hear it sung again.

A Dog of San Antonio.

The correspondent who sends us this clipping from the Light, San Antonio, Tex., vouches for the truth of all the "human qualities" described as belonging to this unusual dog.

"Mack," the 14-year-old registered English bulldog owned by H. C. Flint, 316 W. Evergreen street, first acquired city-wide fame several months ago, when he prevented a burglar from robbing his master's home. He has long been a neighborhood celebrity, however, his many less spectacular performances gaining him friends among people of all ranks of life, except burglars.

Aside from being an efficient watchdog, as was demonstrated when he seized the burglar, who was escaping through the window with a bag full of silverware and cut-glass, he has many other accomplishments. He herds chickens as a collie does sheep, he brings in wood in the evening, and brings in the newspaper and the mail. When all the members of the family are too far away to hear the telephone he calls them to it as soon as it rings, and on one occasion he saved the house from burning when he called his mistress into the room where the rug had caught on fire from the grate. Moreover, in spite of his age, Mack is an expert mouser.

His intelligence is far above that of the ordinary bulldog, and his understanding of speech is said to be so nearly perfect that when people do not want him to understand what they are talking about they resort to spelling, as one would do with a child. Before getting into bed he carefully turns down his cover.

Mack's favorite dissipation is riding in the automobile, and the fact that he has been in wrecks does not seem to have made the pastime lose any of its charm. Perhaps some of the many unusual qualities can be traced to the fact that he was born on Christmas day.—Our Dumb Animals.

* * *

I once heard a mother say that her daughter was never so "ugly" as she was at home. A good many people are that way. They "take it out" of their own families when they are "in the dumps" and things do not go to suit them in or out of the home. Only the stranger profits by the best that is in them. Who has a better claim on our kindness and good feeling than the members of our own family?

When I reflect on the real message of the popular "Brighten the Corner Where You Are" song I call to mind this:

"If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter
God help me speak the little word
And take my bit of singing,
And drop it in some lonely vale
To set the echoes ringing."

A Crop of Sweetness.

Once a little boy sowed the seed of a fragrant violet on a bank in his father's garden. Before long he was taken to a foreign land, where he grew up to be a man. But after many years he came back and went to visit the old home which was now his, the father having died. In the garden he found a bank of sweet smelling violets. He had sown sweetness, and now was able to gather it in abundance. Every little gentle word, and kindly act, and generous thought, is like the violet seed. It will grow and produce a great crop of sweetness.—From Ave Maria.

He Had Seen One.

The little folks in the first grade were reading about a dandelion, and the teacher asked who had seen one.

Up went Ben's hand, and the teacher asked, "Where did you see a dandelion?"

"In the circus!" was the confident reply.

Probate Notice.

IN THE DISTRICT COURT, PROBATE division, in and for Salt Lake county, state of Utah.

In the matter of the estate of Eli Gregson, deceased.—Notice.

The petition of E. J. Willis, executor of the last will and testament of Eli Gregson, deceased, praying for an order of sale of any or all of the real estate and personal property belonging to said estate now on hand, has been set for hearing on Friday, August 24, A. D. 1917, at the hour of 10 o'clock a. m., at the county courthouse, in the courtroom of said court, in Salt Lake City, Salt Lake county, Utah.

Witness the clerk of said court, with the seal thereof affixed, this 2nd day of August, A. D. 1917.

THOS. HOMER, Clerk.
(Seal)
By M. M. Snell, deputy clerk.
N. J. Sheckell, attorney for petitioner.

NOTICE TO CREDITORS.

Estate of James T. Strong, deceased. Creditors will present claims with vouchers to the undersigned at 403 Felt Building, Salt Lake City, Utah, on or before the 15th day of December, A. D. 1917.

H. P. STRONG,
Administrator of James T. Strong, Deceased.
N. J. Sheckell, attorney for administrator.
Date of first publication, August 4, A. D. 1917.

NOTICE TO CREDITORS.

ESTATE OF MARY JENKINS, deceased. Creditors will present claims with vouchers to the undersigned at 403 Felt building, Salt Lake City, on or before the 1st day of December, A. D. 1917.

JOSEPH JOHNSON,
Administrator of the Estate of Mary Jenkins, Deceased.
N. J. Sheckell, Attorney for Administrator.

NOTICE TO CREDITORS.

ESTATE OF JOHN JIMPSON, DECEASED.

Creditors will present claims with vouchers to the undersigned at 216 Main street, Bingham Canyon, Utah, on or before the 10th day of November, A. D. 1917.

ISADOR M. GANCHAT,
Executor of the last will and testament of John Jimpson, deceased.
Dan B. Shields, Attorney for Executor.
Date of first publication September 8, A. D. 1917.

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BELOVED WIFE OF SENATOR BURIED

Monsignor Victor Day Holds Mrs. Thomas J. Walsh As An Example.

A BEAUTIFUL LIFE

Tells Inspiring Story of Her Helpfulness in Their Early Days.

MANY AT FUNERAL

(Special Correspondence.)

Helena, Mont., Sept. 4.—With the Rt. Rev. John P. Carroll, D. D., chanting a Pontifical Requiem Mass, funeral services for Mrs. Thomas J. Walsh, wife of United States Senator Thomas J. Walsh, were held in the cathedral of St. Helena yesterday morning. Mrs. Walsh died in a Baltimore hospital a few days ago, and the body was brought here for burial by Senator Walsh, their daughter, Mrs. Emmet C. Grüger, John Walsh, a brother of the senator; Miss Annie McClements of Chicago, a sister of Mrs. Walsh, and Mrs. Key Pittman, wife of Senator Pittman of Nevada.

The Rt. Rev. Msgr. Victor Day, V. G., an intimate friend of the Walsh family for years, preached the funeral sermon, in which he pointed to the exemplary family life of Mrs. Walsh, and urged that her virtues be imitated. He spoke feelingly of her early married life, when Senator Walsh was getting a start. Then, as well as later in life when he had won success and fame, said the monsignor, Mrs. Walsh was always helpful.

Inspiring Sermon.

Monsignor Day said in part:

"Lesson from the Book of Proverbs, chapter 31, verses 10 to 28: When the Lord God had formed man from the slime of the earth and breathed into his face the breath of life He took him and put him into the paradise of pleasure, to dress it and to keep it, and the Lord said: It is not good for man to be alone; let us make him a helpmeet like unto himself. Genesis second, 7, 15, 18.

"Thus, beloved Christians, in accordance with the inspired words of Holy Writ, in accordance with the primeval designs of God's all-wise and unchangeable providence, woman is meant as a helpmate to man, as helpmate in the generation and education of children, and all other needs of life.

"In the words of our text, Solomon, the wisest of men, writing under the direct inspiration of God, calls that woman 'valiant' who is a faithful helpmate to her husband in the various exigencies of holy wedlock.

Tribute to a Wife.

"As such did our departed friend appear to me on our first meeting many years ago. It was in the fall of 1893, in the assembly hall back of the old cathedral. She was drawing on the blackboard a large diagram of the Chicago World's fair. She explained to me that her husband was to give a stereopticon talk on the World's fair that evening and that as there was no slide giving a general diagram of the grounds she, herself, was drawing a ground plan of the exposition to assist her husband in the task. Do not call this an insignificant detail. It is a distinguished trait, it reveals to us the predominating characteristic of the noble married life of the deceased.

"A true helpmate, she looked well to paths of her house and did not eat her bread idle. She put out her hand to strong things, and if her fingers could not take hold of the family spindle of olden days, she did not disdain to handle the typewriter when she could assist her husband in the constructive period of his career. By close attention to household duties, by able management and wise economy, she helped her husband in providing abundantly for their future wants.

"Nor was her activities confined to the narrow limits of the family circle. When the superior statesmanship, the unquestioned integrity, the disinterested patriotism and untiring activity of her consort had earned for him the undisputed title of leader of his party in this, our glorious commonwealth, she exerted discreetly her womanly influence to advance the cause of his election to the highest legislative body in the land. The fact is that, as Solomon expresses it, 'her husband is honorable in the gates, when he sitteth among the senators of the land.' Here again a faithful helpmate, she rose equal to the occasion and assisted her husband in the proper discharge of his social duties in the nation's capital.

"Again, when during the last presidential election her distinguished partner in life was appointed chairman of the western campaign committee to promote the re-election of the president, she was made state chairman of the Women's Woodrow Wilson league, and such effective help did she render to the cause championed by her husband that former defeat was succeeded by triumphant victory in our mountain state. Seek the faithful helpmate and you will find her at all important points her beloved husband's career.

"An admiring wife, she caught the public spiritedness of her husband. A born worker, she identified herself with all civic movements that had for their object the betterment of the educational, social and political conditions of her sex, the general welfare, as well as those which seek the relief of the various ills to which human flesh is heir, from city parks to women's clubs, from state tuberculosis sanitariums to Red Cross societies. Again, behold the valiant woman of Holy Writ: 'She opened her hand to needy and stretched out her hands to the poor.'

For the Red Cross.

"That our departed friend exercised by her teaching and example a profound influence on those around her is attested by the case of her beloved daughter. Did we not see her come recently all the way from far-off Washington, well qualified for her work, to organize, direct and personally teach a Red Cross Aid society

"Could a life so distinguished for domestic and civic virtue, so redolent with the sweet fragrance of Christian charity fail to be blessed by God in the end? No. For we have the words of God Himself speaking through the Psalmist: 'Blessed is he that understandeth concerning the needy and the poor; the Lord will deliver him in the evil day. The Lord will help him on his bed of sorrow.'

"That heavenly help did come to our dying friend. At her request the priest was called, and she found in his ministrations all the sweetness, all the comfort, all the spiritual strength our loving Savior imparts through the sacraments to His dying children, and fortified by the rites of holy church, she faced death fearlessly, mindful of the words of the Redeemer: 'I am the resurrection and the life. He that believeth in Me, though he be dead, shall live.'

"No, she is not dead, she has merely left the valley of the dying to wing her way to the land of everlasting life, exchanging this miserable slow death for a blissful immortality.

"May she not be delayed from entering upon the possession of this, her Christian inheritance. May she from her heavenly home pray for the beloved husband and cherished daughter she has left behind, until they meet again before the Great White Throne of God, where parting is unknown.

"Eternal rest, grant unto her, O Lord, and may perpetual light shine upon her. May she rest in peace. Amen."

The active pallbearers were Lewis Penwell, Justice Sidney Sanner, Edward J. Dower, C. H. Fortman, M. S. Gunn, Dr. B. C. Brooke, Thomas Sweeney and William Scallon.

The honorary pallbearers were Gov. S. V. Stewart, Chief Justice Theodore Brantly, Maj. Martin Maginnis, Mayor R. R. Purcell, former Gov. J. K. Toole, C. B. Nolan, W. T. Pigott and David G. Browne of Fort Benton.

MONTANA CATHOLIC NEWS

Recent Events in Catholic Circles of the Helena and Great Falls Dioceses.

CATHOLIC OUTING IS A SUCCESSFUL AFFAIR

Butte, Mont., Aug. 26.—Favored with perfect weather for their outing, the Catholics of Butte to the number of several thousand yesterday journeyed to Lake Avoca for their annual outing, and there was nothing to mar the day from the time the early picnickers started out until the party broke up in the evening. There was beautiful weather in detail; not too hot, but hot enough to make it seem like a regular picnic day; cooling breezes, plenty to eat and, unlike most picnics, never a bug to scare the timid nor a snake to rustle through the undergrowth and break up a well intended luncheon.

The women on the various committees started early to perform their portion of the task of making it a joyous day for the later comers, and when the real "army" arrived they found everything in readiness. They found nice things to eat, they found cooling drinks and recreation as strenuous or as tame as taste might require.

There was a sports program of the sort expected to go with every sort of an outing and some football and baseball of its kind. The parish priests mingled with their flocks and had as good a time as anybody and the result was nothing if not a huge success.

These annual events are doing much to bring about a get-together spirit among the Catholics of the city, and as good times are mingled with a varied form of entertainment, there is never a dull moment.

CATHEDRAL WILL HAVE BEAUTIFUL NEW ALTAR

Helena, Mont., Aug. 29.—The Cathedral of St. Helena has just received 129 cases of hand-carved marble from Carrara, Italy, valued at more than $25,000, to form the new altar for the cathedral. The marble is the world famous Carrara white marble, the best that can be obtained.

The cases contain the $15,000 main altar, donated by the Cruse heirs in memory of the late Col. Thomas Cruse; the altar of the Blessed Virgin, donated by an anonymous benefactor; the altar of St. Joseph, a gift of St. Joseph's Verein; fourteen stations of the cross, costing $5000, a gift of Miss Sara E. Power; a statue of the Sacred Heart, donated by the League of the Sacred Heart, and a statue of St. Anthony, donated by Monsignor Victor Day.

The work of unpacking the marble has already begun under the direction of Pietro Rabecine and Ludivici Mariani of the Drapato Statuary company of Chicago. It will take two and one-half months to unpack and install the marble. When completed this altar will be the finest altar west of the Mississippi.

PRIEST IS ORDAINED IN HELENA CATHEDRAL

Helena, Mont., Aug. 24.—Priests and sisters here for the Catholic educational institute and a large number of parishioners of this diocese were present at St. Helena cathedral this (Friday) morning to witness the solemn and impressive services attendant upon the ordination to the priesthood of the Rev. Michael Doran by the Right Rev. John P. Carroll.

There have only been three or four ordinations in Helena in the last twenty years, and the ceremony this morning was observed with reverent interest. Father Doran is a graduate of the Montreal Theological seminary.

A special musical service was arranged for the celebration of pontifical high mass this morning. Dr. Alphonse Dress presided at the organ and a special priests' choir under his direction rendered the music. Parts of the music, were in harmonized Gregorian, which was never heard before in the city.

KNIGHTS OF COLUMBUS ENTERTAIN AT DANCE

Butte, Mont., Aug. 24.—The local council of the Knights of Columbus scored another social success last evening at the annual invitation dance at Columbia Gardens, attended by 1300 couples. In point of numbers, splendid music and excellent arrangements the dance was one of the most enjoyable ever fostered by the local council and the hundreds of invited guests had good reason to appreciate their invitations.

Because of the war conditions the decorations for the evening were in national colors. Three huge flags pendent from the ceiling testified to the patriotism of the Butte organization. The music, which was a feature of the evening, contained many war tunes. Good street car service was provided and at least 100 automobiles were parked on the grounds. Each dance number was encored several times. The committee is to be congratulated on the success of the occasion. In addition to the dancers hundreds filled the galleries.

OUTING IN HONOR OF DRAFT MEN ENJOYED

Anaconda, Mont., Aug. 27.—More than 1000 people attended the Catholic outing at Silver Lake yesterday under the auspices of the Knights of Columbus, the Ancient Order of Hibernians, the Catholic Foresters and the Catholic Austrian societies. The special train took 675 to the beautiful picnic grounds and at least 400 journeyed there in automobiles. The picnic was in the nature of a farewell reception for the young Catholic men who have been called in the selective draft and leave in a few days for the training camp.

The following are the results of the games and sports:

Gaelic football game between the seniors and juniors of the Anaconda Emeralds—Result, 6 points each; Peter Casey, referee.

Tug-of-war between Hibernians and Foresters' teams—Won by the latter. The personnel of the two teams follows: Foresters—John Walsh, captain; Andrew Thowey, Ed Walsh, Ignatz Lugdn, Peter Murphy, Mike Flaherty, Mike Connors, William Morley and T. F. Murphy. Hibernians—James Marron, captain; John Burns, John Malloy, John Collins, Walter O'Malley, Thomas Kane and John Carroll.

Shotput—Won by Thomas King, 35 feet 7 inches; Ed Conley second, 32 feet 7 inches.

Weight throwing—Won by Mike Connors, 36 feet 1 inch; Richard Marron second, 32 feet 6 inches.

Three-legged race—Conley and Conrad first, Kinney and Buchwale second.

Married women's race—Mrs. John Gallagher first, Mrs. Murphy second.

Fat men's race—W. H. Dawson first, John L. Sullivan second.

Girls under 16 years—Annie McLaughlin first, Frances Reiley and Frances McLean tied for second honors.

Boys under 16 years—Charles McLaughlin first, John Gorman second.

Young ladies' race — Miss Nellie Hutchinson first, Miss Bernardine Lavif second.

SISTERS RETURN.

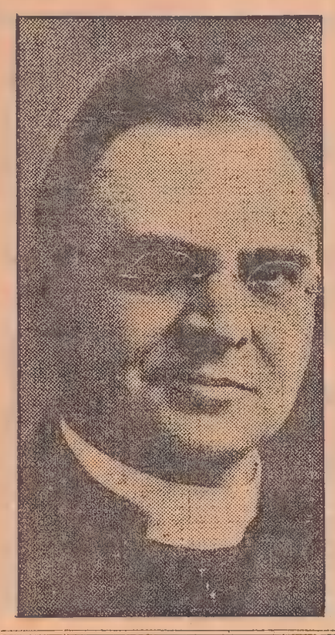
Butte, Mont., Sept. 1.—The Sisters who have been attending the annual retreat at Leavenworth, Kan., and the educational meetings at Helena have returned to Butte for the opening of the parochial school in St. Lawrence parish, which will be about September 10. Extensive improvements to the building have been made and it will be fresh, clean and much more suitable for the children this fall and winter.

BISHOP GLORIEUX IS BURIED

FATHER KEYZER IN CHARGE



BISHOP GLORIEUX.



REV. R. S. KEYZER.

Archbishop Christie Presides at Solemn Funeral Services in Boise.

Solemn funeral services for the Rt. Rev. A. J. Glorieux, D. D., bishop of Boise, who died in Portland, were held last week in St. John's cathedral, Boise. The Most Rev. Alexander Christie, D. D., archbishop of Portland, celebrated the Pontifical Requiem Mass, assisted by the many visiting prelates and priests. The funeral sermon was preached by the Rt. Rev. Bishop O'Dea of Seattle.

Among the prelates present at the funeral were Archbishop Casey of Vancouver, B. C.; Bishop O'Reilly of Baker City, Ore.; Bishop A. F. Schinner of Spokane, and Bishop P. A. McGovern of Cheyenne. The Rt. Rev. Joseph S. Glass was in the east when Bishop Glorieux died and was unable to get to Boise in time for the funeral. Sixty priests also attended the services.

As a mark of affection and esteem, business houses and offices in Boise closed during the hours of the funeral, and hundreds of citizens of all creeds and from all walks of life went to the cathedral to pay their last tribute to the man and bishop whom they had come to know and love as one of the state's foremost citizens.

Bishop Glorieux had been in failing health for some time, and recently went to St. Vincent's hospital in Portland in the hope that he would be benefited by the lower altitude. However, he failed steadily and was unable to celebrate Mass on the golden jubilee of his ordination to the priesthood, which occurred on August 17. In order that the good bishop might hear Mass that day, Archbishop Christie himself celebrated the Holy Sacrifice in the sick room.

The body of the deceased bishop was removed to Boise in the chapel car St. Peter, and was accompanied by both Archbishop Christie and Bishop O'Dea.

Owing to the fact that a splendid account of the life of Bishop Glorieux was printed in the Golden Jubilee edition, which was published in his honor the week of his death by this paper, an extended biography will not be given here. Readers desiring extra copies of this biography for permanent record may secure them as long as the limited supply lasts. It was written a few weeks before His Lordship's death by his intimate friend, the Rev. Cyril Van der Donckt of Pocatello.

Announcement was made that the Rev. Remi S. Keyzer, who has been rector of the Cathedral parish in Boise, will act as administrator of the diocese until a successor to Bishop Glorieux is appointed.

THE NEED OF A PEW.

There is nothing more conducive to the pleasure and purpose of an assemblage than the good order and proper arrangement of everything connected with it, and we often hear persons speak of some event in which they participated as being the most enjoyable because everything was so well ordered and arranged. Now all this applies with double force to the public services of religion.

Catholics greatly enjoy the public services of the Church when everything is well ordered and arranged, and there is nothing to distract them or jar upon them. For at every service there is the Divine Presence, and where perfect order reigns it soon makes itself felt; its calm peace steals in upon the soul, it communes sweetly, and worships "in spirit and in truth."

But in order to secure an external condition of things in our churches so essential to recollection and prayer, each one must know his place and occupy it without delay or confusion, and in our present system of church arrangement each worshiper is supposed to have his or her special place assigned, and the regular seat in the church has become a requirement of devotion as well as necessity of church finance.

Hence, to secure a permanent place in the church is a duty of devotion as well as something of an obligation; and we find that truly pious Catholics almost invariably try to secure seats in their parish churches, be they ever so humble. Indeed, Catholics who fail to do this are not apt to be very steady in the practice of their religion; and there can be no doubt as to the neglect of duty in the case. To contribute to the support of religion is as much a positive law of the Church as to attend Mass on Sundays, and the ordinary revenue for the support of religion comes from the pew rents. We insist, therefore, that every Catholic who can possibly afford it should have his seat in church; good order requires this as well as duty and devotion. It is a poor business to be all the while occupying other people's pews, and sometimes, perhaps, be required to vacate them. Pew holders have their rights, and they must be protected in them. Nevertheless, to secure good order and harmony at the services of the church, pew holders must be willing at times to waive their rights and allow strangers and others to occupy the vacant seats in their pews. This is no more than politeness and common Christian charity demand. To refuse a vacant seat in Church to a stranger is selfishness gone to seed, and they are few, I hope, who would be guilty of such vulgarity.

But while all who possibly can should have their regular places in church, there will, no doubt, always be a very considerable number who, through poverty or perverseness will be pew holders at large, and to them I would also address a few remarks. The Catholic Church is the Church of the poor! This is our glory and our pride. No one can be too poor to attend the services of the Catholic Church. God is no respector of persons, nor is His Church. The poor are always welcome to her grandest temples, and none should ever miss a single service of religion because they are too poor to hire a regular seat. In the Church, thank God, everything is free to them, and there are always vacant seats for them to occupy. We not only wish nonpew holders to occupy the vacant seats in the Church, but we insist on their occupying them for the good order and harmony of the services require that, as far as possible, all should be seated. The only condition we implore is the Gospel injunction: "Do not sit down in the first place" or in the place of another; and if you are told to move up higher, do not refuse. Crowding around the doors is more objectionable than anything else, for there is nothing else that interferes so much with the good order and arrangement of the services.—Catholic Bulletin.

At the office in Rome of the military chaplain-in-chief of the Italian forces, the Right Rev. Bishop Bartolomasi, auxiliary of the archbishop of Turin, an interesting souvenir of the European war is just now inspected by many visitors. This is a collection of the photographs of the numerous Italian chaplains who have fallen at the front, with indications of their birthplace, their rank and the many distinctions decreed them by the military authorities for acts of valor.

It is a source of satisfaction for those in Europe who are intimately interested in the work of tracing the whereabouts of prisoners of war to know that, after the Pope, one of the most effectual agents in this respect is the king of Spain. Alfonso XIII has as many as twenty men working every day in the bureau which he established in Madrid to perform this work of charity. Many non-Catholics experiment on the ability of the Spanish bureau before trying that of the one which the Pope has established in the Vatican.

It is estimated that about 200,000 Catholic young men will be among the first 500,000 conscripts to the United States army.

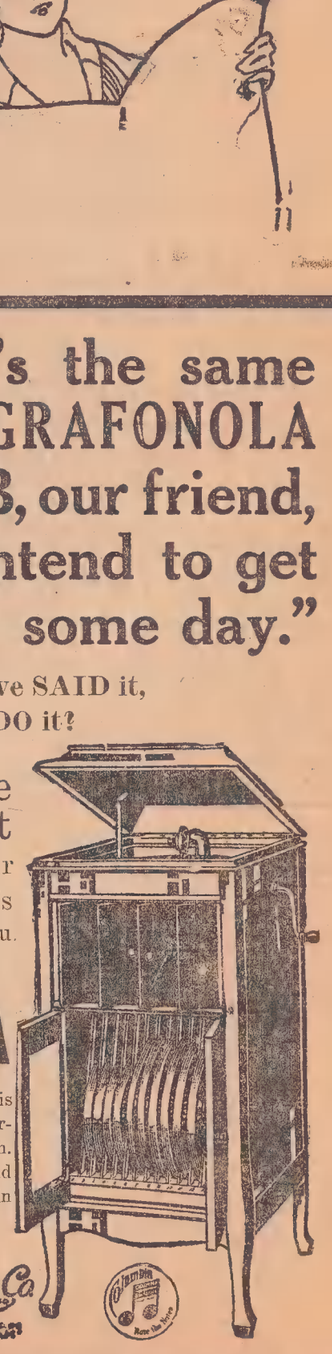


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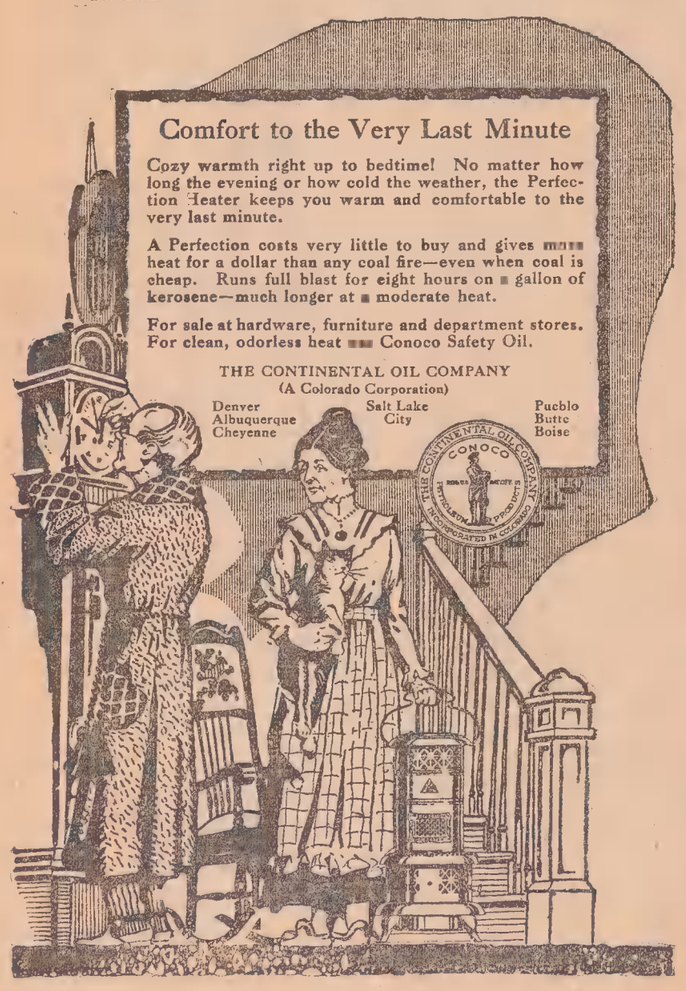


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FABIOLA

OR THE CHURCH OF THE CATACOMBS

By CARDINAL WISEMAN.

(Continued from last week.)

I have yearned for in the exuberance of maternal love. Eagerly have I watched in thee the opening germ of each Christian virtue,, and thanked God as it appeared. I have noted thy docility, thy gentleness, thy diligence, thy piety, and thy love of God and man. I have seen with joy thy lively faith, and thy indifference to worldly things, and thy tenderness to the poor. But I have been waiting with anxiety for the hour which should decisively show me, whether thou wouldst be content with the poor legacy of thy mother's weakly virtue, or art the true inheritor of thy martyred father's nobler gifts. That hour, thank God, has come today!"

"What have I done, then, that should thus have changed or raised thy opinion of me?" asked Panchatius.

"Listen to me, my son. This day, which was to be the last of thy school education, methinks that our merciful Lord has been pleased to give thee a lesson worth it all; and to prove that thou hast put off the thing's of a child, and must be treated henceforth as a man; for thou canst think and speak, yea, and act as one."

"How dost thou mean, dear mother?"

"What thou hast told me of thy acclamation this morning," she replied, "proves to me how full thy heart must have been of noble and generous thoughts; thou art too sincere and honest to have written, and fervently expressed, that it was a glorious duty to die for the faith, if thou hadst not believed it, and felt it."

"And truly I do believe and feel it," interrupted the boy. "What greater happiness can a Christian desire on earth?"

"Yes, my child, thou sayest most truly," continued Lucina. "But I should not have been satisfied with words. What followed afterwards has proved to me that thou canst bear intrepidly and patiently, not merely pain, but what I know it must have been harder for thy young patrician blood to stand, the stinging ignominy of a disgraceful blow, and the scornful words and glances of an unpitying multitude. Nay, more; thou hast proved thyself strong enough to forgive and to pray for thine enemy. This day thou hast trodden the higher paths of the mountain, with the cross upon thy shoulders; one step more, and thou wilt plant it on its summit. Thou hast proved thyself the genuine son of the martyr Quintinus. Dost thou wish to be like him?"

"Mother, mother! dearest, sweetest mother§" broke out the panting youth; "could I be his genuine son, and not wish to resemble him? Though I never enjoyed the happiness of knowing him, has not his image been ever before my mind? Has he not been the very pride of my thoughts? When each year the solemn commemoration has been made of him, as of one of the white-robed army that surrounds the Lamb, in whose blood he washed his garments, how have my heart and my flesh exulted in his glory and how have I prayed to him, in the warmth of filial piety, that he would obtain for me, not fame, not distinction, not wealth, not earthly joy, but what he valued more than all these: nay, that the only thing which he has left on earth may be applied, as I know he now considers it would most usefully and most nobly be."

"What is that, my son?"

"It is his blood," replied the youth, "which yet remains flowing in my veins, and in these only. I know he must wish that it too, like what he held in his own, may be poured out in love of his Redeemer, and in testimony of his faith."

"Enough, enough, my child," exclaimed the mother, thrilling with a holy emotion "take from thy neck the badge of childhood, I have a better token to give thee."

He obeyed, and put away the golden bulla.

"Thou hast inherited from thy father," spoke the mother, with still deeper solemnity of tone, "a noble name, a high station, ample riches, every worldly advantages. But there is one treasure which I have reserved for thee from his inheritance, till thou shouldst prove thyself worthy of it. I have concealed it from thee till now; though I valued it more than gold and jewels. It is now time that I make it over to thee."

* * *

WITH trembling hands she drew from her neck the golden chain which hung round it; and for the first time her son saw that it supported a small bag or purse richly embroidered and set with gems. She opened it, and drew from it a sponge, dry indeed, but deeply stained.

"This, too, is thy father's blood, Pancratius," she said, with faltering voice and streaming eyes. "I gathered it myself from his death-wound, as, disguised, I stood by his side, and saw him die from the wounds he had received for Christ."

She gazed upon it fondly, and kissed it fervently; and her gushing tears fell on it, and moistened it once more. And thus liquefied again, its color glowed bright and warm, as if it had only just left the martyr's heart.

The holy matron put it to her son's quivering lips, and they were empurpled with its sanctifying touch. He venerated the sacred relic with the deepest emotions of a Christian and a son; and felt as if his father's spirit had descended into him, and stirred to its depths the full vessel of his heart, that its waters might be ready freely to flow. The whole family thus seemed to him once more united. Lucina replaced her treasure in its shrine, and hung it round the neck of her son, saying: "When next it is moistened, may it be from a nobler stream than that which gushes from a weak woman's eyes!" But heaven thought not so and the future combatant was anointed, and the future martyr was consecrated, by the blood of his father mingled with his mother's tears.

* * *

CHAPTER IV.

The Heathen Household.

WHILE the scenes described in the three last chapters were taking place, a very different one presented itself in another house, situated in the valley between the Quirinal and Esquiline hills. It was that of Fabius, a man of the equestrian order, whose family, by farming the revenues of Asiatic provinces, had amassed immense wealth. His house was larger and more splendid than the one we have already visited. It contained a third large peristyle, or court, surrounded by immense apartments; and besides possessing many treasures of European art, it abounded with the rarest productions of the east. Carpets from Persia were laid on the ground, silks from China, many-colored stuffs from Babylon, and gold embroidery from India and Phrygia covered the furniture; while curious works in ivory and in metals, scattered about, were attributed to the inhabitants of islands beyond the Indian ocean, of monstrous form and fabulous descent.

Fabius himself, the owner of all this treasure and of large estates, was a true specimen of an easy-going Roman, who was determined thoroughly to enjoy this life. In fact, he never dreampt of any other. Believing in nothing, yet worshipping, as a matter of course, on all proper occasions, whatever deity happened to have its turn, he passed for a man as good as his neighbors; and no one had a right to exact more. The greater part of his day was passed at one or other of the great baths, which, besides the purposes implied in their name, comprised in their many adjuncts the equivalents of clubs, reading rooms, gambling houses, tennis courts and gymnasiums. There he took his bath, gossiped, read, and whiled away his hours; or sauntered for a time into the Forum to hear some orator speaking, or some advocate pleading, or into one of the many public gardens, whither the fashionable world of Rome repaired. He returned home to an elegant supper, not later than our dinner; where he had daily guests, either previously invited, or picked up during the day, among the many parasites on the lookout for good fare.

At home he was a kind of indulgent master. His house was well kept for him by an abundance of slaves; and, as trouble was what most he dreaded, so long as everything was comfortable, handsome, and well-served about him, he let things go on quietly, under the direction of his freedmen.

It is not, however, so much to him that we wish to introduce our reader, as to another inmate of his house, the sharer of its splendid luxury, and the sole heiress of his wealth. This is his daughter, who, according to Roman usage, bears the father's name, softened, however, into the diminutive Fabiola. As we have done before, we will conduct the reader at once into her apartment. A marble staircase leads to it from the second court, over the sides of which extends a suite of rooms, opening upon a terrace, refreshed and adorned by a graceful fountain, and covered with a profusion of the rarest exotic plants. In these chambers is concentrated whatever is most exquisite and curious in native and foreign art. A refined taste directing ample means, and peculiar opportunities, has evidently presided over the collection and arrangements of all around. At this moment, the hour of the evening repast is approaching; and we discover the mistress of this dainty abode engaged in preparing herself, to appear with becoming splendor.

She is reclining on a couch of Athenian workmanship, inlaid with silver, in a room of Cyzicene form; that is, having glass windows to the ground, and so opening on to the flowery terrace. Against the wall opposite to her hangs a mirror of polished silver, sufficient to reflect a whole standing figure; on a porphyry table beside it is a collection of the innumerable rare cosmetics and perfumes of which the Roman ladies had become so fond, and on which they lavished immense sums. On another, of Indian sandalwood, was a rich display of jewels and trinkets in their precious caskets, from which to select for the day's use.

* * *

IT is by no means our intention, nor our gift, to describe persons or features; we wish to deal with minds. We will, therefore, content ourselves with saying that Fabiola, now at the age of twenty, was not considered inferior in appearance to other ladies of her rank, age, and fortune, and had many aspirants for her hand. But she was a contrast to her father in temper and character. Proud, haughty, imperious, and irritable, she ruled like an empress all that surrounded her, with one or two exceptions, and exacted humble homage from all that approached her. An only child, whose mother had died in giving her birth, she had been nursed and brought up in indulgence by her careless, good-natured father; she had been provided with the best masters, had been adorned with every accomplishment, and allowed to gratify every extravagant wish. She had never known what it was to deny herself a desire.

Having been left so much to herself, she had read much, and especially in profounder books. She had thus become a complete philosopher of the refined, that is, the infidel and intellectual epicureanism, which had been long fashionable in Rome. Of Christianity she knew nothing, except that she understood it to be something very low, material and vulgar. She despised it, in fact, too much to think of inquiring into it. And as to Paganism, with its gods, its vices, its fables, and its idolatry, she merely scorned it, though outwardly she followed it. In fact, she believed in nothing beyond the present life, and thought of nothing except its refined enjoyment. But her very pride threw a shield over her virtue; she loathed the wickedness of heathen society, as she despised the frivolous youths who paid her jealously exacted attention, for she found amusement in their follies. She was considered cold and selfish, but she was morally irreproachable.

If at the beginning we seem to indulge in long descriptions, we trust that our reader will believe that they are requisite, to put him in possession of the state of material and social Rome at the period of our narrative; and will make this the more inteiligible. And should he be tempted to think that we describe things as over-splendid and refined for an age of decline in arts and good taste, we beg to remind him that the year we are supposed to visit Rome is not as remote from the better periods of Roman art, for example, that of the Antonines, as our age is from that of Cellini, Raffaele, or Donatello. Yet in how many Italian palaces are still preserved works by these great artists, fully prized, though no longer imitated? So, no doubt, it was with the houses belonging to the old and wealthy families of Rome.

* * *

WE find, then, Fabiola reclining on her couch, holding in her left hand a silver mirror with a handle, and in the other a strange instrument for so fair a hand. It is a sharp-pointed stiletto, with a delicately carved ivory handle, and a gold ring to hold it by. This was the favorite weapon with which Roman ladies punished their slaves, or vented their passion on them, upon suffering the least annoyance, or when irritated by pettish anger. Three female slaves are now engaged about their mistress. They belong to different races, and have been purchased at high prices, not merely on account of their appearance, but for some rare accomplishment they are supposed to posses. One is a black, not of the degraded negro stock, but from one of those races, such as the Abyssinians and Numidians, in whom the features are as regular as in the Asiatic people. She is supposed to have great skill in herbs, and their cosmetic and healing properties, perhaps also in more dangerous uses—in compounding philtres, charms, and possibly poisons. She is merely known by her national designation as Afra. A Greek comes next, selected for her taste in dress, and for the elegance and purity of her accent; she is therefore called Graia. The name which the third bears, Syra, tells us that she comes from Asia; and she is distinguished for her exquisite embroidering, and for her assiduous diligence. She is quiet, silent, but completely engaged with the duties which now devolve upon her. The other two are garrulous, light, and make great pretence about any little thing they do. Every moment they address the most extravagant flattery to their young mistress, or try to promote the suit of one or other of the profligate candidates for her hand, who has best or last bribed them.

"How delighted I should be, most noble mistress," said the black slave, "if I could only be in the triclinium this evening as you enter in, to observe the brilliant effect of this new stibium on your guests! It has cost me many trials before I could obtain it so perfect: I am sure nothing like it has been ever seen in Rome."

"As for me," interrupted the wily Greek, "I should not presume to aspire to so high an honor. I should be satisfied to look from outside the door, and see the magnificent effect of this wonderful silk tunic, which came with the last remittance of gold from Asia. Nothing can equal its beauty; nor, I may add, is its arrangement, the result of my study, unworthy of the materials."

"And you, Syra," interposed the mistress, with a contemptuous smile, "what would you desire? and what have you to praise of your own doing?"

"Nothing to desire, noble lady, but that you may be ever happy; nothing to praise of my own doing, for I am not conscioues of having done more than my duty," was the modest and sincere reply.

It did not please the haughty lady, who said, "Methinks, slave, that you are not over given to praise. One seldom hears a soft word from your mouth."

"And what worth would it be from me," answered Syra; "from a poor servant to a noble dame, accustomed to hear it all day long from eloquent and polished lips? Do you believe it when you hear it from them? Do you not despise it when you receive it from us?"

A look of spite was darted at her from her two companions. Fabiola too was angry at what she thought a reproof. A lofty sentiment in a slave!

"Have you yet to learn then," she answered haughtily, "that you are mine, and have been bought by me at a high price, that you might serve me as I please? I have as good a right to the service of your tongue as of your arms, and if it please me to be praised, and flattered, and sung to, by you, do it you shall, whether you like it or not. A new idea, indeed, that a slave has to have any will but that of her mistress, when her very life belongs to her!"

"True," replied the handmaid, calmly but with dignity, "my life belongs to you, and so does all else that ends with life—time, health, vigor, body and breath. All this you have bought with your gold, and it has become your property. But I still hold my own what no emperor's wealth can purchase, no chains of slavery fetter, no limit of life contain."

"And pray what is that?"

"A soul."

"A soul!" re-echoed the astonished Fabiola, who had never before heard a slave claim ownership of such a property. "And pray, let me ask you, what you mean by the word?"

"I cannot speak philosophical sentences," answered the servant, "but I mean that inward living consciousness within me, which makes me feel to have an existence with, and among, better things than surround me, which shrinks sensitively from destruction, and instinctively from what is allied to it, as disease is to death. And therefore it abhors all flattery and it detests a lie. While I possess that unseen gift, and die it cannot, either is impossible to me."

The other two could understand but little of all this; so they stood in stupid amazement at the presumption of their companion. Fabiola, too, was startled but her pride soon rose again, and she spoke with visible impatience.

"Where did you learn all this folly? Who has taught you to prate in this manner? For my part, I have studied for many years, and have come to the conclusion that all ideas of spiritual existences are the dreams of poets or sophists, and as such I despise them. Do you, an ignorant, uneducated slave, pretend to know better than your mistress? Or do you really fancy, that when, after death, your corpse will be thrown on the heap of slaves who have drunk themselves, or have been scourged, to death, to be burnt in one ignominous pile, and when the mingled ashes have been buried in a common pit, you will survive as a conscious being, and have still a life of joy and freedom to be lived?"

"'Non omnis moriar,' as one of your poets says," replied modestly, but with a fervent look that astonished her mistress, the foreign slave; "yes, I hope, nay, I intend to survive all this. And more yet; I believe and know that out of that charnel-pit, which you have so vividly described, there is a hand that will pick out each charred fragment of my frame. And there is a power that will call to reckoning the four winds of heaven, and make each give back every grain of my dust that it has scattered; and I shall be built up once more in this my body, not as yours, or any one's bondwoman, but free, and joyful and glorious, loving for ever, and beloved. This certain hope is laid up in my bosom."

"What wild visions of an eastern fancy are these, unfitting you for every duty? You must be cured of them. In what school did you learn all this nonsense? I never read of it in any Greek or Latin author.

"In one belonging to my own land; a school in which there is no distinction known or admitted between Greek or barbarian, freeman or slave."

"What!" exclaimed, with strong excitement, the haughty lady, "without waiting even for that future ideal existence after death :already, even now, you presume to claim equality with me? Nay, who knows, perhaps superiority over me. Come, tell me at once, and without daring to equivocate or disguise, if you do so or not?" And she sat up in an attitude of eager expectation. At every word of the calm reply her agitation increased; and violent passions seemed to contend within her, as Syra said—

"Most noble mistress, far superior are you to me in place and power, and learning and genius, and in all that enriches and embellishes life; and in every grace of form and lineament, and in every charm of act and speech, high are you raised above all rivalry, and far removed from envious thought, from one so lowly and so insignificant as I. But if it must answer simple truth to your authoritative question"—she paused, as faltering; but an imperious gesture from her mistress bade her continue—"then, I put it to your own judgment, whether a poor slave, who holds an unquenchable consciousness of possessing within her a spiritual and living intelligence, whose measure of existence is immortality, whose only true place of dwelling is above the skies, whose only rightful prototype is the Deity, can hold herself inferior in moral dignity, or lower in greatness of thought, than one who, however gifted, owns that she claims no higher destiny, recognizes in herself no sublimer end, than what awaits the pretty irrational songsters that beat, without hope of liberty, against the gilded bars of that cage."

* * *

FABIOLA'S eyes flashed with fury; she felt herself, for the first time in her life, rebuked, humbled by a slave. She grasped the style in her right hand, and made an almost blind thrust at the unflinching handmaid. Syra instinctively put forward her arm to save her person, and received the point, which, aimed upwards from the couch, inflicted a deeper gash than she had ever before suffered. The tears started into her eyes through the smart of the wound, from which the blood gushed in a stream. Fabiola was in a moment ashamed of her cruel though unintentional act, and felt still more humbled before her servants.

"Go, go," she said to Syra, who was stanching the blood with her handkerchief, "go to Euphrosyne, and have the wound dressed. I did not mean to hurt you so grievously. But stay a moment, I must make you some compensation." Then, after turning over her trinkets on the table, she continued, "Take this ring; and you need not return here again this evening."

Fabiola's conscience was quite satisfied; she had made what she considered ample atonement for the injury she had inflicted, in the shape of a costly present to a menial dependent. And on the following Sunday, in the title of St. Pastor, not far from her house, among the alms collected for the poor was found a valuable emerald ring, which the good priest Polycarp thought must have been the offering of some very rich Roman lady; but which He who watched, with beaming eye, the alms coffers of Jerusalem, and noted the widow's mite, alone saw dropped into the chest, byt the bandaged arm of a foreign female slave.

* * *

CHAPTER V.

The Visit.

DURING the latter part of the dialogue just recorded, and the catastrophe which closed it, there took place an apparition in Fabiola's room, which, if seen by her, would probably have cut short the one, and prevented the other. The interior chambers in a Roman house were more frequently divided by curtains across their entrances, than by doors; and thus it was easy, especially during such an excited scene as had just taken place, to enter unobserved. This was the case now; and when Syra turned to leave the room, she was almost startled at seeing standing, in bright relief before the deep crimson door curtain, a figure, which she immediately recognized, but which we must briefly describe.

It was that of a lady, or rather a child not more than 12 or thirteen years old, dressed in pure and spotless white, without a single ornament about her person. In her countenance might be seen united the simplicity of childhood with the intelligence of a maturer age. There not merely dwelt in her eyes that dovelike innocence which the sacred poet describes, but often there beamed from them rather an intensity of pure affection, as though they were looking beyond all surrounding objects, and rested upon, one, unseen by all else, but to her really present, and exquisitely dear. Her forehead was the very seat of candour, open and bright, with undisguising truthfulness; a kindly smile played about the lips, and the fresh, youthful features varied their sensitive expression with guileless earnestness, passing rapidly from one feeling to the other, as her warm and tender heart received it. Those who knew her believed that she never thought of herself, but was divided entirely between kindness to those about her, and affection for her unseen love.

When Syra saw this beautiful vision, like that of an angel before her, she paused for a moment. But the child took her hand, and reverently kissed it, saying. "I have seen all; meet me in the small chamber near the entrance, when I go out."

She then advanced; and as Fabiola saw her, a crimson blush mantled in her cheek; for she feared the child had been witness of her undignified burst of passion. With a cold wave of her hand she dismissed her slaves, and then greeted her kinswoman, for such she was, with cordial affection. We have said that Fabiola's temper made a few exceptions in its haughty exercise. One of these was her old nurse and freedwoman Euphrosyne, who directed all her private household; and whose only creed was, that Fabiola was the most perfect of beings, the wisest, most accomplished, most admirable lady in Rome. Another was her young visitor, whom she loved, and ever treated with gentlest affection, and whose society she always coveted.

"This is really kind of you, dear Agnes," said the softened Fabiola, "to come at my sudden request, to join our table today. But the fact is, my father has called in one or two new people to dine, and I was anxious to have someone with whom I could have the excuse of a duty to converse. Yet I own I have some curiosity about one of our new guests. It is Fulvius, of whose grace, wealth and accomplishments I hear so much; though nobody seems to know who or what he is, or whence he has sprung up."

"My dear Fabiola," replied Agnes, "you know I am always happy to visit you, and my kind parents willingly allow me; therefore, make no apologies about that."

"And so you have come to me as usual," said the other playfully, "in your own snow-white dress, without jewel or ornament, as if you were every day a bride. You always seem to me to be celebrating one eternal espousal. But, good heavens! what is this? Are you hurt? Or are you aware that there is, right on the bosom of your tunic, a large red spot—it looks like blood. If so, let me change your dress at once."

"Not for the world, Fabiola; it is the jewel, the only ornament I mean to wear this evenis. It is blood, and that of a slave; but nobler, in my eyes, and more generous than flows in your veins or mine."

* * *

THE whole truth flashed on Fabiola's mind. Agnes had seen all; and humbled almost to sickening, she said somewhat pettishly, "Do you then wish to exhibit proof to all the world of my hastiness of temper, in overchastising a forward slave?"

"No, dear cousin, far from it. I only wish to preserve for myself a lesson of fortitude, and of elevation of mind, learnt from a slave, such as few patrician philosophers can teach us."

"What a strange idea! Indeed, Agnes, I have often thought that you make too much of that class of people. After all, what are they?"

"Human beings as much as ourselves, endowed with the same reason, the same feelings, the same organization. Thus far you will admit, at any rate, to go no higher. Then they form part of the same family; and if God, from whom comes our life, is thereby our Father, He is theirs as much, and consequently they are our brethren."

"A slave my brother or sister, Agnes? The gods forbid it! They are our property and our goods; and I have no notion of their being allowed to move, to act, to think, or to feel, except as it suits their masters, or is for their advantage."

"Come, come," said Agnes, with her sweetest tones, "do not let us get into a warm discussion. You are too candid and honorable not to feel, and to be ready to acknowledge, that today you have been outdone by a slave in all that you most admire—in mind, in reasoning, in truthfulness and in heroic fortitude. Do not answer me; I see it in that tear. But, dearest cousin, I will save you from a repetition of your pain. Will you grant me my request?"

"Any in my power."

"Then it is, that you will allow me to purchase Syra—I think that is her name. You will not like to see her about you."

"You are mistaken, Agnes. I will master pride for once, and own that I shall now esteem her, perhaps almost admire her. It is a new feeling in me towards one in her station."

"But I think, Fabiola, I could make her happier than she is."

"No doubt, dear Agnes, you have the power of making everybody happy about you. I never saw such a household as yours. You seem to carry out in practice that strange philosophy which Syra alluded to, in which there is no distinction of freeman and slave. Everybody in your house is always smiling, and cherfully anxious to discharge his duty. And there seems to be no one who thinks of commanding. Come, tell me your secret." (Agnes smiled.) "I suspect, you little magician, that in that mysterious chamber, which you will never open for me, you keep your charms and potions by which you make everybody and everything love you. If you were a Christian, and were exposed in the amphitheatre, I am sure the very leopards would crouch and nestle at your feet. But why do you look so serious, child? You know I am only joking."

Agnes seemed absorbed; and bent forward that keen and tender look which we have mentioned, as though she saw before her, nay, as if she heard speaking to her, some one delicately beloved. It passed away, and she gaily said, "Well, well, Babiola, stranger things have come to pass; and at any rate, if aught so dreadful had to happen, Syra would just be the sort of person one would like to see near one; so you really must let me have her."

"For heaven's sake, Agnes, do not take my words so seriously. I assure you they were spoken in jest. I have too high an opinion of your good sense to believe such a calamity possible. But as to Syra's devotedness, you are right. When last summer you were away, and I was so dangerously ill of contagious fever, it required the lash to make the other slaves approach me; while that poor thing would hardly leave me, but watched by me, and nursed me day and night, and I really believe greatly promoted my recovery."

"And did you not love her for this?"

"Love her! Love a slave, child! Of course, I took care to reward her generously, though I cannot make out what she does with what I give her. The others tell me she has nothing put by, and she certainly spends nothing on herself. Nay, I have even heard that she foolishly shares her daily allowance of food with a blind beggar-girl. What a strange fancy, to be sure!"

"Dearest Fabiola," exclaimed Agnes, "she must be mine! You promised me my request. Name your price, and let me take her home this evening."

"Well, be it so, you most irresistible of petitioners. But we will not bargain together. Send some one tomorrow to see my father's steward, and all will be right. And now this great piece of business being settled between us, let us go down to our guests."

"But you have forgotten to put on your jewels."

"Never mind them; I will do without them for once. I feel no taste for them today."

* * *

CHAPTER VI.

The Banquet.

THEY found, on descending, all the guests assembled in a hall below. It was not a state banquet which they were going to share, but the usual meal of a rich house, where preparation for a tableful of friends was always made. We will therefore content ourselves with saying that everything was elegant and exquisite in arrangement and material, and we will confine ourselves entirely to such incidents as may throw a light upon our story.

When the two ladies entered the exedra or hall, Fabius, after saluting his daughter, exclaimed: "Why, my child, you have comes down, though late, still scarcely fittingly arranged! You have forgotten your usual trinkets."

Fabiola was confused. She knew not what answer to make; she was ashamed of her weakness about her angry display; and still more of what she now thought a silly way of punishing herself for it. Agnes stepped in to the rescue, and blushingly said: "it is my fault, cousin Fabous, both that she is late and that she is so plainly dressed. I detained her with my gossip, and no doubt she wishes to keep me in countenance by the simplicity of her attire."

"You, dear Agnes," replied the father, "are privileged to do as you please. But, seriously speaking, I must say, that even with you, this may have answered while you were a mere child; now that you are marriageable, you must begin to make a little more display, and try to win the affections of some handsome and eligible youth. A beautiful necklace, for instance, such as you have plenty of at home, would not make you less attractive. But you are not attending to me. Come, come, I dare say you have some one already in view."

During most of this address, which was meant to be thoroughly good-natured, as it was perfectly worldly, Agnes appeared in one of her abstracted moods, her bewitched looks, as Fabiola called them, transfixed, in a smiling ecstasy, as if attending to some one else, but never losing the thread of the discourse, nor saying anything out of place. She therefore at once answered Fabius: "Oh, yes, most certainly, one who has already pledged me to him by his betrothal ring, and has adorned me with immense jewels."

"Really!" asked Fabius, "with what?"

"Why," answered Agnes, with a look of glowing earnestness, and in tones of artless simplicity, "he has girded my hand and neck with precious gems, and has set in my ears rings of peerless pearls."

"Goodness! who can it be? Come, Agnes, some day you must tell me your secret. Your first love, no doubt; may it last long and make you happy!"

(To be continued next week.)

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HONOR GIVEN TREANOR BY K. OF C.

Officers for Ensuing Year Are Elected by Salt Lake Council, No. 602.

CHOICE IS UNANIMOUS

Plans Are Under Way to Pay Tribute to Men Called to the Colors.

HARVEY IS CHOSEN

Salt Lake council, No. 602, Knights of Columbus, has elected Richard C. Treanor as grand knight for the term which begins with the first meeting in October. The election of officers was held in the council chambers at the Hotel Utah last Tuesday evening, and was marked by the selection of an energetic and faithful corps of knights to hold office for the ensuing year.

P. J. Owens was the choice for deputy grand knight, and the following were also elected; R. A. Kane, chancellor; S. A. Nelligan, financial secretary; James Maher, recorder; Theodore Killeen, treasurer; A. J. Gillis, advocate; Robert Driscoll, warden; Charles Gillis, inside guard; James Ivers, outside guard; Martin A. Burke, trustee.

Choice Is Popular.

The choice of Mr. Treanor was unanimous, and will undoubtedly meet with the general approval of the membership. A. J. Gillis, who had been nominated for the office, withdrew in favor of Mr. Treanor, and there was no opposition. Mr. Treanor has been a faithful and enthusiastic member of the council for a number of years, and has held several offices. He has also met with success in the exemplification of much of the degree work. With the popular "Pat" Owens as his first lieutenant, indications are that the council will experience an active year.

In accepting the office Mr. Treanor promised to devote to it all the efforts he could command, and urged that the members support the officers. The success of the council's work depended, he said, not only upon the officers, but upon the support given the officers by the membership generally. "When you are called upon to do something during this next year, I sincerely trust that you will respond," said Mr. Treanor.

On motion of S. A. Maginnis, Grand Knight A. C. Sullivan appointed John J. Harvey as chairman of a committee which will take up the matter of honoring the many members of the council who have been called to colors. It is proposed that the council prepare an "honor roll," which is to be conspicuously displayed in the council rooms. Plans are also on foot to make arrangements for carrying the insurance members who have gone into service. This will be worked out in the near future, as soon as a project can be worked out that will conform to the national council rules. It has already been voted to remit the dues of all associate members who are in service during the period of the war.

Installation Meeting.

The installation of the new officers will take place at the first meeting in October, and will probably be done by the new state deputy, Dr. J. P. Dineen of Ogden. A program for the evening will be arranged and every effort will be made to inaugurate the new administration with an enthusiastic meeting.

The retiring officers are A. C. Sullivan, grand knight; J. J. Kavanaugh, deputy grand knight; John M. Hearley, chancellor; S. A. Nelligan, financial secretary; S. A. Markus, recorder; M. J. McGill, treasurer; P. H. Goggin, advocate; Fred Breining, warden; Gerald Buckley, inside guard; Ivan Johnson, outside guard; A. J. Gillis, trustee.

OGDEN ELECTION TO BE HELD ON SEPT. 17

Ogden, Sept. 6.—Ogden council of the Knights of Columbus will hold its annual election of officers on the evening of Monday, September 17. Next Monday evening is the monthly meeting night of the Fourth degree assembly of the council, and the election of officers for the ensuing year will be the important business of the evening. Both the council and the assembly have enjoyed prosperous and interesting sessions during the administrations of the retiring officers.

Fourth Degree Election.

Officers of Salt Lake assembly of the Fourth degree, Knights of Columbus, have called a meeting to be held on the mezzanine floor of the Hotel Utah Sunday morning, September 9, at 10.30 o'clock. Important matters will be taken up at the session, including the annual election of officers. A full attendance of the membership is requested.

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Miss Jenkinson Teaching Red Cross Work

Classes Being Formed by Catholic Women to Make Surgical Supplies.

ONE ALREADY STARTED

Along the lines of Red Cross work so near to the heart of every real American woman just now, comes the forming of classes for real instruction in the art of making the necessary surgical supplies. One of our own Salt Lake girls has recently returned from the east, where she prepared herself to instruct others in the methods required by the Red Cross society.

Miss Dorothy Jenkinson, the young daughter of C. H. Jenkinson, is the one who has undertaken the task of teaching Salt Lake society maids and matrons this way to "do their bit."

The classes will meet in the ballroom of the home of Mrs. Thomas Kearns. The first class formed will have its first meeting Tuesday. The class includes Miss Georgiana Webber, president; Mrs. Grant Hampton, Mrs. J. M. Bidwell, Mrs. E. R. Pembroke, Mrs. F. L. Dodge, Mrs. W. R. Thurston, Mrs. C. L. Smith, Mrs. John V. Lyle, Mrs. W. W. Armstrong, Mrs. I. Bernstein, Mrs. W. D. Cotchett, Mrs. W. P. Jennings, Miss Adelaide Woodruff, Miss Carolyn Cowan, Miss Margaret Collins and Miss Claire Driscoll. A second class is being organized.

CATHOLIC WOMEN'S LEAGUE

The opening meeting of the Catholic Women's league will take place Tuesday, September 18, at 2.30 p. m. at the Ladies' Literary club.

K. OF C. ACTIVITIES

Washington, D. C., Sept. 1.—Secretary Daniels has appointed the Rev. Quitman F. Beckley a chaplain in the navy.

Father Beckley is a native of Maryland, born at Frederick in that state, and is a member of the Dominican order, and is now stationed at the Immaculate Conception college at Brookland. He was ordained by Cardinal Gibbons in 1915.

* * *

The commission expects to appoint a number of auxiliary chaplains to supplant the work of the regular army chaplains at home and abroad, and the Rev. Louis J. O'Hern, with offices with the commission, has complete charge of this branch of the work for the Knights of Columbus, besides representing the church in the matter of army and navy chaplain enlistments.

The commission is anxious that the public should know that the recreation halls erected by the Knights of Columbus are open to all the soldiers in the camps. This rule will prevail at the halls to be erected in France. Each hall will bear a sign, inviting all to avail themselves of the comforts provided, no matter whether they belong to another religion, or have no religion at all.

* * *

The first secretary to be appointed to take charge of Knights of Columbus activities at a military camp, is Clarence Emmett Manion of Kentucky. He is now in charge of the recreation hall at Gettysburg, Pa., where ten thousand regular army men are in camp. It is estimated that twenty-five per cent of this number are our boys.

* * *

Grand knights and state deputies are notified that the commission will not feel justified in asking for the exemption from draft of the young men of military age nominated by the commission for places as secretaries at military camps and recreation halls.

* * *

The commission can use a great deal of voluntary assistance from members of the order in the cities contiguous to military camps and cantonments. The number of members who have thus far volunteered shows that the individual members of the order are much interested in the work of the commission.

* * *

All organizations designed to help our boys at home and abroad should enlist under the banner of the Knights of Columbus, under the direction of the commission, as every activity will be covered by the commission; and every duplication of the work will mean extra expense, without realizing satisfactory results.

* * *

It is important to note that at the sixteen large cantonments, in addition to the large recreation halls, the commission will erect two club homes of the order, with a view to reaching all our boys in a city of forty or fifty thousand soldiers. In the erection of these club homes the commission will be aided by the state organizations, through the state deputies.

* * *

The commission is especially pleased to note the unstinted support given it by the hierarchy in the great work it has in hand. The commission is engaged in whipping into shape an organization for both the spiritual and temporal welfare and comfort of our boys that will be complete in every detail and each branch directed by a competent head.

* * *

Twenty-two priests have been appointed chaplains for the national army up to this time, and they are distributed among the states as follows: California, 1; Colorado, 1; Illinois, 2; Louisiana, 1; Maine, 1; Massachusetts, 1; Michigan, 1; Minnesota, 1; Missouri, 2; New Hampshire, 1; New York, 4; Ohio, 1; Texas, 3; Wisconsin, 2.

Eleven o'clock on the night of Saturday, September 8, is the time fixed by the food administration when all processes in the production in the United States of distilled spirits for beverage purposes must stop. The thirty-day period allowed under approval of the food control law expires at midnight September 9, but this date falls on Sunday and internal revenue laws prevent the operation of distillers after 11 o'clock Saturday night.

The number of Catholics in the Chinese republic is approaching the two billion mark. The Catholic Bulletin of Pekin gives their number as 1,729,223, nearly 100,000 more than a year ago. There are 1430 European and 800 Chinese priests engaged in missionary work in the republic of the far east.

Miss Henrietta Killeen has returned from a vacation spent in Yellowstone national park.

Enters National Army



MARVIN C. BRENNAN.

Secretary Goes to National Army Camp

Marvin C. Brennan Leaves for American Lake, Wash., in the First Quota.

FRIENDS AT THE TRAIN

Marvin C. Brennan, secretary to the Rt. Rev. Joseph S. Glass, C. M., D. D., for the past two years, left Wednesday evening with the first quota of national army men from Salt Lake. Mr. Brennan goes to Camp Lewis, American Lake, Wash., where he will enter training. Bishop Glass and a party of Mr. Brennan's friends were at the Short Line station to bid him farewell and wish him success in his army life.

Mr. Brennan was among the first to be drafted in the great national lottery held in Washington. He made no claims for exemption, and having passed the physical examination was certified for service in division 4 of Salt Lake City. Shortly after he was notified that he had been certified, Mr. Brennan consulted with Chairman Ernest Bamberger of the division board, requesting that he be permitted to go in the first quota of 5 per cent. Permission was granted and Mr. Brennan was placed second in command of the squad from his district. Carl Nyman, a young man who had been working for the board in a clerical capacity, was first in command.

The selection of Mr. Brennan for the position of secretary to the Bishop was made shortly after Bishop Glass arrived in Salt Lake. At the time of his appointment Mr. Brennan was in the employ of the Bingham & Garfield railroad, and had previously been employed by the Denver & Rio Grande. Since he has been secretary the Bishop has entrusted him with many of the important business matters of the diocese, which he has handled in a manner that has won the high esteem and affection of his superior.

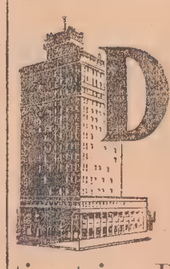
Mr. Brennan is a fourth degree member of Salt Lake council No. 602, of the Knights of Columbus, and is also a member of the Bonneville club of this city. He has scores of friends who will wish him success and a safe return from the new and strenuous life upon which he has entered at the call of his country.

Among the other well known Salt Lake Catholics who have gone into service during the past week is Earl Roche, former state deputy of the Knights of Columbus, and a Salt Lake contractor. Mr. Roche received an appointment recently as captain in the engineering reserve corps, and left last Sunday for Fort Leavenworth, Kan., to enter service.

F. G. Matson, a Salt Lake newspaper man, has also been notified of his acceptance in the naval reserve aviation corps. Mr. Matson is awaiting call to a training camp, where he will enter upon a course of study leading to a commission in the naval reserve flying corps.

THE NEWSPAPER LAW.

A person who continues to accept a paper sent him through the mail is liable for the subscription price of it regardless of the fact that he never subscribed for it, or that he has ordered it stopped, and has not settled—any person who makes use of any article must pay for same if no direct purchase was made. This is the law of our land, as has been determined in every state where the question has been passed upon by the supreme court. We cite you specifically a few decisions: 137 S. W. Rep., page 618; 82 Am. Dec., page 191; 3 Hol. (Del.) page 379; 47 N. W. Rep., 379; 44 N. H., page 115, and 103 Iowa, 681.



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St. Mary's Academy.

Salt Lake City.

The various halls of the academy are again alive with the activities of school. Classes in all the departments were resumed on September 4 with an exceptionally large opening attendance. Old pupils returned and brought with them the spirit of gladness in old associations. Even those who had been students of but a year at St. Mary's busied themselves in showing the "new girls" about and making them feel at home in their school. But for the suitcases in the front hall and an occasional inquiry of "what do we have in the next period?" one would not know that school was beginning anew.

* * *

The seven-passenger Chandler which was won to the school by friends of the academy, whose loyalty was shown by their generous co-operation in The Intermountain Catholic contest of last spring, has been busy meeting trains. The academy takes this opportunity to express its deep felt gratitude to the many friends and patrons on whom years have proven it can ever rely.

* * *

Miss Mary Hughes, class '14, has taken her degree from Utah university and accepted a position as teacher in the high school of Eureka.

* * *

Reports from the class of 1917 show various ambitions; some have secured positions as teachers; some mean to continue their studies through college, and some are contemplating commercial work.

* * *

The Most Reverend Archbishop Hanna of San Francisco honored the academy on last Sunday by celebrating Mass in the school chapel. Those fortunate enough to be present enjoyed the visit and conference which followed. Other very welcome out-of-town guests during the summer were the Rt. Rev. Dennis J. Daugherty of Buffalo, the Rt. Rev. C. Warren Currier of Baltimore, the Rev. George De Stoop of Tooele, the Rev. Nicholas Fox, the Rev. George Marr, C. S. C., of Portland; the Rev. James J. French, C. S. C., of Notre Dame; the Rev. Joseph A. Whitaker, professor at Overbrook seminary, Pennsylvania; the Rev. Charles B. McGinley of Pennsylvania, the Rev. James Mayssont of St. Viator's college, the Rev. Thomas L. O'Neill of Berkeley and John Hennessey of the chapel car.

* * *

It was a pleasure to the friends of St. Mary's to note the honorable mention for artistic typing given to her pupils by the Gregg Magazine in its July issue. The commercial class members receiving particular mention were Mary Anderson, Anna Filippini, Hazel Soyka, Keith Horne, Helen Herman, Ingobo Herman, Cecelia Gavin and Alice Bowler.

CHORAL SOCIETY WILL STUDY CHURCH MUSIC

Work for fall and winter season will begin this week at the choir room in the cathedral residence, and will be held every Thursday evening promptly at 8 o'clock. Catholic men and women of the city of musical taste and ability are invited to join the organization.

It is unnecessary to speak of the value of the training under the leadership of Prof. Philip A. Bansbach, whose studies abroad qualify him as one of the ablest choir directors in the country. In connection with the work required in church music the better class of secular compositions will be studied.

The Choral society is now one of the largest musical organizations in the city engaged in the study of church music, and there is still an opportunity for qualified candidates to join before the roster is filled for the coming season.

Sacred Heart Academy.

Ogden, Utah.

The spirit of happiness and girlish gayety that existed at Sacred Heart academy on Wednesday morning, when girls from all the intermountain states and even from Texas and an unusually large number of Ogden students greeted old friends and were welcomed back by the faculty, would indicate that the best part of vacation is the coming back to school.

The timid little people known as "new girls" were soon drawn into the general atmosphere of friendliness and learned that there are no strangers at Sacred Heart.

The girls declared at once that they were ready and enthusiastic to begin work, for beneath the gayety was an undercurrent of seriousness and a realization that those who are so fortunate as to attend such a school as Sacred Heart during the present troubled times must appreciate and make use of their advantages. The young ladies returned promptly and already a large school of resident students is comfortably settled and the classes are well started on their winter's work.

* * *

The Rt. Rev. Joseph S. Glass, C. M., D. D., who is never too busy or too hurried to remember his friends, made a brief call at Sacred Heart on his way back to Salt Lake from the east. The Bishop promised to return in the near future to visit the student body, and the girls are anxiously awaiting the visitor, who cannot come too soon nor too often.

* * *

Miss Della Williams of class '17 returned to Sacred Heart to take up postgraduate work in a special line of studes. Miss Williams will devote most of her time to elocution. Sacred Heart faculty and girls are delighted to have the cheerful and talented little lady closely connected with the school for another term. Her many Ogden friends will be glad to learn that Miss Williams was able to continue the perfection of her art in their midst.

* * *

Sacred Heart misses her faithful friend, Monsignor Cushnahan, and the returning students who did not know that Ogden's worthy pastor has been traveling this summer, are asking many questions concerning the return of one who has long welcomed them back to the academy and to Ogden.

The Sisters and girls who have been at the academy during the summer months have greatly appreciated the many little kindnesses and thoughtful acts of Father Dunn, who has been in Ogden during Monsignor Cushnahan's absence.

* * *

Many wonderful tales are being told among the minims and juniors of delightful treats and rides that certain little people enjoyed during the vacation months through the kindness of their generous friend, Father Lagan.

Our Lady of Lourdes

Mrs. E. S. Houghton and Mrs. Harzeke will have charge of the altars next Sunday.

SOCIAL AND PERSONAL

EVENTS OF WEEK IN SALT LAKE SOCIETY

THE largest event in the social activities of the church is the reception and silver tea scheduled to take place Friday evening, September 7, at the Ladies' Literary club under the auspices of the officers and members of the Altar society of the Cathedral of Madeleine, to which all Catholics and non-Catholics are cordially invited.

* * *

A delightful event of the past week was the dinner dance given Monday evening by Miss Mary Lynch, the attractive young daughter of Mr. and Mrs. J. C. Lynch, at the Hotel Utah roof garden in honor of a number of the younger set who leave soon for eastern schools. The guests, numbering twenty-four, were seated at one large table, which was decorated in lavender and pink. Three mounds of lavender and pink sweet peas, with streamers and bows of lavender and pink formed the central decoration of the table. Mrs. J. C. Lynch and Mrs. Thomas Kearns acted as chaperons.

* * *

Miss Geraldine Grace left Thursday for San Francisco, after a visit of a month here as the guest of Miss Helen Kearns. Miss Grace will accompany Mrs. A. H. S. Bird and her daughters, the Misses Joan and Marion Bird, who will enter school on the coast.

* * *

Mrs. Elizabeth Hoffman and daughter, Miss Genevieve Hoffman, have given up their quarters at Fort Douglas and have taken an apartment at the Bruceton.

* * *

Mrs. Emma Charlton and son William are now located at the home of Mrs. Charlton's sister, Mrs. J. C. Dwyer on Second avenue.

* * *

Mrs. George W. Ebert has returned from a visit to Denver.

* * *

Mr. and Mrs. Jess Hawley of Boise, Ida., were guests at the Hotel Utah the past week.

* * *

Mrs. M. J. Daly and daughter Anna Maria have come from Pocatello to make their home here and are at the Canning apartments. x

* * *

Mrs. Wilbur S. Hodgson of 1227 E. Broadway has as her guest her sister, Mrs. Nellie Carrigan of Davenport, Ia., who is on her way to spend the winter in California.

* * *

Miss Ethel Bixby has returned to the city after a delightful two weeks' outing at the Girls' Friendly camp at Brighton. Mrs. James Meehan was her guest for the last week-end.

* * *

J. E. Cawley has returned from a short business trip to San Francisco.

* * *

Mrs. Charles Bonner and little daughter have moved and are now at home in the Whitmore apartments on W. First South.

* * *

The Catholic Business Woman's club will entertain in honor of the Right Rev. Joseph Glass, C. M., D. D., on the evening of September 20, the details to be announced later.

Ogden Department

Events of the Past Week Among the Children of St. Joseph's Parish and Their Friends.

Mrs. W L. Maginnis and Miss Daisy Maginnis left Friday for California. After two weeks in various California cities Miss Maginnis will return, but her mother will be away for an indefinite length of time.

* * *

Mrs. Ralph Moxham and son Ralph have just returned from Evanston, Wyo., where they visited Mrs. Moxham's father.

* * *

Miss Bess O'Neill was a Salt Lake visitor during the past week.

* * *

Miss Buelah Baum returned Sunday from a six weeks' vacation at Long Beach, Los Angeles, San Francisco and other California cities. Miss Baum was accompanied on her trip by her aunt, Mrs. McBride of Salt Lake, who is at present a guest at the Baum home.

* * *

The little Misses Mae and Kathryn Fife of Evanston, Della and Agnes Vaughn of Salt Lake returned to their homes Sunday after three happy weeks at the home of their aunt Mrs. James Kenney.

* * *

St. Joseph's Altar society held its regular monthly meeting on Tuesday evening in St. Joseph's hall.

* * *

Miss Lillian O'Neill left Tuesday for Willard, Utah, where she will be the guest of Miss Rula Ward.

* * *

The first Sunday of September proved that the Children of Mary, many of whom have been out of town during the summer months, have not forgotten their spiritual obligations, as the large number of young ladies who received Holy Communion was most encouraging to the officers and directors of the sodality.

* * *

Miss Ruth Boyle returned this week from a two months' visit in Laramie, Wyo. Her sister Miss Eleanor Boyle, who attended the University of Wyoming during the summer term, has accepted a position as teacher in the Dale Creek school.

* * *

Mr. and Mrs. Roland Ballantyne have returned from a delightful motor trip to Pocatello, Yellowstone park, Bear lake and the Jackson Hole country. Mrs. Ballantyne, who was formerly Miss Ella O'Neill, renewed many friendships of her school days, as the young couple were entertained in Pocatello and Wyoming by Sacred Heart girls, anxious to welcome an old classmate and her husband.

* * *

On Thursday, Sept. 5, St. Joseph's Sewing society was entertained by Mrs. T. D. Ryan. The number of ladies present and the zeal with which they started to work was another indication of the impetus given to every line of endeavor of the cool days of September that mark the close of play time.

* * *

Miss Kathryn Cosgrave returned to Ogden Saturday from Burlinghame, Cal., where the family is now living. Miss Cosgrave will enter the graduating class of Sacred Heart academy as a boarder.

* * *

During the past week Marcus Matson and Carlysle Murphy returned to St. Mary's college, Oakland, Cal., where Mr. Murphy will continue high school work and Mr. Matson will resume the study of civil engineering.

* * *

On Tuesday afternoon Miss Margaret McCarty made the most of the last afternoon of her vacation by entertaining a few intimate friends at her home on Twelfth street. Those present were the Misses Carrol McCormick, Rhoda and Ruth Junk and Margery and Francis Mullen.

* * *

John O'Neill has just returned from Nebraska, where he visited his mother in Gothenburg and relatives and friends in Wood River and Grand Island.

* * *

Miss Mary Matson entertained at a delightful Alhambra party followed by a dainty luncheon served at the Wistaria in honor of Miss Nell McCabe of Chicago. Twenty-two little guests were present and all agreed that Miss Mary is a charming hostess and knows how to make her friends happy.

* * *

Miss Helen Conroy celebrated her fourteenth birthday by entertaining a number of little friends at an Orpheum party on Wednesday afternoon.

* * *

Mrs. Blaise of Evanston, Wyo., is in the Dee hospital, where she is rapidly recovering from an operation for appendicitis. Mrs. Blaise and her sister, Mrs. Thinnes, had just returned from a trip to Kansas. The two ladies were formerly the Misses Connor of this city.

* * *

The Rev. John Dunn, S. M., who has assisted Father Lagan during the absence of Monsignor Cushnahan, returned to Salt Lake Tuesday to take up his duties at All Hallows college. Father Dunn has made many friends during his brief stay in Ogden, who will miss his gentle kindliness and whose wishes for a most successful term will go with him to Salt Lake.

Good Shepherd Parish

GARFIELD SECTION.

One of the most interesting and successful social events of the summer season was the watermelon festival presided over by the Catholic ladies at the Garfield clubhouse. The event of the evening was the raffle of an American flag quilt, which was artistically made by the ladies. Members of the different societies presided over prettily arranged booths in the hall. On the spacious and cool porch watermelon was served to the large crowd which participated in the entertainment. Several cars of guests motored out from the city. Our pastor, the Rev. F. A. Murphy, was the honored guest of the evening.

* * *

Leo, the infant son of Elizabeth and John Leonchiffinvo, was baptized at the Good Shepherd rectory Sunday.

* * *

Miss Myrtle Campbell, a member of the Holy Angels sodality, was presented with a lovely crucifix by Father Murphy as a token of reward earned in selling ninety-five tickets for the watermelon festival, that being the largest number sold by any individual.

* * *

Father Murphy and Mrs. W. Reynolds acted as sponsors at the baptism of Regina Connell, the infant daughter of Mr. and Mrs. James Connell.

* * *

Miss S. Loretto Butler, who has taught in the Garfield schools for the past four years, has been appointed to the Longfellow school in Salt Lake. Miss Butler was assistant director of the American Smelting & Refining company's school where she achieved great success; also director of the children's dramatic club, as likewise director of the Garfield Sunday school.

* * *

Richard F. Bodkins and family are spending their vacation at Fish Lake.

* * *

The Holy Sacrifice of the Mass will be offered by our reverend pastor on the first Friday morning to the Sacred Heart for the children of the parish, who are this week entering on a new school year. The children will receive Holy Communion in a body.

SMELTER SECTION.

The Feast of the Assumption of the Blessed Virgin was celebrated in a most beautiful Catholic spirit by the Dalmatians and Croatians of the smelter camp, many of them abandoning work for that day. After celebrating Mass in Garfield, Father Murphy went to the camp and again offered up the Holy Sacrifice in order that they might, too, enjoy the privilege of the Mass in honor of our Blessed Mother.

* * *

The sad death of John Micholvich of Mosquito Park spread general grief over that settlement. Funeral services were conducted by Father Murphy from the Evans undertaking parlors.

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Set the example yourself. We sell American and Swiss watches—each one reliable—Modest prices.

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166 MAIN STREET SALT LAKE CITY

Salt Lake Churches

CATHEDRAL.

Sunday Masses—6, 8, 9 and 11 a. m.
Weekday Masses—7 and 8 a. m.
Baptisms—3 p. m., Sundays. At other times by special arrangement.
Confessions—Saturdays and the evenings of feast days, 4 to 6 p. m., and resumed at 7.30 p. m.

ST. PATRICK'S.

Sunday Masses at 8 and 10 a. m.
Weekday Mass at 8 a. m.
Confessions—Saturday evenings from 7 to 8 p. m. and every morning before the hour of the Mass on weekdays.

OUR LADY OF LOURDES.

Sunday Masses at 8 and 10 a. m.
Weekday Masses at 8 a. m.

Cathedral of the Madeleine.

East South Temple and B streets. Cathedral residence, 331 E. South Temple street. The Right Reverend Joseph S. Glass, C. M., D. D., pastor; assistants, the Rev. Dr. S. Anzalone and the Rev. Theodore Schultz. Telephone, Wasatch 347.

St. Patrick's Church.

Fourth South between Ninth and Tenth West streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 10.30 o'clock. The Rev. Michael Sheehan, pastor. Residence, 931 W. Third South. Telephone, Wasatch 7928.

Our Lady of Lourdes Church.

Eleventh East and Seventh South streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 9 a. m., except on the first Sunday of the month, when it will be held immediately after the 10 o'clock mass. The Rev. Wm. Flynn, pastor. Residence, 830 S. Eleventh East. Telephone, Hyland 1346.

St. Ann's Chapel.

Twelfth South between Fourth and Fifth East streets. Mass and sermon on Sunday at 8.30 o'clock. The Rev. Timothy O'Brien, chaplain. Residence, St. Ann's orphanage. Telephone, Hyland 3117.

MURRAY AND MIDVALE.

The Rev. Timothy O'Brien, pastor. Residence, St. Ann's orphanage, Salt Lake. Telephone, Hyland 3117.

Societies and Choirs.

Holy Name society the first Sunday of each month at 8 a. m.

* * *

Meeting of the St. Vincent de Paul society every Sunday morning at 10 o'clock in the parlors of the cathedral residence.

* * *

Catholic Woman's league meets the first Tuesday of every month at 2.30 at the Ladies' Literary club, 850 E. South Temple.

* * *

Social service department of the Catholic Woman's league meets the last Friday of every month at the office in the Charity Organization building at 128 E. First South street.

Office hours are from 10 a. m. to 12 m., and from 2 p. m. to 4 p. m.

Telephone Wasatch 2165.

* * *

The Catholic Woman's league auxiliary to the Red Cross meets in the library of Cathedral hall every Monday and Thursday afternoons at 3 o'clock.

* * *

Promoters of the League of the Sacred Heart meet the last Sunday of each month in the sewing room of the cathedral residence at 3.30 p. m.

* * *

Children of Mary sodality every second Sunday of the month at 8.30 a. m.

* * *

The Young Ladies' sodality class in surgical dressings and bandages meets every Monday at 1 o'clock in the Red Cross rooms.

* * *

Altar society, first Monday of the month.

* * *

Holy Angels sodality, every third Sunday at 9 a. m.

* * *

Knights of Columbus, every Tuesday night at 8 o'clock in clubrooms at Hotel Utah.

* * *

Altar Boys' society meets every Friday afternoon at 4.30 o'clock.

PLEASANT GREEN.

Preparations for the oncoming bazaar are apparent from all corners of this energetic section of the parish. Father Murphy is directing arrangements for entertainment for four evenings. The popular girl contest is one of the many events that is daily promising much interest and enthusiasm. The various committees are Mrs. T. E. Burke, donations; Mrs. O. A. Bixman, refreshments; Mrs. S. A. Sodwodsky, Eucharistic guild booth. In connection with the arrangements a most enjoyable smoker was held for the men at Pleasant Green at which the work of the men was laid out. A large crowd of men attended as the guests of the pastor.

* * *

Miss Julia Schultz has been appointed directress of the Sunday schools of this section.

* * *

A movement toward the church in this section is very distinctly noted. A class of sixteen adults is preparing to enter the church.

* * *

In the middle of August a very delightful ice cream social was held by the ladies of the Please You club.

* * *

St. Elizabeth's guild resumed its fall sessions after the summer vacation on Thursday at the home of Mrs. A. A. Bixman.

September--an Ideal Time to Order Your Supply of

Husler's

(The Flour of the Hour)

THE INTERMOUNTAIN CATHOLIC

COLORADO IDAHO UTAH NEVADA WYOMING MONTANA

Vol. 19, No. 42, Eighteenth Year. SALT LAKE CITY, UTAH, SATURDAY, SEPTEMBER 15, 1917. Colorado Catholic, Thirty-third Year.

BILL CLANCY TELLS HIS STORY

Irish-American Is First to Carry 'Old Glory' Over the Trench-top.

TIED TO BAYONET

Charge Is Made Shortly After U. S. Makes Declaration of War.

WOUNDED IN FIGHT

How Gunner William Clancy of the Royal field artillery, the American who charged at Vimy Ridge with the Canadians, won the honor of being the first man to place the Stars and Stripes on a European battlefield, was told in the Houston Post a short time ago by Gunner Clancy himself. He is a Boston man, but he has many friends in the Texas city and that explains why he wrote the Post of his now famous act.

This is Clancy's letter of his account of his part in the battle:

"2103 Cecil street.

"Bury, Lancashire, Aug. 7. 1917.

"I am pleased to hear from a friend of mine who has written to me from Hearne, Texas. I am rather pleased to see a little clipping that appeared in your paper. I am sure proud of it, and I am glad the people of the United States know that I, William H. Clancy, a homeless person, put the good 'Old Glory' on the battlefield at Vimy Ridge on April 9, 1917.

Lived With Priest.

"I received a letter from an individual by the name of Mr. Heasley, who is in the employ of the Planters and Merchants' State Bank of Hearne, Tex. No doubt he knows me as I have been there working on the railroad as a 'rounder.'

"I have made my home anywhere. I lived with Father Deemy at Denison, Tex. But as the people of Texas treated me like a man, I stated when I carried 'Old Glory' into action that I was a Texan, and all the fellows knew I came from there.

"But speaking truthfully, I was born in Boston, Mass., and lived with my old grandmother in Ipswich, Mass. But I like the people of Texas, and I am pleased to be thought of by them. As this is the second letter I have sent to America I never related my act.

"But I shall tell you so you can let the United States people know what a former hobo did:

"It was Sunday morning, April 8, 1917, that I heard through battery orders that the United States had declared war on Germany. How glad I was! I went to my kit bag and took out 'Old Glory,' which I always carried with me. I thought the day would come when I could place it on the battlefield to show the enemy.

"Over the Top."

"We were to advance at 5.30 o'clock Monday morning. I went into the trenches Sunday night. At 5.30 o'clock Monday morning word of comamnd was given by all the officers: 'Over the top and best of luck, for victory we want.'

"The Canadians charged and I with them. I tied 'Old Glory' to my bayonet and made the charge. It was the happiest day of my life, I assure you. I went before the enemy and they were struck dumb. They did not know what it all meant. But they soon found out. I was cool headed, I assure you.

"There were some awful sights, too. One young fellow got hit with a piece of shell. He asked me to remember him to all his people in Newark, N. J. The last words he said were: 'Bill Clancy, I am glad I gave my life for the freedom of the world.' He died in my arms."

"So I let him lie, but just before he died he kissed my flag. 'Old Glory,' he said. And I told him: 'Yes, Old Glory, and new glory, too.' Poor chap, I did not see him any more, for when I went forward again under heavy fire I met my accident.

Struck By Shell.

"Old Fritz sent a shell over and it struck near me, blowing up some of the ammunition. Of course, I can only remember now that I was being dug out from a trench where I was buried alive. Now I am in England and have about recovered from the effects. I am waiting to be transferred to the American army.

"I hope it is soon, although I belong to the best regiment, Royal Field Artillery, but I much prefer being with my fellow-countrymen. I hope I will

(Continued on Page 3.)

ABOUT BIRTH CONTROL

BY THE REV. H. P. SMITH
In "The Christian Family."

THE form of wickedness which we call birth control, though in some degree as old as human society, received its great impetus from Thomas Robert Malthus, an English divine, who advanced his (then) startling theories a century ago. The times were bad, the poor numerous, and the taxes high. Indeed, conditions were such that it was easy enough to convince the landed gentry and merchant class that the population was everywhere outgrowing its means of support. The remedy for this state of affairs was, he advised, family limitations, especially among the poor.

Malthus, being an ordained minister, could not advocate immorality. Nor, indeed, would the spirit of the day permit it. The things that are recommended today openly, would cause a shudder in 1816. Malthus advised "moral restraint," which meant postponing marriage, and even celibacy. The poor did not take kindly to the advice, and in consequence, found themselves the object of much hatred and contempt from those who felt the heavy tax burden.

A Growing Evil.

The more recent history of the evil is known to all. It is a matter of common knowledge that a once great nation has, by it, been placed in the front rank of decadents and reduced to such conditions of weakness and inferiority that for a generation it has been obliged to look to its traditional foe for protection against a more recent enemy on its border. It is also well understood that in many countries, particularly in our own, families are rapidly disappearing through the same evil. Indeed, it looks as though the Yankee stock will soon be a thing of the past. That the evil is spreading can hardly be questioned. Even Germany, always devoted to family life and proud of its growing population, has had reason in later years to complain of the death-dealing influence of this, the greatest of the vices.

The evil in most countries has been limited to the classes that have little reason to fear economic difficulties, and therefore, little excuse for the crime other than wicked indulgence. Now, however, an effort is being made to indoctrinate the working classes with the theory.

Needed for Security.

It does not seem that anyone can be accused of sin because of deferring marriage, or even refusing to marry, unless, indeed, special reasons make the step necessary. The obligation of perpetuating the human race devolves upon society, not on the individual. If, therefore, man or woman for any good reason defers or neglects marriage, there are no grounds for reproach. Yet, who will deny that the Malthusian propaganda was a vicious one, harmful to the cause of God, to church and state; and further, it prepared the way for the utterly loose and abandoned theories of the present.

Were families reduced to an average of two, the race would in time become extinct. Nor will an average of three suffice. So many die young, so many refuse to marry, so many marriages are childless, that an average of less than four does not secure the future of humanity. Hence it looks as though

(Continued on Page 3.)

CATHOLIC EDUCATION

A Message to Catholic Educators Written to the New York Sun Recently.

BY CARDINAL O'CONNELL.

MY message is to that vast army of loyal, zealous teachers in the Catholic parochial and high schools and colleges and universities who realize the paramount importance of teaching religion to the American youth.

By the Bishops of the church the holiest interests are intrusted to your keeping. Under the guidance of your Bishops, who are by right divine the teachers of their flocks and have the grave responsibility of assisting you in your labors and directing you in your efforts you must strive earnestly. On your part you must be faithful to them, for you are but helpers of the hierarchy in the feeding of the flock of Christ. Teaching is not a thing apart, a profession isolated from the general work of the church. It is but one portion of that sacred ministry of the Word, the teaching of which was first intrusted to the Apostles and after them to their successors the Bishops of the church, for all time. There is no disunion or dismemberment in the church's ministrations. No man and no body of men stands apart in the church's wonderful organization. There is co-ordination and subordination all along the line of the whole diocese, with all its varied activities, to the Bishop, and of the Bishop to the Holy See. In the last analysis, according to that wonderful system that runs through the whole church, the episcopate is entirely responsible, and the episcopate, governed by those wise regulations which the wisdom of the Holy See has framed for its guidance, intrusts this particular share of its multiform labors to those who by vocation and training are best fitted for the task.

Strength of Position.

It is this union of all, through the episcopate to the Holy See, which constitutes the real strength of the church's position. In whatever work is undertaken in the name of the church, whether it be the administration of the Sacraments, the preaching of the word of God, the teaching and training of youth, or any other phase of spiritual ministration, there is the ecclesiastical regime for the guidance of the mind toward truth and the forming of the will toward goodness.

Piux X, wise and practical as he showed himself to be in every act of his wonderful pontificate, stood for organization and unity, and his constant cry to all those offering their services and aid in every work—moral, intellectual or social—was. "Stand with your Bishops: seek their counsel and direction and follow their guidance scrupulously."

Your work, if you hope to make it truly efficacious, stable, permanent and truly progressive, while at the same time wisely conservative, must be no exception to the general system which controls and directs every activity in the whole church all over the world. You must strive first and last for united effort under the church's constituted authority. No work has succeeded for long without this, and the work of Christian education, all important as it is, cannot be suffered to undergo hazard and risk.

Our Watchwords.

Union, harmony, alliance, organization—these must all be the watchwords.

What a glorious opportunity awaits you here and now for God and country! Outside the church's pale men are groping in doubt and darkness for the great principles upon which all civilization and society rest. Where the light of faith has gone out there is naught but gloom and confusion. The very simplest and most fundamental truths are being questioned. Out of darkness millions of hands are reaching for something that is secure. Out of the babel of myriad voices, each crying its own panacea, arises only the dismal discord of a vain and purposeless philosophy. Amid all the splendor which prosperity and wealth show forth there is a pathetic hollowness and shallowness which foretells great moral danger. The children are stretching forth their hands for bread, and many a heartless scheme called education is offering them only a stone.

A generation has arisen which is famishing for the food which nourishes the whole man. It is cruel beyond words to behold the methods by which their tired out brains are crammed full, still with the dry and fruitless morsels which have not a drop of moisture, not even an atom of nourishment for that in man which is his best and innermost self.

What is it to me that the planets are peopled if I am starving here, and my planet has neither hope beyond the grave nor consolation in moral anguish? What does it matter to me if by the wonderful wireless message my words are carried over oceans, if from my little bark, in which all that life holds for me is contained, I must toss unguided upon the boundless sea, with no port into which I may safely and securely enter at last!

Is not all the meaning of science men's fuller happiness? And if the

(Continued on Page 2.)

RURAL CHURCH PAINTED BY MASTER

Italian Artist Crosses Ocean to Decorate Little Montana Church.

INTERESTING STORY

Wonderful Development in Small Community in Heart of Rockies.

SISTERS' SCHOOL

BY MATTIE T. CRAMER.

Situated in the heart of the Little Rockies, fifty miles from a railway station, and shut off from the commercialism of the world, may be found one of the oldest institutions of learning in the Treasure state. With only an occasional brief newspaper mention the state at large knows little about the great work that has been accomplished by St. Paul's Mission church and school in the past thirty years, for it was in 1886 that Rev. Father Erbishweiler, a devout missionary under the direction of the Jesuit fathers, arrived upon the scene and established the church and shortly thereafter the school was opened.

Biblical Scenes.

Think of finding a church in this obscure place whose walls and ceilings are decorated with paintings of a master hand, for it is said that $10,000 in shining gold was necessary to lure the romantic Italian artist across the seas and into this remote niche of the western hemisphere to place his best work in St. Paul's church. The paintings all represent Bible scenes.

The Little Rockies, as they are commonly called, consist of a group of pine-clad peaks fifty miles southwest of Malta, which shoot up from a comparatively level country. The scenery in the region of these mountains is possessed of such rare beauty no painter might hope to transfer to a canvas, and it was the grandeur of the mountains that attracted the missionary and caused him to choose this site for the church and school. Here these devoted priests and faithful Ursuline Sisters have labored. Their work has been ministering to the sick and needy, Christianizing the community, teaching the Indian and half-breed boys and girls the rudimentary branches found in the curriculum of the public schools of the state; giving them a practical knowledge of agronomy and horticulture—called by the reservationists farming and gardening—and also religious training.

From Native Stone.

The group of buildings at St. Paul's mission comprise the church, a large building used as a home for the sisters and the girl students, and a building serving as a parsonage for the priests and a dormitory for the boys. These buildings are all made from dressed stone, laboriously quarried from the mountains nearby. They are most substantially built and each carries a history of toil, self-denial and hardship. The work of designing and a large part of the construction work was done by boys of the high school. The sisters' building contains recitation rooms, living rooms, sleeping apartments, dining room and kitchen. Each of these rooms is furnished and equippel with everything to make it comfortable and homelike as well as useful to both teacher and pupil. The number of boys and girls attending the mission school varies, but the attendance has reached 200 in the history of the school, but with that enrollment it was rather crowded and yet many applications had to be refused.

Bad Lands Fascinating.

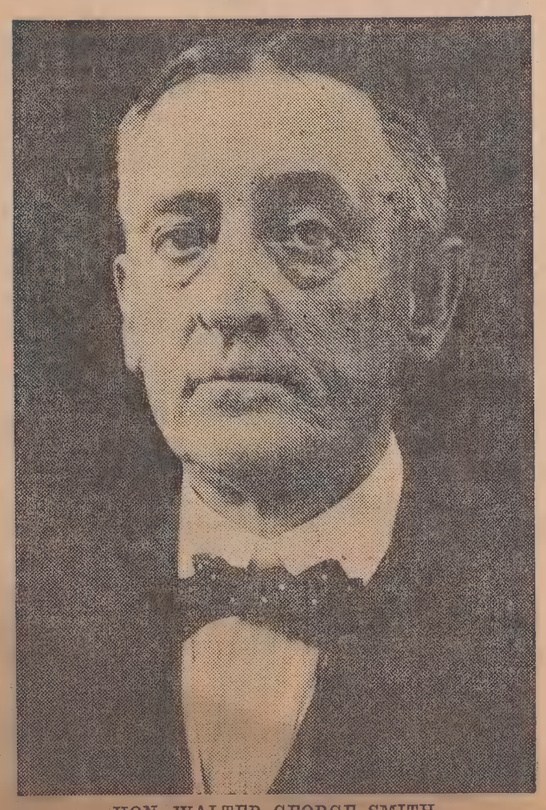
What are known as the "bad lands" begin seven or eight miles south of the mountains and extend to the Missouri. These "bad lands" are filled with fascinating material for exploration. Here are found buffalo bones apparently undisturbed since the flesh mouldered from the skeleton, and thousands of stone circles show where the red men pitched their lodges. The skulls of buffalo, wolves, deer and occasionally the skull of a cayuse with an evil-looking hole in his forehead, may be found here and there near these circles. Old timers say the cayuses were sacrificed when hunters were caught in a storm without meat to eat.

The "bad lands" are infested with

(Continued on Page 2.)

Catholic Heads American Bar

Walter George Smith Elected



HON. WALTER GEORGE SMITH.

Philadelphian Is Choice of Convention

CATHOLICS throughout the country will be interested in the election of Walter George Smith of Philadelphia as president of the American Bar association, an office considered to be one of the highest honors that can come to an American. Mr. Smith was elected at the convention which closed last week at Saratoga Springs, N. Y. Mr. Smith is one of the most prominent Catholics in the country, being a trustee of the Catholic University of America and a former president of the Pennsylvania Federation of Catholic Societies.

Visited Here in 1915.

Mr. Smith visited in Salt Lake City in 1915, when the convention of the American Bar association was held here, and for the three or four weeks that he was in the city attended Mass at the Cathedral. He was here for some time during that summer, attending the sessions of the Commission on Uniform State Laws, of which he is a leading member. Dean William H. Leary of the University of Utah law school, is the Utah member of the commission, and attended its sessions recently in New York state, where he met and talked with Mr. Smith.

Mr. Smith's wife, who died many years ago, was one of the noted Catholic Drexel family of Philadelphia. He has been a generous benefactor to the Catholic church and Catholic charities, and has been a prominent figure in working for more stringent divorce laws.

History of Life.

Walter George Smith was born in Logan county, Ohio, on November 24, 1854, the son of Gen. Thomas Kilby Smith and Elizabeth McCullough Smith He received, successively, the degree of bachelor of arts, master of arts and bachelor of laws from the University of Pennsylvania, and on January 7, 1890, he was married to Elizabeth L. Drexel of Philadelphia, who died in the same year.

Mr. Smith was at one time manager of the Drexel institute, and was for a time president of the Federation of Catholic societies of Pennsylvania. He is a prominent figure in the Commission on Uniform State Laws, a trustee of the Catholic University of America, and a former trustee of the University of Pennsylvania. His home is at Torresdale, Pa., a suburb of Philadelphia.

A VIENNA RUMOR.

Copenhagen, Sept. 7.—The Vienna Reichspost, the Austrian Clerical organ, says it has received by way of Switzerland a statement to the effect that if the answers to the pope's peace note show the possibility of success, the pope will issue invitations for a peace conference and will follow this note suggesting an armistice.

If the peace proposal is definitely rejected, the newspaper adds, Pope Benedict at a later date will take occasion to express his views on peace in an encyclical or a consistory.

CATECHISM TO BE REVISED AND UNIFIED

Pope Benedict Plans to Have Texts Uniform Throughout the Entire World.

BISHOPS TO ASSIST

New York, Sept. 10.—Pope Benedict has undertaken to reform the Catechism so as to have an identical text used in every church in Christendom. The differences in text that now exist in different parts of the world are minor and merely accidental. As outlined, the work will take some years to complete.

Circular letters have been sent to every bishop in the world, asking each for three copies of the Catechism in use in his diocese. When they are received at Rome the Pope will appoint a commission, several members of which will be Cardinals, to examine the various texts and to prepare a uniform text. Proof sheets of this will be sent to all the bishops with the request that they suggest such changes or additions as they deem advisable. Then it will go to the Pope for approval and promulgation.

Translations into the different languages will be permitted, though such translations of the Canon law are forbidden.

WILSON'S WELCOME.

Soldiers of the national army were welcomed into the nation's service by President Wilson with a message of affectionate confidence and a prayer to God to keep and guide them. The message follows:

"The White House, Washington.

"To the soldiers of the national army:

"You are undertaking a great duty. The heart of the whole country is with you. Everything that you do will be watched with the deepest interest and with the deepest solicitude not only by those who are near and dear to you, but by the whole nation besides. For this great war draws us all together, makes us all comrades and brothers, as all true Americans felt themselves to be when we first made good our national independence. The eyes of all the world will be upon you, because you are in some special sense the soldiers of freedom. Let it be your pride, therefore, to show all men everywhere not only what good soldiers you are, but also what good men you are, keeping yourselves fit and straight in everything and pure and clean through and through. Let us set for ourselves a standard so high that it will be a glory to live up to it and then let us live up to it and add a new laurel to the crown of America. My affectionate confidence goes with you in every battle and every test. God keep and guide you!

"WOODROW WILSON."

SCHOOLS AID NATION TO PREPARE

New York Catholic Educator Tells What Catholic Institutions Are Doing.

FUTURE IS IMPORTANT

Says War Must Not Interfere With Education of the Younger Children.

MILITARY TRAINING

Writing at the request of the editor, the Rev. Joseph F. Smith, superintendent of Catholic schools in the archdiocese of New York, recently contributed a most interesting article to the New York Times on "Preparedness in Catholic Schools." Father Smith indicated that Catholic institutions of learning were alive to the needs of the hour and were providing the training necessary to meet the problems of the day and those of the future. He said:

"The war into which well-nigh the whole world has been plunged has brought into prominence, into every day life, the fruitful idea of preparedness. Long after the war shall have ended and peace again holds sway, the watchword "preparedness" will still exercise a far reaching influence. It will not mean, as it did a year ago, the arousing from a peaceful lethargy of a whole nation against a threatening foe, but for all time it will be a synonym not merely for that, but for higher ideals, nobler living, greater aspirations; it will mean the elimination of waste, the fostering of true economy, the intensive cultivation of the earth, the strengthening of the human body, the marvelous handiwork of the Creator, the conservation and exploitation, in a good sense, of all natural resources and the development of that which is noblest and best in the moral and religious nature of man.

Begin With Youth.

"The sudden call to serious thought, to heroic, to prudent outlook for the future, came upon this country several months ago, just as elementary schools and higher institutions of learning were about to complete the work of the school year. Little time was left, therefore, before vacation for those in charge of the education of the youth of the land to put into effect their plans for preparedness in so far as they affected schools. The summons for preparedness came with harsh surprise to those within the age limit for military service. We are not to be surprised again. We are never again as a nation to be so lulled into a comfortable sense of security that we shall not be prepared for any emergency, whether it be war, famine, pestilence, riot or rebellion. We must begin then with the youth of the land, with those whom thoughtful men look upon as the 'line of second defense.'

"Recent conferences, at which were present educators, social workers and others interested in the children of the elementary schools, resulted in the firm resolve that the education of children under fourteen years of age should not suffer any loss because of the country's crisis. All the laws for child labor and for compulsory school attendance are to be rigidly enforced. These resolutions were heartily endorsed by the representatives of Catholic schools.

Instill Patriotism.

"In Catholic, as well as in public schools, we are to prepare for the future by instilling, if possible, into our pupils even a higher degree of patriotism than ever before. Our present crisis has taught us that all are equally bound to defend our country in time of danger, that there must be no 'slackers,' that love of country is next to love of God, that the voice of authority has the sanction of the Creator, 'for all rightly constituted authority comes from God.' We who are interested in Catholic as well as in public schools are not to be satisfied with this. Our children must be strong and noble, not merely in soul and in mind, and filled with a patriotism that moves to heroic acts, just like a Christian virtue, but clean, strong and vigorous in body. Therefore in all our schools from the kindergarten to the university, a proportionate amount of physican training for both sexes will be insisted upon.

The principles guiding Catholic high schools, colleges and universities for

(Continued on Page 7.)

Diocese of Denver

MARY A. KELLY, Correspondent.

The Intermountain and Colorado Catholic is placed on sale at the James Clarke church goods house, 1645 California St., Denver, Colo.

Home for Poor to Be Opened in November

An interesting event of last week was the visit to Denver of several members of the Order of Little Sisters of the Poor of Chicago. The Sisters came on business in connection with the opening of the "J. K. Mullen Home for Aged Poor." The building is rapidly nearing completion and with the large tract of ground surrounding it will be turned over to the Sisters absolutely free from incumbrance of any kind.

When Mr. Mullen first conceived the generous idea of providing shelter for those unfortunate men and women whose journey down the shady slope of life's steep hill is beset by the pitiless rocks of poverty and loneliness, his plan included complete furnishing and endowment of the institution. Recently, however, he concluded to make this great work of caring for the aged poor less of a private charity and give the public, particularly the philanthropic societies of the city, an opportunity of sharing in the merit of the work. In this connection the Sisters made their first appeal to the Sacred Heart Aid society, which was incorporated some years ago with the foundation and maintenance of a home for the aged and indigent as one of its primary objects. The Sacred Heart Aid society, which recently celebrated the silver jubilee of its organization, has during the entire period of its existence carried on an extensive philanthropic work, caring for the poor in their own homes, but always with the hope of some day gathering its aged charges under one roof and placing them in the tender care of the Little Sisters of the Poor.

The idea began to assume definite form about ten years ago, when by a vote of the members it was decided to put aside all life-membership dues as the nucleus of a fund for such a home, using only the ordinary receipts of the society for the carrying on of the regular relief work. Mrs. Joseph A. Osner, who was president of the society at that time, labored zealously to accumulate the trust fund and the campaign for life members continued under her immediate successors, Mrs. M. J. McCarthy and Mrs. William R. Leonard. With the report that such a home would some day be built by a charitable individual and with the increased demands upon the society's treasurer, the growth of the trust fund lagged, but of the amount remaining intact the society last week turned over to the Sisters nearly $2300.

Mother Germaine and Sister Mary Justine appeared before the board of directors of the Sacred Heart Aid society last week at a meeting at Mrs. Osner's home and stated the rules and regulations that would govern the home, and also the amount required for furnishing the building. This sum given by the Aid society will be used toward furnishing dormitories where 100 inmates can be accommodated. The Knights of Columbus and other organizations will be given an opportunity to help in making the Mullen home a place of comfort and cheer for the unfortunate. The date of opening will be early in November.

* * *

Doings of Denverites

A month's Mind Requiem High Mass for the repose of the soul of the Rt. Rev. Nicholas C. Matz was sung in the cathedral in Thursday by the Rev. H. L. McMenamin. The attendance was very large and many received holy communion for the deceased prelate.

* * *

The choir for the cathedral is being reorganized and High Mass will be resumed in a few weeks. The Rev. Joseph Bosetti will continue as director and Prof. Malcolm Marks organist.

* * *

Following the summer vacation, meetings of the Cathedral Altar and Rosary society were resumed on Friday, September 14, when about forty members assembled at the home of Mrs. Ralph W. Kelly, 1266 Pearl street. The meeting was addressed by the Rev. H. L. McMenamin, spiritual director of the society, and then the work was outlined for the coming year. At the close of the business session a very interesting musical program was given by Mrs. Alexis A. Gargan, Mrs. Louis Reilly, Mrs. John Schilling and Miss Miriam Savage.

* * *

The Guardian Angel sewing guild reopened its winter work last week by a large and enthusiastic meeting at the home of Mrs. Michael B. Waldron, 736 Milwaukee street.

* * *

The Sisters of the Good Shepherd will entertain the members of the Good Shepherd Aid association and their friends at the home Sunday afternoon, September 16. The children of the institution have prepared a fine program for the occasion. A "Seeing Denver" car will meet the South Gaylord and Louisiana cars at the end of the lines.

* * *

A wedding that was a great surprise to Denver friends took place in Kansas City Saturday, September 8, when Miss Josephine Matty, daughter of Joseph Matty of this city became the bride of Lieut. William Hanley of Fort Riley. Miss Matty left Denver a few weeks ago to visit her sister, Mrs. G. Genung in Kansas City.

* * *

St. Francis de Sales church was the scene of a pretty wedding last Wednesday, when the Rev. J. J. Donnelly performed the ceremony that made Carl Herfuth of Helena, Mont., and Miss Geraldine Wylie of Denver man and wife. The church was prettily decorated in fall blooms and a large number of friends assembled to witness the service. The bride was gowned in white crepe meteor trimmed in pearl embroidery. A pearl band held her veil in cap effect and she carried a bouquet of bride's roses with shower of valley lilies. Miss Gertrude Nickerson was the bride's only attendant. She wore a dainty gown of pink taffeta trimmed in silver lace and a picture hat of pink tulle. She carried pink roses. The best man was Raymond Weisner of Helena. The bride's little cousin, Mary Virginia Wist, was flower girl. She was in a dainty white lingerie frock and carried a basket of Cecil Bruner roses.

Following the ceremony, breakfast was served at the home of the bride's mother Mrs. Gertrude Wylie at 536 Sherman street. The young people then left on a trip through Yellowstone park and will make their home in Helena, Mont., where Mr. Herfuth is engaged in business for the Montana Life Insurance company.

* * *

Miss Genevieve Marie Jacobs, daughter of Mrs. Alvys Jacobs of this city, and Arthur C. Bigley of Butte, Mont., were quietly married in St. Elizabeth's church, August 24, announcement of which has just been made by the bride's mother. The young people are now touring the west and will make their home in Butte after October 1.

* * *

Miss Edith Burnerkemp of Waukeeney, Kan., and Thomas J. Conway of Osborne, Kan., were quietly married Sunday afternoon by the Rev. Father Doyle, O. P., in St. Dominic's parish house. The bride wore white satin and tulle veil, and carried bride's roses. She was attended by Miss Mary Hagerty, who was gowned in pink satin draped in chiffon. The groom's cousin, Bernard Haney, was best man. After the ceremony a reception was held at the residence of Mr. and Mrs. James Haney. Mr. and Mrs. Conway are spending their honeymoon in Wyoming.

* * *

Miss Alice Forsyth, who has won more than local fame as a singer, was married to Jack Mosher of Greeley, Colo., Wednesday afternoon, September 5, in the studio of Mr. and Mrs. John C. Wilcox in Wolfe hall. The ceremony was performed by the Rev. Father Servant of Golden, Colo. The bride wore a smartly tailored suit of blue cloth with close-fitting hat of blue velvet. Her corsage bouquet was of orchids. Her only attendant was her little sister, Mary Clair Forsyth, who wore a dainty frock of white Georgette crepe. Robert Officer of Greeley was best man, and the ushers were Howard Lang, James Nesbit, D. Wilson and Royden Marsey. The young people will spend their honeymoon in California and then live in Greeley, where Mr. Mosher is associated in business with his father, John Mosher. Mrs. Mosher is a daughter of Mr. and Mrs. L. L. Forsyth of Las Animas, Colo. She was graduated from Mount Carmel convent in Wichita, Kan., and then came to Denver to study music. She was prize winner last year in a local contest in which the leading vocalists of Colorado participated. She was selected to go to New York and sing for the Columbia Graphaphone company and her work received praise from many New York critics.

* * *

Miss Genevieve Naffziger, a member of this year's graduating class of Cathedral High school, has gone to Cincinnati to enter the novitiate of the Sisters of Charity.

* * *

Miss Laura Wernert Osner underwent a slight operation on her throat last week at St. Anthony's hospital.

* * *

Mrs. John F. Campion, her daughters, Misses Helen and Phyllis Campion, and son Roland Campion, will leave next week for New York, where they will spend the winter. Miss Campion will study at Columbia university, Miss Phyllis at Pine Manor, while their brother will enter Dr. Browning's school. Mrs. Campion will remain east to be near her children.

* * *

Miss Felice Davis was hostess at a box party at the Orpheum theatre Tuesday afternoon, followed by tea at her home. The guests of honor were Misses Helen and Phyllis Campion, who leave soon to attend eastern schools.

* * *

Mrs. John Murphy and daughter Miss Ruth Murphy left Wednesday for Washington, D. C., where Miss Murphy, who was one of this year's class at St. Mary's academy, will enter Trinity college. Accompanying them were Miss Katherine Maroney, who will study this year at the Visitation convent, Washington, and Miss Edythe Dolan, who will attend Chevy Chase seminary.

* * *

Miss Mary McCallin has returned to school in Cincinnati.

* * *

Miss Bernadette Kaffir has resumed her studies at Nazareth academy, Concordia, Kan.

* * *

Mr. and Mrs. George McCaddon welcomed a little daughter last week. The baby will be called Betty Jane.

* * *

Mr. and Mrs. Ralph W. Kelly and young son Eugene Kelly have returned from a delightful vacation in Excelsior Springs and Kansas City.

* * *

Before leaving for their eastern schools, Miss Helen Campion and Miss Phyllis Campion will preside at an informal luncheon on Thursday.

* * *

Miss Dorotita O'Donnell, who has been in New York for several months, is expected home next week.

* * *

Miss Isabel Horan left Sunday for Washington, D. C., where she will resume her studies at Trinity college. Miss Horan will make a short visit in Kansas City en route.

* * *

Mrs. T. A. Cosgriff spent last week at Idaho Springs.

* * *

Miss Eva Sullivan will leave soon for New York, where she will resume her study of the harp.

* * *

Mrs. Joseph A. Osner entertained her euchre club Wednesday at her home, 357 Broadway.

* * *

Miss Ella Dunn entertained last week complimentary to Miss Dorothy Zook.

* * *

Miss Florence Daniels of Coronado Beach, Cal., is a guest at the home of Mr. and Mrs. Dennis Sheedy. In honor of the visitor Mrs. Sheedy entertained at an attractive luncheon Monday.

* * *

Mrs. William H. Delleker was hostess at luncheon Saturday.

* * *

Miss Clare Ryan, sister of the Rev. William W. Ryan of St. Catherine's parish, has returned from an extended visit in California.

* * *

Miss Ella Cronin was hostess at a Monte Carlo whist party Saturday afternoon in honor of her cousin, Miss Dorothy Zook, who will be a bride of this month.

* * *

Mrs. L. C. Batione and her daughter Benecia Batione, have returned from California, where they spent the summer. Miss Batione has resumed her classes in Spanish in the Manual training high school.

* * *

Mr. and Mrs. James P. McConaty of St. Philomena's parish, welcomed a little daughter on September 1. The baby will be called Elizabeth Helen.

* * *

Mrs. Frederick Hunt Wood and son Frederick Hunt Wood, Jr., have gone to Boston to visit relatives for a few weeks.

* * *

Mrs. Charles V. Mullen was hostess at a daintily appointed luncheon Tuesday.

* * *

Miss Ethel Brady is enjoying a visit in Trinidad, Colo., where she is the guest of Mrs. Walter Mullane.

* * *

Miss Margaret Donley and Miss Marian Douds have gone to Boulder to reenter the state university.

* * *

Miss Helen Morse, who has been visiting her aunt, Mrs. William A. Grainger, will leave next Sunday for her home in Rochester, N. Y. Mrs. Grainger will accompany Miss Morse and expects to remain east until after Christmas.

* * *

Dr. and Mrs. Harry R. McGraw are visiting in Baltimore.

* * *

Miss Katheryn Maloney has taken an apartment for the winter in the Capitol Hill hotel on East Seventeenth avenue and Pearl street.

* * *

Mr. and Mrs. Walter Heyer motored to Colorado Springs for a few days' visit.

* * *

Mrs. John Thams and daughter, Miss Gertrude Thams, will leave for the east next Sunday. Miss Thams will attend school in Virginia this coming term.

* * *

Mrs. William J. Galligan has as her house guest Mrs. C. L. Carney of Milwaukee.

* * *

Mrs. Ella Weckbaugh and children Eleanore and Kernon Weckbaugh, have returned from Glenwood Springs.

* * *

William F. Kelty, son of Mr. and Mrs. Edward Kelty, of the Cathedral parish, is taking an engineering course at the state university, Boulder.

* * *

Mrs. Charles P. Morrissey has returned from California, where she spent the summer.

* * *

Mrs. Thomas H. Downey entertained her card club at luncheon and bridge last Thursday at the Metropole hotel. Covers were laid for twelve.

* * *

Miss Amelia Evans entered the state university at Boulder for the fall term.

* * *

Among the many pre-nuptial entertainments for Miss Stella Howard last week were a bridge party on Tuesday given by Mrs. Robert Mtichell; a tea on Friday at which Miss Grace Collins was hostess; a luncheon by Mrs. Adam Young on Saturday, and a bridge party Thursday afternoon by Miss Mary Collins.

* * *

Miss Elizabeth Harrington of the Cathedral parish left Sunday evening for Porto Rico, where she has been engaded as domestic science teacher in the university.

* * *

Mr. and Mrs. Elmer E. Zook have issued invitations to the marriage of their daughter, Miss Dorothy Marie Zook, and Richard Irving McBride of Sterling, Colo. The ceremony will take place in St. Leo's church on Tuesday, September 18.

* * *

Mrs Richard Keefe entertained Tuesday afternoon complimentary to Miss Dorothy Zook.

* * *

Thomas J. O'Connell is attending a meeting of the National Bar association in Saratoga, N. Y.

* * *

Sister Mary Erngardis died last week at St Anthony's hospital after an illness of some weeks. She was thirty-three years of age and had been a member of the Franciscan Order of Sisters for eleven years. Her funeral mass was read in the hospital chapel by the Rev. Miles Sweeney and the body was laid to rest in the Sisters' plot in Mount Olivet cemetery.

* * *

John F. Enright of 1648 Madison street, died at his home Tuesday, September 4, after an illness of eight months. Deceased was born in Savannah, Ga., in 1867, and worked for various railroads in the south until 1909, when he came to Denver to take the position of superintendent of motive power for the Denver & Rio Grande railroad. He remained in that position until illness forced him to retire. A widow and daughter survive Mr. Enright. His funeral took place on Friday, September 7, with requiem mass at the Cathedral. Burial was in Fairmount cemetery.

RURAL CHURCH

(Continued From Page 1.)

gray wolves, coyotes, jackrabbits, prairie chickens and sage hens The water found in this locality is strongly alkaline, and during the latter part of the summer it disappears completely.

The school does not endure hard winters. A peculiarity of this region is that the temperature here throughout the winter is higher than that of the lower flats, and chinooks are so common as to quickly dissipate any unusual severity. In this locality stock can easily be wintered, for tall green grass is found in the mountain recesses.

Rich Mines Nearby.

St. Paul's is not far from some of the richest gold mines in the state. Two of these are the Ruby Gulch and August mine. It was in 1884 that the Little Rockies first attracted attention as a region yielding placer gold, and all the gulches yielded enough to make hundreds of gold hunters very enthusiastic. From the school it is ten miles over the mountains to Zortman, the principal mining town of that section; eight miles to Lodge Pole, where a postoffice and trading post have been established.

The mountains near the mission are covered with evergreens, poplar and jack-pine, except for an occasional scar where a snowslide has, in times past, swept the trees out of its path. These scars show gray, like chutes between the green of the trees. The buildings of the mission stand in a beautiful valley, through which meanders People's creek. This creek supplies water for a complete irirgation system which has been installed by the management of the mission. The grounds comprise 4000 acres, the soil of which is the choicest in the valley. Quite an area is under cultivation, and the work from seeding to threshing is all done by boys attending the school. This work constitutes their practical lessons in agriculture.

Supplies for the mission were brought by ox team from Chinook and Harlem during the infancy of the school, later horses were used, but more recently motor cars have been employed.

For one to fully appreciate the beauty of the scenery one of the peaks should be ascended. From this lofty observatory to the south and west may be seen the Judith, Snowy, Highwood and Little Belt mountains; to the south the Missouri rolls on. Looking to the north, great prairies, like green carpets, stretch into Canada, and to the northwest the Bear Paw mountains rear their heads.

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D. A. CALLAHAN,

Stationery House of the West. 164 Main Street.

MEXICO

By Eber Cole Byam

EIGHTEENTH INSTALLMENT.

THE elections of 1828 in Mexico resulted in favor of Gomez Pedraza for president and the defeated Masonic faction took up arms. Their triumph was followed by the flight of Pedraza and the sack of the capital, including the public buildings, and the destruction of the Parian, a block of buildings occupied by a number of Spanish commercial establishments, and a number of the owners and their clerks were murdered.

As the radicals had not ceased to demand confiscation of the valuables of the Spaniards and their expulsion from the country, this was now accomplished. The Spanish residents of Mexico were noted for their thrift and industry, and, as a consequence, excited the vicious hate and envy of the lower orders from which the revolutionaries were recruited. The expulsion of the Spaniards was a most contemptible and cowardly act and fitly marks the measure of the Mexican "Liberals," both of 1829 and 1917. The unfortunate exiles were compelled to leave the country within sixty days, and as the expulsion took place in the summer when yellow fever was raging in all the ports of the Gulf of Mexico, it was practically a death sentence for thousands. Having robbed and expelled the Spaniards, these "Liberals" next turned their "reforming" attentions to the Church.

Motive of Revolution.

The Mexican revolutionist is anti-Catholic, antiwealth, antieverything. He is a counterpart of the I. W. W. socialists of the United States, who are anti-Catholic, anticapital, antieverything. They opposed the Spaniards, not because they were Spaniards, but because they were thrifty and industrious. They oppose capital and wealth, not because of any injustice that capital and wealth may impose, but because capital and wealth represent thrift and industry. They oppose the Catholic church because it opposes disorder and lawlessness, and because obedience to its moral precepts produces thrift and industry.

The success of the Mexican revolutionists has consisted, first, in having available a large element of ignorance easily excited to pillage and easily credulous, and, second, by the opposition being always divided on minor issues which the revolutionists pretended to favor. The lack of success so far of the I. W. W. socialists in the United States has been a sufficiently large element of sober-minded citizens to hold the balance of power.

In 1853 a Mr. R. A. Wilson went to Mexico and returned to write a book on "Mexico and Its Religion," an anti-Catholic diatribe, which he delicated to the "American Party," the father of the A. P. A. With all his prejudice, Wilson's native intelligence penetrated the confusion and discovered the true impulse and motive of revolution. On page 237 he reminds the reader that the Mexican who abandons his church does not become Protestant, but turns instead to "Infidelity and Socialism."

Open Attacks Made.

With a multitude of ignorant redflaggers in power—one Secretary of War could barely sign his name—the public finances were in a deplorable state. Loans at ruinous discounts were made, only to be dissipated without a penny reaching the intended destination. Such a condition of affairs only made the revolutionary wolves more frantic, as their bloodshot eyes gazed hungrily at the wealth of the church, and they fought desperately to fasten their fangs upon it. The attacks were masked, more or less thinly, by specious arguments, which depended largely upon misrepresentation, appealing to the baser passions of the mob; and the mob, in its thirst for pillage, was ever ready to lend itself to any revolutionary enterprise promising excitement and loot. Back of this again stood the innumerable armed bands, called an army, led by military politician adventurers, called generals to whom peace meant work or starve, the first alternative being even more unthinkable than the latter. The church authorities were ever counseling patience and an avoidance of violence, and, while they protested energetically against laws designed to destroy the church, they frowned upon armed resistance as a means of preservation.

Attacks Property Rights.

Of property the Church possessed some millions still remaining from the funds not appropriated by the king, and in real estate there existed a number of properties whose rentals went to the meagre support of the numerous schools, hospitals and charitable institutions conducted by the ecclesiastical establishment. These possessions now occupied the attentions of the revolutionists, whose red radicalism emboldened them to attempt their confiscation. Unsuccessful attempts had been made previously to control the Church through the patronage, but this the clergy resolutely refused to concede, to the no small angry disappointment of the radical politicians.

The attacks began with the laws of 1833, which, under pretext of separation of church and state, sought to destroy the Church by depriving it of all income; the real purpose, at bottom, being to obtain possession of all houses and money belonging to the ecclesiastical establishment. These laws or decrees ended the government control compelling payment of tithes or obedience to religious vows. There came a reduction in the tithes, but, much to the surprise and chagrin of the promoters of this law, the monks and nuns remained obedient to their vows. The denial to the clergy of the right to teach closed the schools, including the university, where the "liberals" turned the chapel into a pulqueria (low wine shop).

The Real Purpose.

Out of this whirligig of riot there eventually emerged the dominating figure of Juarez, the Indian, whose efforts finally resulted in the "three years war," the domination of the extreme radicals and the promulgation of the infamous laws of reform.

Forming but a small minority of the population, this element, by its readiness to resort to violence, its effective organization through the "Masonic lodges," and its years of training in military activity and control of the army, dominated and bullied the majority with the fear of death and destruction.

The laws of reform were intended to destroy the Catholic Church in Mexico. That they failed to do so has been the plaint of all the "liberals" from that day to the present; and the Carranzistas of today declare that this time they intend to make sure of their work, and to make the Catholic Church in Mexico but a memory.

CATHOLIC EDUCATION

(Continued From Page 1.)

key to eternal happiness is lost, what boots it to be possessed of free entry to every palace in every kingdom of the wide world?

What is education in the end but the preparation for life? And what is life? Here begins the confusion which ends in the destruction of the very primary principles of education. If life is but the passing chance of material happiness and sensual enjoyment, a materialistic philosophy will frame its base view of education upon that degraded foundation and the schools will turn out monsters with neither mind nor soul.

If the conception of life be utilitarian the schools will turn out money machines. If the scope of life be considered merely intellectual acumen, the schools will develop clever criminals. All these views of life are radically or essentially false, and therefore every system of education built upon them as a foundation is radically and essentially false. The truest philosophy the world has ever known, after its investigations, its experiments, its reasonings and its deductions, has always knelt at the feet of religion for its final answer to the all absorbing question: What is life? And religion the world over, under whatever name, in whatever guise, has ever been the only exponent of a sufficient answer to this question.

Church Alone True.

Here again, though all religions differ in their definitness of response, they all agree in this, that somehow, in some way, man is not meant for this world alone and that life in its fullest sense is more than mere thought or intellect or mind, and that that indefinable something which men call "soul," and which is more than mind, is at the very basis of each individual human being.

But there is only One in all the world who has taught humanity what life really is, whence it comes and what its destiny is. Jesus Christ, the Way, the Truth and the Life, revealed to a world which had wandered into every realm of false philosophy and false belief the only true conception of existence and destiny. To know, to love and to serve God, whatever our position, whenever we are and whatever we do, this is the sublime and only answer to questioning humanity.

His church alone has held true to His answer. She loves every revelation of true science, because it reveals to her more clearly the knowledge of Him Who is all truth. Firm as the pillar and ground of truth, she watches unmoved the vain speculation of idle dreamers, who today are famous and tomorrow are forgotten. She has sent forth her children, her apostles, her priests and her holy religious into all lands to learn as well as to teach, and they have weeded out and sifted all that human learning and research have gathered and have woven into a solid and compact system those principles upon which the very best and noblest education must rest securely for all the ages to come.

Fruitless Experimentalists.

Again and again restless minds tired of the solemn grandeur of perennial principles, have rushed into novelties and experiments, but again and again they turned, tired of their vain search, and have sat down at the feet of the Eternal Master. This country has had its share of fruitless experimentalists. The pendulum has swung far, almost to the point of escape, but let us look around us and take courage from the open and public declarations which today the men acknowledged to be the leaders of education here and about us have the honesty and sincerity and let me add, the courage to proclaim. They are tired of mere experimentalism, and the parents and society at large are even more weary than they, and they are returning a wiser if sadder group of men from the fruitless search after the famous intellectual Eldorado to the simple and solid principles of centuries ago, adopted and used by the Catholic Church; namely, that true learning and real education consist in the building up of the whole man, and in that rebuilding the structure of the moral edifice must have an infinite preponderance and care.

So, you who form the teaching body of the Church in its scholastic branches, learned priests, members of the great religious orders whose history is the story of education, stand firm in a fearless conservation with the Eternal Mother of truth as your guide. While clinging tenaciously and rigidly to the wisdom which she had wrested from the ages, accept only that which is really an acquisition from what the present offers.

Church's Intellectual Glories.

St. Benedict, St. Thomas, St. Ignatius, St. Joseph Calasanctius, St. John de la Salle, the great founders and world famed professors of the grand universities of Europe and the illustrious organizers and framers of common school education. What has a later world to offer that can compare with the learning, the wisdom, the sound judgment and the magnificent devotion of these intellectual glories of the Church and humanity?

What other men in all the world have conferred such lasting good upon all society as these truly great educators? I am not arguing for a standstill attitude. I know the value of progress well, but I also know that not everything that calls itself progress is truly such and that not infrequently the man who has mistaken his path is far wiser to turn back to the secure road rather than lose himself irretrievably and to no purpose in the growing entanglement which leads to nowhere. I am firmly convinced that in some instances we have been rather inclined toward the influence of experimentalism, of which the atmosphere all about us is full, and that we have been too sensitive of being considered old fashioned.

Let us stop and seriously ponder what these new fashions have produced. What are their fruits? Formerly universities turned out men of solid learning with minds solidly based upon sound principles, with a real knowledge of the best literature of the age, and with what is even of more value, a profound and habitual love of study. What they knew they knew well, and their knowledge, if not embracing every ephemeral theory, was thoroughly broad and comprehensive. Their minds were fitted for whatever specialty they afterward chose to pursue. Their culture was, as it were, pyramidal, with the foundation broad and secure of both mind and character, and upon this foundation they laid a superstructure of refinement and cultivation which pointed ever upward as it rose. The classics were household friends. They thought as well as read, and they could write something well worth reading. There was a dignity accompanying their learning which gave them nobility of thought as well as refinement of manner.

Foundations Abbreviated.

What have we now in the place if this? The foundations are abbreviated and curtailed until indeed so little is left of them that whatever is afterward built upon them, no matter how high it may reach, is in perpetual danger of tottering. Modern educators are in perpetual labor in their endeavors to invert the pyramid, with the manifest result that each successive stratum added only makes the structure more feeble and what is still worse, the pyramid is pointing downward. It is time to invert the process and return to the normal methods. There is such an attempt at futile general culture that solid training is being overlooked, with the result that instead of a compact, well-constituted organism of knowledge, moral as well as mental, there is a spreading out of a thin veneer over so large a surface that it takes but a short time and little wear to penetrate through the thickest part of it.

It is principles, principles, principles, the foundation stones of life, which are needed today. The mere glow of satisfaction which comes on the day of graduation is soon dissipated in the rough and tumble of life unless those principles of the moral and intellectual order are laid so deep and strong that even if for a moment they are slightly disturbed they can never be really moved or shaken.

Now let me come to my conclusion with this word, the expression of a sentiment of complete and well-warranted conviction. It is a word for more religion than we are getting now in our common school and college training. Woe to us all, if whatever else we do, we are lacking in this. If untrue to our stand we are carried away by a vain ambition to run after purely secular standards we shall utterly and absolutely fail in everything, for the very purpose of our existence will be lost.

The children, the young men, the young women who today fill our schools, academies, colleges and universities are delivered into our hands for one special and distinctive purpose, that their souls and hearts and minds be instructed, trained and formed upon the mould of Catholic faith and Catholic principles.

No school or college can shift this responsibility. The children of today will be the Catholic men of tomorrow. They will have to face a world cold in indifference and even frigid in infidelity. The devotions of their childhood will do much to keep them untained, but in the fierce battle which the natural and merely human and humanitarian is now waging against everything supernatural and divine, nothing but profound and intimate knowledge of foundations upon which their faith rests, the divine authority of the church and the main and salient points in their church's history can save them from ubiquitous perils, which more than any one else, the professional man and the man in public life must inevitably face. More and not less instruction in religion is the demand of the hour.

It will be your glory if something is done to insure, especially in the colleges, a more serious, more interesting and more solid course of instruction framed for the college curriculum. Even as a matter of mere intellectual training nothing could commend itself more, but over and above and beyond that, I repeat, it is the very reason of your existence.

And now I have only to wish you godspeed in your work, a work than which none is more noble. Unite in the firmest union with one another and all with those whose duty it is to watch over and guide and direct the welfare of the church and the progress of the faith in this country. Under their direction stand firm to the old landmarks and accept the best only of that which is now. Go forward courageously with your eye fixed on the star of faith set immovable in the heavens.

Train up minds and hearts to the knowledge and service of God. Send forth from your schools men and women knowing well what they know. Give to the church and to the state what both have a right to expect from you, faithful hearts grounded fixedly in Catholic faith and devotion, and citizens, who, next to God, will love their country so well that to serve it faithfully and loyally will be to them the greatest of earthly honors.

Probate Notice.

IN THE DISTRICT COURT, Probate division, in and for Salt Lake county, state of Utah.

In the matter of the estate of Eli Gregson, deceased.—Notice.

The petition of E. J. Willis, executor of the last will and testament of Eli Gregson, deceased, praying for an order of sale of any or all of the real estate and personal property belonging to said estate now on hand, has been set for hearing on Friday, August 24, A. D. 1917, at the hour of 10 o'clock a. m., at the county courthouse, in the courtroom of said court, in Salt Lake City, Salt Lake county, Utah.

Witness the clerk of said court, with the seal thereof affixed, this 2nd day of August, A. D. 1917.

THOS. HOMER,
(Seal) Clerk.
By M. M. Snell, deputy clerk.
N. J. Sheckell, attorney for petitioner.

NOTICE TO CREDITORS.

Estate of James T. Strong, deceased. Creditors will present claims with vouchers to the undersigned at 403 Felt Building, Salt Lake City, Utah, on or before the 15th day of December, A. D. 1917.

H. P. STRONG,
Administrator of James T. Strong, Deceased.
N. J. Sheckell, attorney for administrator.
Date of first publication, August 4, A. D. 1917.

NOTICE TO CREDITORS.

ESTATE OF MARY JENKINS, deceased. Creditors will present claims with vouchers to the undersigned at 403 Felt building, Salt Lake City, on or before the 1st day of December, A. D. 1917.

JOSEPH JOHNSON,
Administrator of the Estate of Mary Jenkins, Deceased.
N. J. Sheckell, Attorney for Administrator.

NOTICE TO CREDITORS.

ESTATE OF JOHN JIMPSON, DEceased.

Creditors will present claims with vouchers to the undersigned at 216 Main street, Bingham Canyon, Utah, on or before the 10th day of November, A. D. 1917.

ISADOR M. GANCHAT,
Executor of the last will and testament of John Jimpson, deceased.
Dan B. Shields, Attorney for Executor.
Date of first publication September 8, A. D. 1917.

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ABOUT BIRTH CONTROL

(Continued From Page 1.)

the classes addicted to this vice must disappear.

The advocates of birth control—some few Catholics excepted—usually believe in divorce. In their view, both marriage and parenthood are simply questions for those immedaitely concerned. If they want children, let them have them, provided they are able to support them. If they do not want them, it is their affair. The freedom they enjoy in entering marriage contract they also claim in breaking it, when they so desire. Let the matter be managed equitably and let the state be consulted; then all is well. Thus it happens that the two evils assist one another.

The Church's View.

In the eyes of the church, marriage is not only a contract binding until death, but it is also a sacrament, and as such a divine institution. Further, it symbolizes the union of Christ with His church. Its primary purpose is to afford the best possible means of perpetuating the human family, and bringing up children in the way they should go. Hence, the church necessarily regards birth control, by unlawful means, as a frustration of the primary purpose of marriage, a degradation and desecration of the sacrament, and a rendering of that which symbolizes Christ's union with His church a means of gross indulgence and abuse. And, as the secondary purpose of matrimony is the social welfare, through mutual helpfulness, of the married, birth control defeats this purpose also: for it makes husband and wife accomplices of each other in sin and companions on the road to perdition.

Birth control, as understood and advocated today, is usually accomplished by a species of vice to which the name Onanism has been given. The name is derived from the wicked son of Juda, Onan, whom "the Lord slew because he did a detestable thing." The "detestable thing" is that which is recommended, in one form or another, today by certain organizations under the leadership of a few shameless individuals of both sexes. The crime that was punished so severely and so summarily in less enlightened times is now openly and defiantly advocated by these moral monsters.

Church's Chiefest Enemy.

Not only does the evil threaten the general population, but it is at present the church's greatest menace, doing it more harm than either drink, corrupt politics, or the social evil. This happens from two causes. First, the limitations of families robs the church of its natural development. Secondly, those who practice artificial restriction of family are necessarily placed outside her sacramental graces. They cannot, unless they repent and amend, receive the sacraments otherwise than sacrilegiously. Living in the state of sin which they will not forsake, they cease to be practical Catholics, with the inevitable result that even that which is fundamental in religion, faith, gradually weakens.

Nor is the chance of their returning whole-heartedly to the fold promising. The time will come when, with advancing years, the vicious precautionary habits will become purposeless, and, therefore, may be abandoned. Can they not then return to the practice of religion? They can, but will they? Hardened sinners do not find repentance so easy. Deliberate, purposeful sin is not so readily repented of. It has in it the nature, not so much of weakness, as of malice.

Together with this there is the possible weakening of faith alluded to. With, therefore, a long course in evil ways, a studied plan of transgression, with an indefinite series of sin, personal and as accomplices, with a less clear vision of the difference between right and wrong, virtue and vice, repentance becomes exceedingly difficult—possible, of course, but by no means easy. If hope of easy repentance came to give confidence in a career of sin, as in many cases it does, the difficulty is seriously enhanced. Because, the transgressor has perverted one of the divine virtues which are bestowed for a different and totally opposite purpose. We conclude, then, that the Church suffers enormously from the vice under consideration, not only because she is robbed of her due and proper increase, but because she, whose principal office is to save souls, sees so many lost through a vile and malicious practice. The Church militant suffers much, the Church Triumphant more.

The Social Evil.

It is sometimes said that birth control in the family lowers marriage to the degraded level of what is usually called the social evil. Naturally people united in what they deem honorable wedlock resent the characterization. Let us therefore inquire if, to any extent, the imputation is merited. While doing so, let us remember that it does no good to call names, or to make false allegations.

To begin, we must admit that the secret practice of birth control does not shock people as the presence of courtezans on the street does. Public decency is not outraged in the one case as it is in the other. Again, the danger of creating or spreading nameless diseases, invariably present in the social evil, is absent from birth control. To these differences must be added others, as, for instance, the greater restraint which probably will exist in the home, owing to the exclusion of promiscuosity and other incentives to indulgence. Also, there is always the possibility and hope that married persons may sometimes change their ways; members of the demi-monde seldom do. Anyway, the time comes when the evil habits meant to control birth will be no longer necessary. These are the chief differences—and important differences they certainly are,—between the two evils under consideration.

On the other hand, it may be found that these differences are more apparent than real; and, further, that they are not necessarily permanent. The scandal of street walking may diminish and largely cease, with the decline of public morality, which is certainly declining rapidly now. The time may come when looser views may lift the stigma that rests upon the courtezan's brow, and the ostracism which has hitherto made her a social outcast for life may exist no more. Should this appalling condition of human society be realized, one or two of the differences between prostitution and wilfully unproductive wedlock would be eliminated.

A Real Danger.

The danger of nameless diseases is a real one, and there is no present prospect that it will, or even can, be wiped out. Indeed, no moralist would desire to see this scourge which has followed human transgression from the beginning removed. If it were, the last force working for righteousness among a materialistic people would be gone. It is a deterrant, not indeed of much moral worth, but still a deterrant. Remove it, and with the lack of religious training, and the contempt for morality, daily growing stronger, fearful conditions would prevail.

The home of the courtezan is the fruitful garden of this disease, which is more destructive than war and which no peace conference can terminate!

Against the suggestion that marriage, even when guiltily denied its rightful fruitage, makes for some restraint, it may be fairly urged that restraint in the new theories is a question of health, not of morality; a question therefore for the physician, not for the theologian. Presuming the advocates of birth control to be in the right, we find no answer to this objection. Indeed, if the wedded state may be lawfully diverted from its sacred purpose and become a haven for sexual indulgence, if the procreative instinct may be followed with pro-creation artificially defeated, if passion may be indulged for its own sake, we see no reason, other than health, why there should be restraint, or why it should be considered a good thing. The deliberately fruitless marriage has no aim but indulgence, and, if this be considered a legitimate purpose there is no reason, aside from health considerations, why incentives to passion may not be sought wherever they may be found.

To shun the prostitute simply because she is a breeder of disease is not an evidence of high morality, yet it has a practical value. This value wickedly fruitless marriages have above promiscuity, but it is not easy to see that they have any more. The motive of prostitution is sexual indulgence without consequence or responsibility. The motive of criminally fruitless marriages is dangerously akin.

Perhaps Not Utterly Fruitless.

It may be said that birth control does not contemplate childless marriages. Its purpose is to limit offspring to what may be deemed prudent in each circumstance. Let there be one child, or two or three, as situation warrants. The purpose of the knowledge which it is proposed to disseminate is to keep families within manageable proportions.

The meaning of this is that married folks are to divide their time between practical prostitution and obedience to

Whether it be desirable from a moral point of view, that such children should, or should not come, is a question. It is not easy to see how parents, who divide their lives between a selfish compliance with law and utter lawlessness, can bring up children properly. Nor is it likely that the children will amount to much. Petted, fondled and spoiled, they will suffer for the sins of their parents, and society will suffer with them.

When birth control and its concomitants become a recognized study in the home, filial respect will become a thing of the past. The great claim that parents have upon the esteem of their children is that they are united in sacred bonds, are following a divine ordinance, and are aiding human society to obey the command placed upon it, "increase and multiply." Take all this away, as you do by the birth-control arts, and it will be impossible that the traditional esteem of Christian parents should continue.

It will, therefore, appear that birth control, instead of improving the stock, will bring about a marked deterioration. That this is true, at least from a moral point of view, no one will deny; and in spite of the so-called practical efforts of science, the moral point of view will in the end prevail.

Not only will children under the new system lose respect for their parents and suffer moral deterioration, but the evil will sinisterly affect young and old. Why should young people deny themselves when such views prevail among their elders? When the mere formality of a contract justifies purposeless indulgence why should they be particular, especially as the dissemination of knowledge, hitherto called forbidden, enables them also to escape consequences? Surely, parents who use the secrecy of home and the sanctity of marriage as a cloak for nameless transgression can hardly blame children, who, too, use their cunning to protect themselves in the indulgence of their appetite. Indeed, such parents can hardly frown upon any form of vice that spares the very young, and does not use fraud or force.

The Practical Side.

We may be told that all this is theory, and the subject stands in need of practical treatment. The fact is, they say, that more children are born than can be taken care of. In the congested districts of our cities the largest families are found; some of them growing up under conditions that breed criminals. Some others are deprived of life's necessities, space, fresh air, wholesome food and warm clothing. Our reply to this is that if a tithe of the injustices that afflict the age and generation were removed, the situation complained of would not exist. We create evil conditions and blame human nature and morality for them. The other day the great state of Illinois through its courts, decreed that 3000 orphans must either give up the faith of their parents or perish from hunger and exposure. Without doubt the societies and individuals who availed themselves of a constitution written in other times and for other conditions belong to the growing faction, who complain that the poor have too many children.

If there be any danger that these United States have especially to fear it is an unrestrained attachment to things practical. There is nothing that may not be considered practical, in some circumstances and by some people. It may be practical to confiscate property, to bring the aged to a painless death, to dispose of cripples, the insane, the mentally unfit; in times of famine to kill off half the population, or by a process of continued decimation bring it to the vanishing point. The time may come when "practical" people, seeing the ills to which flesh is heir, convinced of the fact that what we get out of life hardly justifies all its worrying and sorrow, will reach the conclusion that it would be eminently practical if the whole human family would cease to be either through a process of euthanasia or by advancing birth control to total birth prevention.

Man is never such a fool as when he is practical and nothing else. A nation that is "practical" attends to the present, neglects the future, and is hurrying towards a merited collapse.

Law vs. Practicality.

Not in practicality but in law lies the safety of human society. Law that does not depend upon individual or organized ignorance, that rests not upon the whims of agitators and so-called reformers, but has the Eternal to repose in. This is man's strength. Coming down to the present, if this nation has reason to regret its unpreparedness, is it not because as a "practical" people we were all getting what we could out of the hour and paying no attention to possibilities. Had France been less "practical" in the years that have elapsed since her war with Prussia, had she not deemed it economic to put artificial limitation upon the natural growth of her population, she might not have been obliged to look to her historic enemy, England, to save her from the iron heel of Germany at the outbreak of the present war.

Akin to the short-sightedness of the practical view, is the hope that people may have surcease of trouble, by shaking off the burden which their station in life places upon them. The Christian view is that to reject your cross is but to bare your shoulders for a heavier one, and experience sustains the Christian view.

Divine Providence Forgotten.

The consideration that prompted Malthus to advance the theory, with which his name is identified, was the fear that the population would increase faster than the means of its support. There are today many people who dread the same economic difficulty, especially in the case of poor people with large families. The wonder is that observation does not correct this erroneous view. The Psalmist (Ps. xxxvi, 25) says: "I have been young, and now I am old; and have not seen the just forsaken, nor his seed seeking bread." This must be the decision of everyone that has given the subject any thought. There is not one of us that cannot point to large families, each possessed of splendid vigor, brought up not only by mechanics, but by unskilled laborers. How advantageously they stand alongside of the puny one or two that so often struggle for life in the homes of luxury.

Of course, if the poor man is an idler or a spendthrift, or a drunkard, then, indeed, his children will suffer, whether they number two or ten. But if the head of the house be sober and industrious, and his helpmate intelligent and economical, there will be no want in the home. There will, indeed, be little luxury, and so much the better. A splendid type of the rising generation will grow in such circumstances.

The trouble with the world is that it is lacking in confidence in God—indeed, that it is lacking in belief. For intelligent belief in Him means confidence. Without faith and without hope, the present generation is afraid to take chances. It must have assurance that all will be well, and that, at worst, there will be a door of escape, before it will undertake anything. It forgets that such assurance never was and never will be, and that what is often called assurance does not assure. Let the rule be, obey law, and trust to God for the rest. If you have to suffer you will be the better for it. If you suffer defeat, it is not final.

Regulation of Family Fails.

It were idle to speculate on what may not be certainly known; and it is as unwise now as it was in the time of Christ to ask whether it is a man's own sins or the sins of his parents that bring about evil consequences. We therefore ask no one to agree with us in what we are about to say. This is altogether independent of what has gone before. Those who have had an opportunity to observe, and have observed, will tell you that people who have taken upon themselves the regulation of their families have not always succeeded in their undertaking. They have determined that, let us say, three children are enough—some would say too many. In pursuance of the idea three were permitted to be born; these would inherit the property, preserve the name; and society would have no right to complain, since two persons of this generation gave three to the next. But experience has often shown that children do not accomplish all that is expected of them. One may die, another go wrong, and the third, perhaps, will carry the parental principle of limiting offspring to the danger line. No one knows why, but not infrequently things happen that would suggest that the sins of the parents are visited on the heads of children, we shan't say to the third and fourth generation, for the prospect of a third or fourth generation in the premises seems by no means encouraging. As already said, it is beyond our power to prove that things happen because of parental transgression, but on its face it is evident that had the family been larger there would be more to depend on.

This, however, we deem absolutely true, so true that no one who believes in a personal God can doubt it—it is not given to any man, or any number of men to succeed ultimately by defying the moral law.

Parents' Exalted Privileges.

It is a pity that people who are happily married do not always see their privileges, or esteem their high calling. If they are patriotic, it is granted them, under heaven, to aid their country in its chief requisite, which is a healthy and moral rising generation. It is their privilege to contribute materially to the needs of the future.

If they are members of a church and love it, how better can they manifest their love than by placing in its care a large and worthy family that will perpetuate their devotion to its welfare? If they love God and have the interests of humanity at heart, what greater privilege than to be permitted to cooperate with Him in bringing into the world souls whose destiny is so exalted as to be beyond the power of mind to conceive.

Not only do good parents who bring up a large family give the world and the world's God the actual number of children, but also untold possibilities. Healthy virtuous families grow in geometrical progression. Compare these possibilities with the sordid, wicked life of those who, without trust in God, or obedience to His law, indulge in the nameless practice of Birth Control.

Religion the Necessity.

But no amount of theorizing can correct this evil. The moral law and that sense of propriety and decent behavior which are common to all ought to suffice. Every man must know that to indulge the master appetite and frustrate the purpose for which it exists must be wrong. But so few people, in any age, are sufficiently alive to moral obliquity, and so many are willing to indulge passion regardless of consequence, that only God and religion have ever been able to correct abuses. The present case is no exception to this rule. Where, therefore, there is no religion, birth limitation will continue, until atheism is wiped out by the self-extinction of atheists. Religion alone can furnish the remedy.

The attitude of the Catholic Church in the question is known to all. Like the inspired writer, it regards the sin of Onan as a detestable thing. As such it characterizes the conduct of the Onans of all ages. It refuses, as it must refuse, its sacraments to those who will not abandon the evil. It tells them that they are enemies of God and of man, of church and of state.

If the church has not formally legislated against the crime, it is because until later years there was no attempt to justify it. Furthermore, the eternal law has legislated against it. The law of Nature and of Nature's God so condemns it, that there is nothing left to the church but to proclaim what is written in the hearts of men, on the conscience of the world, as well as in the Inspired Book.

SUSPENDS PAPER.

Udine, Italy, Thursday, Sept. 6.—After the publication of the pope's peace proposals the Roman Catholic newspaper Corriere Full printed an article in which Italian soldiers were advised that they were freed from the oath of allegiance and urged to throw down their arms. The paper was suspended for fifteen days and its editor, a priest, and the manager were interned. When Pope Benedict was informed of the incident he ordered that the paper be suppressed permanently.

Good Nuns in Africa.

The house of the Little Sisters of the Poor, in Tunis, in which 150 old people are sheltered, is situated on the summit of a bright, sunny hill. No one knows what miracles are wrought in favor of these good Sisters, enabling them to provide for their poor, especially during these war times. They themselves marvel at it; because, as they are expressly forbidden to receive endowments, they must live from day to day.

St. Vincent de Paul would surely recognize them as his daughters, so devotedly do they love the poorest of the poor, whom they consider as their lords and masters, and so earnestly do they strive to cultivate the three flowers of his spiritual garden—simplicity, humility, charity.

Order The Intermountain Catholic for your boy at the training camp or in the navy. He should have a Catholic paper.

PARISH TRADING DIRECTORY

In your daily shopping, remember the firms whose advertisements appear in this Directory. You will find them reliable, wide-awake people who will appreciate your patronage

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ROYAL SHOE REPAIRING CO. LEADERS OF THE WEST.

Quality. Workmanship. Service.

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Successors to
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Phone Hyland 826.

The Granite Furniture Co.

of Sugar House will save you money on your
HOME FURNISHINGS
Because they are out of the High Rent District.
13,500 feet of floor space.
Everything to Furnish the Home

NEWBOLD'S MERC.
"Quality Store"
GROCERIES AND DRY-GOODS
C. F. Toone
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Phone us a trial order.
Phone Hyland 2866.
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THE UTAH PLUMBING & HEATING CO.,
SANITARY AND UP TO DATE
Sewer Building, Gas Fitting, Steam and Hot Water Fitting.
Corner 9th E. and 9th South.
Phone Hyland 1677.
Our Motto: "The Best Is None too Good."

REX BREAD
MOTHER'S BREAD
Made By
Excelsior Baking Co.
Phone Hyland 2805

Clothes make the man—but electric fixtures make the home.
J. V. BUCKLE
Electrical Fixtures
112 W. Broadway.
TELEPHONE WASATCH 4170.

Dr. Claire Gouley
Announces the removal of her office to
302 Templeton Bldg.
Phone Was. 5261. Res. Hyl. 3142-J.

CATHEDRAL PARISH

SERVICE

We desire to call the attention of readers of The Intermountain Catholic to our facilities for rendering prompt and efficient service in the Cathedral Parish.

We believe we are better located and equipped to fill the needs of housewives in the parish than any other establishment in the city in supplying first-class

GROCERIES
and
MEATS.

Telephone us a trial order. We believe you will be agreeably surprised at the results.
Phone Wasatch 5536-5537-5538.
KNOTT GROCERY & MEAT CO.
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FIRST AVE. DRUG CO.
PERFUMES LOTIONS
POWDERS STATIONERY
PRESCRIPTIONS
Delivery Service
876 FIRST AVENUE.
PHONE WAS. 495.

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The largest stock of new and second-hand furniture, rugs and ranges in the city.
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Just east of Auerbach's
Salt Lake Furniture Company

We Will Please You
Phone Was. 2428.
Higley-Dudley Company
PLUMBERS
131 F Street.
Let Your Uncle Dudley Do It.



CRAWFORD THE AUTO TOP MAN
Repairing Specialty
One-man tops manufactured for all cars.
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FRENCH DRY CLEANING
Phone Hyland 1939
Phone Wasatch 5235
265 S. State St.

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Harris Bros., Proprietors.
Producers of Pure, Wholesome Milk.
Office and Depot, 704 S. State St.
Phone Wasatch 1684.

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CHAS. W. PERRY ELECTRIC CO.
64 E. First South
Phone Wasatch 3844
No job too small to insure our prompt attention.

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FLORIST
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And only one telephone—
Wasatch 1516.
Everything in the floral business. We deliver everything everywhere at anytime.
You all know Ernest.

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SUPERIORITY
Have us do your laundry work and offset the high cost of living.
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Standard Marble & Granite Co.
Foreign and Domestic Marble and Granite
MONUMENTS
117-119 W. Broadway.

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Warm? Yes

Well, try a pair of cool shoes for the feet and be glad.
Quality First.
Prices Right.
Robinson Bros.
Where Confidence Counts.
220 MAIN STREET.

Better Furniture for Less Money
Axelrad Furniture Co.
We will buy or exchange your old Furniture.
42 W. BROADWAY,
Salt Lake City.
Phone Was. 983.

Quality. Service.
Convenience.
WEST SIDE PHARMACY,
CORNER SECOND SOUTH AND EIGHTH WEST.
We Want Your Business.

J. M. ERSKINE PLUMBING CO.
PLUMBING
Steam and Hot Water Heating.
Water and Sewer Connections Made.
359 W. First South. Was. 6247.

ST. PATRICK'S PARISH

A Store Worth While

One that will cater for your wants day or night. There are times when you would pay most any price to replenish some little wants in your wearing apparel at an hour heretofore impossible. Our store is open from 8 in the morning until 12 midnight, showing the most complete and up to the minute line of Clothing, Haberdashery and Hats at prices to suit your convenience.

UTAH'S GREATEST INNOVATION
Day and Night CLOTHES SHOP
124 Main Street, Salt Lake City. Phone Wasatch 4125

WE BELIEVE IN AN 8-HOUR DAY AND PRACTICE IT
Our men work 8 hours a week less than any other clerk in our line in this city.
Open until 12 midnight, Sundays and holidays excepted.

WE handle only the best goods.
Make the right prices.
Solicit your trade.
Deliver promptly.
Right all wrongs.
TRY US and be convinced.
A. J. WILSON
MEATS AND GROCERIES.
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111 S. Eighth West Street,
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Clothes make the man—but electric fixtures make the home.
J. V. BUCKLE
Electrical Fixtures
112 W. Broadway.
TELEPHONE WASATCH 4170.

J. M. KNICKERBOCKER, O. D., Scientific Optometrist.
616 Kearns Bldg., Phone Was. 2569.
Registered Optometrist in State of Utah. Nerve and Muscle Weakness a Specialty.
All Kinds of Optical Repair Work. Any Lense Duplicated.

BILL CLANCY

(Continued From Page 1.)

see many fellows from Texas. Let them help keep the name that I have won.

"As you wish and I wish to have this published throughout the United States, I trust you will send me a copy, and anything you would like to know about the affair, please write me. I beg to remain, a Son of Texas,

"GUNNER WILLIAM CLANCY,
"The First American Who Put the Stars and Stripes on the Battlefield."

Ambassador Pleased.

Clancy was in Paris when the war started in 1914. He immediately started for England, and at Liverpool enlisted in the Royal field artillery. After spending the winter in an English training cantonment he proceeded to France with his regiment in March, 1915, and was soon in action for the first time. At Neuve Chapelle he was wounded in the head by shrapnel splinters. He was in the hospital six weeks, but was back in action in time to have a part in the taking of the famous Hohenzollern redoubt. He also fought through the battle of the Somme, and at Gourmecourt was again wounded, this time in the head, hands, and shoulders. The September following he was again with his company, and while going to the relief of the hard-pressed Cornwalls for a third time fell a victim to German marksmanship. This time a rifle bullet went through the top of his head.

In the battle of Arras Clancy was again in the fighting, and it was in that series of furious engagements that he participated in the taking of Vimy Ridge by the Canadians. Some months ago Walter Hines Page, the American ambassador to the Court of St. James's, sought out Clancy and told him how proud he was to shake "the hand of an American like you."

True Love for Souls Has No Boundary Lines.

Father Monsabre, a master of the spiritual life, was keenly alive to the needs of the foreign missions. He realized that the love of God and souls has no boundary lines. "Let us then, both by our alms and prayers, help the soldiers of Christ," he wrote. "They have chosen the most perilous outposts of the Kingdom of God, and let us be their invisible angels, their comrades in the battle. The Church asks but little of us, a short prayer, a slender alms. But alms and prayer alike render us participants in the greatest of benefits, in the highest of glories, the conversion of souls and the spread of the reign of Jesus Christ."

Just now, when there is so much talk of preparedness, Catholics may learn a lesson and give aid and comfort to the missionaries who are on the firing line, not to destroy but save men and restore peace to the world.

ESTABLISHED 1895.

THE INTERMOUNTAIN CATHOLIC

In vain will you build churches, give missions, found schools—all your works, all your efforts will be destroyed if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic Press. —Pope Pius X.

Published in Salt Lake City, Utah, every Saturday by the Intermountain Catholic Publishing Company, 515-517 McIntyre building.

RT. REV. JOSEPH S. GLASS, C. M., D. D., President.
J. LEO MEEHAN, Manager.

Subscription rate, $2.00 the year in advance.
Advertising rates on application.
Entered at the Salt Lake postoffice as second class matter.

THE INTERMOUNTAIN CATHOLIC is the official organ of the diocese of Salt Lake and is the only Catholic journal in the intermountain country. It is widely circulated through the states of Utah, Nevada, Idaho, Montana, Wyoming and Colorado.

Reliable business firms are urged to consider the value of this paper as a medium for reaching thousands of Catholics throughout the entire Rocky Mountain region. Its Catholic readers are urged to patronize the advertisers who contribute to the support of their church paper.

Correspondence is solicited from the Reverend Clergy, from officers of Catholic societies and others who are interested in the welfare of the paper. All items of news will be gratefully received.

SAVING THE FELON.

A MOV-MENT is being fostered to organize regiments of former convicts. There are good arguments in its favor. The felon should not be exempted from serving his country and the service will help the felon.

The convict coming out of a prison is under the ban. He is viewed with suspicion and is arrested on suspicion. It is difficult for him to secure employment where he is known, and if he gets work in some other field he is in constant danger of exposure. It is little wonder that the discharged convict is soon found back in jail. The highway that leads to it is broad, while the trail that leads elsewhere is crooked and obstructed. Military discipline is a great builder of character. These men who have been in prison because of defective character or poor development of it would have a chance. To make a soldier of the man facing the cold world after his discharge from prison might also make a man of him.

By holding the discharged convict to service in the army the country would have the advantage of his service and it would help to remake those who were in earnest. It seems a splendid way to deal with those who have taken a wrong step and who, if left to themselves, are liable to become confirmed criminals.

AN ENCOURAGING REPORT

AFTER a comprehensive study of laws affecting labor and restricting child labor, the American Association for Labor Legislation reports that their position has been greatly strengthened. In view of pressure that was brought for a general relaxation of laws governing labor this report is encouraging.

While the demands of war upon the country are tremendous, they should not exclude the demands of common humanity and the future. If we surrendered ground in the protection of labor on account of the war it would take many years after the war to regain it. The burdens of the war will not cease until long after peace has been declared. If the country had consented that women and children be overworked on account of war, those elements that count most in building up a nation could not be replaced. We should be losing at home as well as at the front.

There has been no reason that we should burn the candle at both ends. We may hope that war will cease before we have come to such a pass.

THE MOTHER.

A GERMAN artist realized early in the war that the women of his country would be the greatest sufferers. He foresaw what they would endure. He took a type of simple German womanhood and put in it all the agony and pain that he felt war would bring. He put into the face the lines of unspeakable grief and called it—The Mother.

The prophetic vision has become a reality. The women of Germany have suffered much. The mother has lost her all. She has given not only her hands, but her heart and soul to her country. Now the women are calling for peace. They have hungered enough and they have suffered enough.

The mother of every land will soon urge upon the chiefs of state an argument they will not find easy to answer. There is a limit to even feminine faith and sacrifice.

A METHODIST VIEW.

THE Alabama Christian Advocate, official organ of the Alabama and North Alabama conferences, Birmingham, Ala., of the M. E. church South, says editorially:

The Roman Catholics in America have certainly "put it over" on Tom Watson. He has had much to say about their being subject to a foreigner and consequently unable to be loyal to their own country; he has harped on their being "non-American" until it is an old song. But in this hour of America's need Tom Watson is "doing his bit" to embarrass and cripple the administration, while the Roman Catholics claim that 40 per cent of the men in the army and navy are members of their church. In addition, the Knights of Columbus are raising a fund of $3,000,000 to do for the young men in uniform what the Y. M. C. A. is doing for the Protestant soldiers. We are not a Romanist and are not contemplating uniting with that body, but when it comes to loyalty we must say we prefer the Catholic to the "Watsonian" type.

PUBLICITY NEEDED.

THAT wide-awake—and thoroughly non-Catholic — organization, the Y. M. C. A., is to be congratulated upon its ability to keep itself in the public eye. Since the beginning of the war the daily newspapers of this country have devoted columns of space to Y. M. C. A. war work, and among non-Catholics it is generally supposed that this is the only agency through which the moral welfare of the American soldiers is being taken care of, and that it stands supreme in the regard of the government. As an illustration we quote an Associated Press dispatch of August 27, which, in dealing with the fact that the Y. M. C. A. has ordered a million copies of the Bible to be distributed among the soldiers of the national army, says:

"Hereafter, in accordance with the action of President Wilson in designating the Y. M. C. A. as the authorized body through which all work for the moral improvement of the soldiers and sailors is to be carried on, it will have sole charge of the distribution of the Scriptures to the nation's armed forces."

This is, of course, absolutely false. The Y. M. C. A. has not been authorized as the body through which all work for the moral welfare of the soldiers and sailors is to be carried on. It has merely been designated as the medium of non-Catholic religious activity. The Catholic Church is represented by the Knights of Columbus, and this organization has exactly the same status as the Y. M. C. A. in the eyes of the war department and the government committee which has general supervision of welfare work in the army and navy. The reason why most of the credit is being given to the Y. M. C. A. is because that organization, utilizing business methods of the most up-to-date kind, does not believe in hiding its light under a bushel. It has a publicity department in charge of expert newspaper men who know how to get information into the newspapers.

They do not rely for results upon stray items in the religious press, but make the dailies, through special stories, the press associations and syndicates, their medium. The newspaper editors are glad to get this matter because it is live news, dealing with an important phase of that all absorbing topic—war. They are not prejudiced against the Knights of Columbus or Catholic welfare work. They are merely ignorant of the fact that exists, or at least that it is being done on a large scale.

Unfortunately, the general committee in charge of the welfare work which the Catholic Church is doing through its oficially recognized channel, the Knights of Columbus, has not seemed to grasp the importance of keeping the public posted as to what is being accomplished. The Catholic people of this country know that a campaign was organized for raising the sum of $1,000,000. They know that there was a generous response to this appeal, and occasionally they have seen in Catholic papers some reference to the work that is being done. Their fund of information ends at that, for next to no news of Catholic operations has appeared in the daily papers, and only those Catholic papers which have taken unusual personal interest in the work, and have pieced together various bits of information secured from several sources, have been able to throw any light upon the subject.

BACHELOR KNIGHTS WILL HOLD DANCE

The Bachelor Knights will give a preseason dancing party at the Ladies' Literary club Friday evening, September 21. The following committee has charge of the affair: James Lynch, S. Moloney, Theo Killeen, J. Werner, A. Driscoll, G. Buckley.

An invitation is extended by the Bachelors to their numerous friends of last winter and to all others who wish to participate in their sociability. Bachelor Knights dances have become a synonym of friendship and enjoyment and this coming one promises to be no exception.

PAPAL CHAMBERLAIN.

Rome, Sept. 4.—John Floersch of Nashville, Tenn., has been appointed Honorary Chamberlain to the Pope.

IS APPOINTED KNIGHT.

Rome, Sept. 4.—Dr. Peter Moylan of Philadelphia, Pa., has been appointed by the Pope a Knight of St. Gregory the Great.

NEW AUSTRALIAN SEE.

Rome, Sept. 4.—After consulting with Archbishop Cerretti, the Pope has created a new diocese at Wagga Wagga, Australia.

LAW IN FORCE.

Rome, Sept. 4.—According to the petitions of several bishops, Pope Benedict has allowed the Code of Canon Law to become operative immediately.

MONSIGNOR PAPE.

Rome, Sept. 4.—Rev. W. A. Pape of the Diocese of Sioux City, Ia., has been appointed a Domestic Prelate to the Pope, with the title of Monsignor.

Cathedral Altar Society

The members of the Cathedral Altar society wish to thank all those who so generously assisted in making the recent reception and silver tea the social and financial success it was.

Among Catholic Poets

LADY GILBERT

Rosa Mulholland, who has given us under her maiden name, many of her literary productions, is the wife of Sir John T. Gilbert, L. L. D. She sometimes signs her work Lady Gilbert. The style of this "profoundly Keltic" author has a magic and a charm to it suggestive of fairies even where they are not mentioned. During the past year a collection of her poems under the title of "Dreams and Realities," has appeared. Of Lady Gilbert the "Ave Maria" says: "She has vision and power of poetic conception to a striking degree. She manipulates rhythm with a deft hand, often to effects as original as they are exquisite."

Immortal Morning

Gold spears on the hill,
And the dawn flying
After the dark!
The world's drowsy still;
What is that voice crying
Before the lark?

Echo? Of what sound?
An angel blowing
A reed silver-holed?
Seraphs piping around
(There, where the light's flowing)
On pipes of gold?

Shrill, sweet on the wind,
From the gold, riven
Cloud of the morn,
And glory hid behind
Chanticleer in heaven
Cries "Day is born!"

Out there in the blue,
The world of spirit,
He shakes his wings
Free of immortal dew,
And shrill with joy (you hear it)
His matins sings.

Perched on a long sun-ray,
Gold, o'er the river,
Heaven's chanticleer
Proclaims immortal day,
Forever and forever,
To mortal ear.

Autumn.

Under a purple cloud along the west
The great brown mother lies and takes her rest,
A dark cheek on her hand, and in her eyes
The shadow of primeval mysteries.

With her wide darkling gaze the mother sees
Her children in their homes, the red-dennig trees
Roofing wet lawns, fruit-laden lattices,
Blue mountain domes, and the grey river seas.

A myriad flower-faces flush the air,
Sun-kindled eyes, the flaming out-spread hair,
And vermeil cheeks, the children of her love,
Whose rapid heart-beats all her deep veins move.

Still laugh they in their joy, with sapphire eyes,
And leafy wings of gold, and singing cries,
Still clap their rosy hands, and on the breeze
Cast fragments on their leafy draperies.

With tranquil heart the mother watcheth them,
Each flower erect upon its fearless stem;
A wind-tost head hath lost its ruby crown,
A sapphire zone is unaware let down.

There a wing dropped, and here, a love-lit face
Darkens and drops from its irradiate place;
A swaying of sweet limbs, and then a fall
Bewildering terror seizeth upon all.

They rush with stumbling feet and blinding hair
To her who waiteth in her darkening lair,
Destruction following; their anguished cry
Rings in her ears, "O mother, must we die?"

Then openeth she, the mighty one, her breast,
And folds them all within her arms of rest;
"Ye are immortal, children of my pain;
Sleep unafraid, for ye shall live again."

Preference.

I am not lonely, for I feel you near,
Although your place is vacant to my eyes,
And evermore I know the sad surprise
Of shrouded rooms, and no voice in my ear.
I am not all forlorn, nor do I fear
Long wakeful nights and joyless morning skies,
And lengthening eves when daylight slowly dies
Along the suntide of the perfect year.
For you are always close to me in faith;
And rather would I follow you through death
Into your strange unknown eternal place,
Where I again might see you face to face,
Than live forgetting you, by you forgot,
Possessed of newborn joys that know you not.

Sacred Heart Academy.
Ogden, Utah.

Monsignor Cushnahan honored every class at Sacred Heart, from the babies to the graduates, by a visit Monday morning. The glad exclamations of delight and the murmur of greeting heard in the usually quiet classrooms and silent corridors told everyone that a well-beloved guest must be present. It was with difficulty that Monsignor Cushnahan persuaded the various classes that his time is not his own and many duties called him away.

Although the students were delighted to see their loyal friend, they were not surprised, for Sacred Heart girls are confident of the place they hold in the heart of him who has always been the truest and most faithful friend of their loved academy.

* * *

Miss Gladys Kislingbury, class of '17, who is at present in training at Holy Cross hospital, was an academy visitor Sunday. Miss Kislingbury, who is indeed a true child of Sacred Heart, was warmly welcomed by Sisters and girls, for there are many devoted friends who miss her sweet and helpful presence and whose best wishes for her success in her noble vocation will be always with her.

* * *

Miss Lola Trapp, class of '17, arrived this week from Pocatello, Ida., and is busily engaged as assistant teacher in the minim department of Sacred Heart. Miss Trapp, who was always a favorite of the little people, is well adapted to her new position and will be most helpful, as three Sisters instead of two are required at St. Joseph's because of the addition of the eighth grade.

* * *

For loyal member of class '16, the call of September, drawing them again to Sacred Heart was too strong to resist, so Sunday afternoon a little group of classmates wandered about the grounds and visited treasured friends throughout the academy. They also took advantage of the opportunity to recall old times with the girls who are still students of Sacred Heart. Many other alumnae members called the same afternoon anxious to learn what were the prospects of success for the coming year.

* * *

Mrs. Pearl Nebeker, one of the proud members of the record class of '08, called at Sacred Heart on Tuesday, accompanied by her husband, little son and baby daughter. Mr. and Mrs. Nebeker were in town for a brief period from their home at Lakeside, Utah.

* * *

The faculty and student body of Sacred Heart and the juniors in particular wish to extend the most sincere and tender sympathy to little Kathryn McCool in her hour of bereavement and loss of her beloved mother.

* * *

Miss Elma Comstock of Rexburg, Ida., arrived at Sacred Heart Wednesday to enter the first academic class. Miss Marguerite Comstock, class of '14, and Miss Ada Comstock, class of '17, have won for themselves high places in the esteem and love of Sacred Heart, and because of them as well as for herself the little girl was warmly welcomed to the alma mater of her sisters.

* * *

The fourth preparatory class organized the Aquinas Literary society on last Friday and appointed Miss Farnetta Crowley president, Mildred Runyan, secretary, and Veda Wood, treasurer.

Ogden Department

Monsignor Cushnahan returned Wednesday from a delightful trip through Canada and the eastern states. He says that although the east has its advantages so has the west, and that there are no friends like one's old friends. Ogden parishioners who have missed the kindly Monsignor during the summer months are rejoicing to see him again in St. Joseph's church, of which he seems an essential part.

* * *

Mrs. Dennis Sheehan and her two popular daughters, Helen and Lillian, left Saturday for Los Angeles, where they will make their future home. Mrs. Sheehan promised her many devoted friends who regret her departure that Ogden will be her summer home during the next few years.

* * *

Mr. and Mrs. W. S. O'Brien were Salt Lake visitors during the past week.

* * *

William Moran, who for the past month has been visiting his family and friends, will leave Sunday for Annapolis.

* * *

Mrs. Dave Hickey and Mrs. Frank Hickey returned the early part of the week from San Francisco. Frank Hickey, who is at present in a hospital in that city, is believed to be improving in health and his many Ogden friends are hoping for his speedy recovery.

* * *

St. Joseph's school boasts three capable and devoted teachers where there were formerly two; the addition of the eighth grade and consequently a new class room. The new eighth grade is the cause of much rejoicing among many friends of the school who have long regretted that the year's study, so vastly important to the student about to lay aside his preparatory work and enter high school, could not be finished where the splendid foundation for that work was laid.

The building was remodeled and cleaned during the summer and many girls and boys who already thought there was no place like St. Joseph's, have proudly returned, bringing with them little friends who agree that they have found the school for which they have been looking and that St. Joseph's is well deserving of its large enrollment of devoted and loyal students.

* * *

Mrs. Dan Kelliher and her baby son of Evanston, Wyo., were the guests of her mother, Mrs. Pat Murray, for a few days this week.

* * *

Mr. and Mrs. Joseph Egan will leave, Saturday for Denver, Chicago and other points of interest. They expect to visit Mrs. Egan's sister in Quincy, Ill., before returning to Ogden.

* * *

Miss Rosalie O'Connor, the popular Ogden girl, who during the past few years has become one of the capable nurses at Holy Cross hospital, is in town this week taking care of her sister, Mrs. Blaise, in the Dee hospital.

* * *

Mr. and Mrs. Leo Egan are rejoicing over the arrival of a son.

* * *

Sunday school classes will be reorganized in St. Joseph's church on Sunday, September 16, and the children, who have enjoyed a pleasant vacation during the hot months, are earnestly requested to be present at 9 o'clock as teachers will be ready to place them in their proper classes.

* * *

Mrs. Phelan of Salt Lake visited her many Ogden friends on her way home from Pocatello, where she has been the guest of her daughter, Mrs. James Hasset.

* * *

Miss Ruth Crowther of Fall River, Mass., was the guest of Mrs. Mary Connor during the latter part of the week. Miss Crowther was returning home from Seattle, where she has been visiting at the home of her brother, H. S. Crowther.

* * *

Tom Keho and Steve Keho of Twin Falls, Ida., were Ogden visitors during the week.

* * *

Mrs. T. D. Ryan was hostess to St. Joseph's Sewing society at its last meeting. The ladies were most agreeably surprised by a visit from Monsignor Cushnahan, whom they believed to be still in the east. The society expects to hold its next meeting in the new room that has just been completed for the use of the ladies of St. Joseph's church.

* * *

Miss Mae Flannery of London, Canada, is the guest of her cousin, Mrs. Mary Connor. Miss Flannery's charming personality won her many friends during her brief visit in Ogden, who are hoping that the young lady will manage to return to this city in the nar future.

* * *

Bernard Kenney visited a few days in Ogden on his way to Omaha, where he will resume the study of medicine at Creighton.

WILSON LAUDS LOYALTY OF LABOR

President Sends Stirring Letter of Appreciation to Gompers at Meeting.

Denouncing those who seek to ignore America's grievance against Germany and insisting that "a nation whose citizens have been foully murdered under their own flag, whose neighbors have been invited to join in making conquest of its territory, and whose patience in pressing the claims of justice and humanity has been met with the most shameful policy of truculence and treachery, does not know its own mind and has no comprehensible reason for defending itself," President Wilson recently issued a stirring letter to the laboring men of America. It was addressed to Samuel Gompers, president of the American Federation of Labor, to be addressed to the labor convention held in Minneapolis. President Wilson said:

"I am sure that you understand that my inability to accept the invitation to address the Minneapolis conference of the American Alliance of Labor and Democracy is due only to official necessity and not in any degree to lack of appreciation of the importance of the occasion. The cause you and your fellow patriots uphold is one with the cause we are defending with arms. While our soldiers and sailors are doing their manful work to hold back reaction in its most brutal and aggressive form, we must oppose at home the organized and individual efforts of those dangerous elements who hide disloyalty behind a screen of specious and evasive phrases.

Devoted to Democracy.

"I have read with real pride the names of the men and women who are to take part in the Minneapolis conference. Not one but has a record of devoted service to fundamental democracy; not one but has fought the long, hard fight for equal justice, braving every bitterness that the humblest life might know a larger measure of happiness.

"With all my heart I want them to feel that their devotion to country is in no wise a betrayal of principle, and that in serving America today they are serving their cause no less faithfully than in the past. I myself have had sympathy with the fears of the workers of the United States; for the tendency of war is toward reaction, and too often military necessities have been made an excuse for the destruction of laboriously erected industrial and social standards. These fears, happily, have proved to be baseless. With quickened sympathies and appreciation, with a new sense of the invasive and insidious dangers of oppression, our people have not only held every inch of ground that has been won by years of struggle but have added to the gains of the twentieth century along every line of human betterment. Questions of wages and hours of labor and industrial readjustment have found a solution which gives to the toiler a new dignity and a new sense of social and economic security. I beg you to feel that my support has not been lacking and that the government has not failed at any point in granting every just request advanced by you and your assistants in the name of the American worker.

"No one who is not blind can fail to see that the battle line of democracy for America stretches today from the fields of Flanders to every house and workshop where toiling, upward striving men and women are counting the treasures of right and justice and liberty which are being threatened by our present enemies.

Plot Against U. S. Seen.

"It has not been a matter of surprise to me that the leaders in certain groups have sought to ignore our grievances against the men who have equally misled the German people. Their insistence that a nation whose rights have been grossly violated, whose citizens have been foully murdered under their own flag, whose neighbors have been invited to join in making conquest of its territory, whose patience in pressing the claims of justice and humanity has been met with the most shameful policy of truculence and treachery, their insistence that a nation so outraged does not know its own mind, that it has no comprehensible reason for defending itself or for joining with all its might in maintaining a free future for itself and its ideals, is of a piece with their deafness to the oft-repeated statement of our national purposes.

"Is it perhaps that these forces of antagonism have not yet learned to know the voice of that America we love and serve? It may well be that those among us who stand ready to forward the plans of aggression bred in secret do not understand the language of democracy when it proclaims the purposes of war in terms of a peace for the peoples that shall be untroubled by those to whom men are but the pawns in their struggle for power and gain. But true Americans, those who toil here for home and the hope of better things, whose lifted eyes have caught the vision of a liberated world, have said that of the policy of blood and iron there shall be an end and that equal justice which is the heart of democracy, shall rule in its stead.

"May not those who toil and those who have made common cause of the larger hope for the masses of mankind take renewed heart as they think on those days when America has taken its stand for the rights of humanity and the fellowship of social and international justice?"

St. Mary's Academy.
Salt Lake City.

One week of what promises to be the most successful school year in the history of St. Mary's has passed with splendid results and a full enrollment. Each evening the resident students have taken long walks through some one of the beautiful ways about Salt Lake. Each morning before time for work another walk has been planned and there has been little time for the proverbial homesickness of the beginner at the boarding school.

* * *

On the first Friday of September the Blessed Sacrament was exposed after Mass for the day and the members of the various classes were privileged to spend in a body half hours in adoration. Benediction of the Most Holy Sacrament was given at 3 o'clock.

* * *

Sunday morning in the opening sermon of the year the Rev. J. M. Sullivan, S. M., dwelt effectively on the value of good beginnings, the difficulties found in beginnings always and the best way to habitually meet them—prayer and an earnest good will.

* * *

The Second Mass on Sunday at St. Mary's was celebrated by the Most Reverend Henry Moeller, D. D., Archbishop of Cincinnati. He was attended at the Mass by his brother, the Rev. Bernard Moeller.

* * *

Wednesday afternoon the boarder minims had a party given in honor of Miss Gertrude Aires' sixth birthday. Mrs. McGurrin, ever a friend of all at St. Mary's, chaperoned the eleven little misses in her own machine first for a delightful drive, then to her home for refreshments, and finally to see the wonders that Liberty park holds for little folk and back to school. Anyone seeking a picture of real joy should not have missed the automobile, filled with it, which left St. Mary's at 3 o'clock Wednesday and returned after 6 o'clock.



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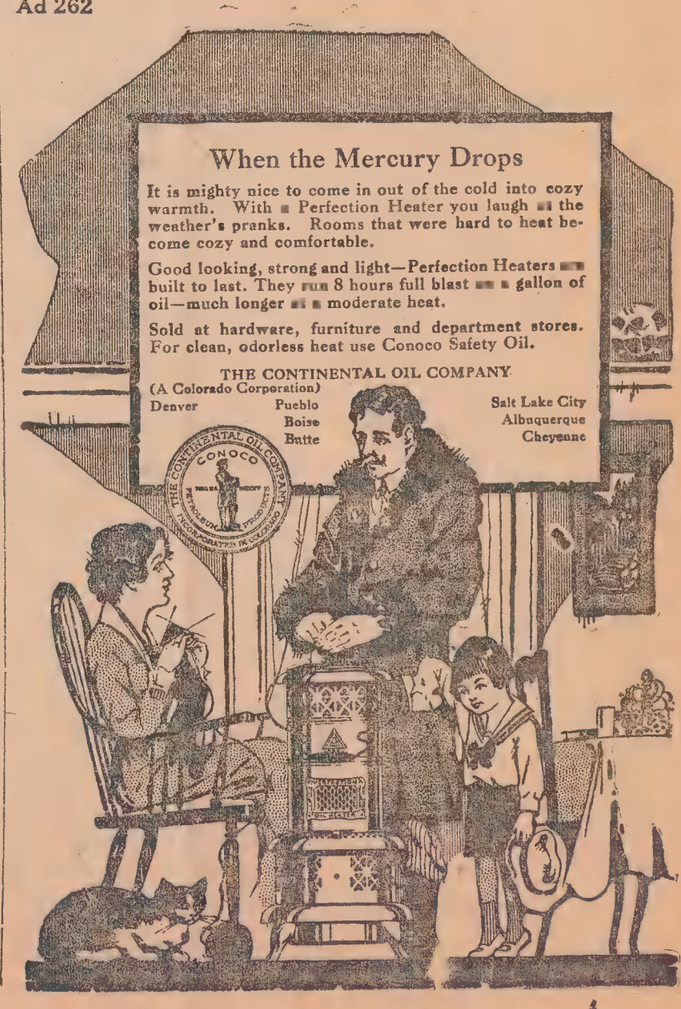
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Resolutions Adopted at the Convention of American Federation of Catholic Societies

Holy Father.

The National Federation of Catholic Societies eagerly embraces this opportunity to renew its pledge of absolute loyalty and devotion to Christ's Vicar on earth, Our Holy Father, Benedict XV. In this fearful crisis of the world's history we tender him our loving sympathy in the sorrows he must endure at the sight of so many millions of his children engaged in terrible war.

Foremost among the leaders of the world, he deserves our deepest gratitude for all that he has been to accomplish in ameliorating the sad condition of captives and wounded, and in lessening the dire hardships of those who have been rendered homeless and destitute by the ravages of war.

We recall, not without just pride, that his predecessors in the chair of Peter, during the Middle Ages, by mediating between belligerents, and by establishing the "Peace of God" and the "Truce of God," repeatedly saved Europe from the horrors of internecine wars; and we cannot repress our admiration at the splendid manner in which Pope Benedict has held up to a war-mad world the lofty teachings of his Master, the Prince of Peace—that all men love one another.

One of these "bloodiest pages of the book of time," history will depict no more sublime figure than that of the great White Shepherd of Christendom, Benedict XV, stirred to the depths of his soul by the pitiful cries of bereaved mothers, grief stricken fathers and starving children, appalled at the unparalleled slaughter of the flower of Europe's manhood, now gathering the millions of his children about him in prayer and pleading with united voice to the God of Mercy to exert His omnipotent power and stay the awful deluge of blood that threatens to engulf the world. "Like some tall cliff that lifts its awful form, springs from the vale and midway leaves the storm," Benedict XV rises up above the raging storms of passions and the blinding clouds of prejudice into the serene sunlight of God's holy love, and sees in the hapless soldiers, themselves guiltless of causing the war, only God's children all, and persistently appeals for the peace of Christ.

In his noble and Christlike efforts to save Christian civilization from ruthless destruction, we pledge to our Holy Father the support of our influence and the assistance of our prayers.

World Peace.

Resolved, That we reverently and joyfully acclaim the action of our Most Holy Father, Benedict XV, in His proposal of a basis for the negotiation of peace between the warring nations; and that we mark with pardonable pride the accord between the articles of agreement offered by the Supreme Pontiff and the tentative suggestions formerly made by the President of the United States.

That, acknowledging the timely intervention of His Holiness as a distinct advance towards the defense of humanity, and the preservation of democracy in His insistence upon the principles of Christian charity and justice.

We recognize the eminent fitness of definite initiative on the part of the Vicar of the Prince of Peace to bring about the abolition of all war and perpetually to maintain concord between Christian rulers.

And that the profound respect with which the disturbed world has listened to the voice of Pope Benedict XV is undoubted evidence of that moral influence for good that is traditional in the Papacy, as it is a convincing proof of the necessity of some authoritative tribunal to which international disputes may be submitted.

Catholic Loyalty.

In accordance with the unbroken tradition of Catholic loyalty from the foundation of this republic, we solemnly affirm our inalienable attachment to the principles of American government. We renew the assurance of fidelity already offered to the President of the nation by the Catholic Archbishops and we pledge without reservation our blood and our treasure for the defense and perpetuation of our beloved country which offers the fullest measure of religious, political and economic liberty not only to its own people, but to the oppressed of every land.

Soldiers' Welfare.

Resolved, That we heartily recommend the work for the spiritual and social welfare of our soldiers undertaken with the recognition of the government of the United States by the Knights of Columbus; and that in furtherance of efforts on behalf of Catholic men in service we cordially indorse and pledge our assistance in carrying out the program of the National Catholic War council.

Holy Name Society in the Army and Navy

Whereas, Our Holy Father, Pope Benedict XV, in a recent letter to the hierarchy, warmly praised the Holy Name society for the splendid religious service it has rendered the church in this country in bringing our Catholic men to the Sacraments regularly; and

Whereas, The hierarchy of the United States, in its zeal for the moral welfare of the Catholic young men in the army and navy, realizes that the Holy Name society can be a great consolation to these men and a wonderful aid to their chaplains;

Be It Resolved, That those interested in the moral welfare of our Catholic boys in the service of the United States do all in their power to establish a branch of the Holy Name society in every camp, cantonment, training station and on every battleship.

Rights of Children in Divorce Cases

We reiterate our oft repeated declarations in regard to divorce. Furthermore: We hold it to be unjust and contrary to the principles of American jurisprudence as violating the natural right of the child for a divorce proceeding to be considered lawful in any case where there are children who are not represented, as in other legal procedings, by a guardian ad litem, and we urge upon the various bar associations of the country the consideration of this important matter, and that they try to secure such amendments to our laws as will effectively safeguard the rights of children of the nation.

Holy Name Society and the Federation

Resolved, That the Federation of Catholic Societies welcomes the announcement from the national headquarters of the Holy Name society that, with the sanction of the Bishops of the country, every parochial branch and each Diocesan Union is to be asked to affiliate with the Federation of Catholic Societies. This will extend the organization of the federation into the thousands of parishes where the Holy Name society has been established and bring to the membership of the federation over 1,500,000 Holy Name men.

Education.

I. We congratulate our Catholic educators and people on the progress shown in all lines of Catholic educational work from the parish school to the university. The progress is due to the deep-rooted desire of Catholic parents to give their children the advantage of a training and an education based on religious principles, and to the earnest efforts and generous sacrifices made by our leaders and educators in response to this demand.

II. We congratulate the authorities of our colleges and universities on the splendid example of sacrifice and patriotism shown by the young men of these institutions in response to the call of their country.

III. In these days of materialistic tendencies and weakening faith, the ideal: "Every Catholic Child in a Catholic School" cannot be too strongly set forth.

IV. We affirm that the right of the parent to direct and control the education of the child is a right derived from nature. The principle of state monopoly of education is a bulwark of absolutism, and is opposed to the principles of democracy and justice. The theory that "the child is the ward of the state," leads to the debasement of the people, and eventually to industrial servitude.

V. The influence of the modern large unit system of industry, wtih its ideals of organization and efficiency, has been detrimental to true education. Modern education under the influence of this prevailing industrialism, has not sufficiently aimed at the development of character as the true end of education. The child should be educated as a human personality rather than as a future economic producer. The Christian educator has chief regard for the soul, and the child's supernatural destiny. Christian education has for its foundation principle, respect for the dignity of human nature.

VI. We commend to the thoughtful consideration of the citizens of our beloved republic the wise and solemn words of the illustrious Washington: "Reason and experience forbid us to expect that national morality can prevail to the exclusion of religious principle." Our Catholic people who are making such admirable sacrifices in their devotion to this principle deserve well of all their fellow citizens and of their country.

VII. We believe that the state in passing on the educational qualifications of those who apply for offices or advantages offered by the state to its citizens, should not bestow favors on students of so-called "recognized institutions," but should lay down conditions on which all can compete on equal terms; and that the award of its advantages should be determined by examination from which none who seek these advantages should be excluded.

Mexican Question.

Resolved, That we again place on record the protest of the millions of American citizens represented by this federation against the irreligious tyranny masquerading under the name of democratic government in Mexico, which under the provisions of a constitution forced upon the people by military dictators, does away with religious liberty by taking from religious bodies the legal right to exist. We call the attention of our fellow citizens to the fact that under this constitution the property of all religious bodies is either confiscated to the state or subject to such confiscation. The enforcing of such fundamental laws against all would not only deprive religious bodies of the property necessary for their work, but would deprive Mexican citizens of the right to bring up their children to worship God according to the dictates of their consciences. Any religious body favored by not having the law enforced against it, could only exist in defiance of the Constitution. We most respectfully but insistently urge that, until such iniquitous laws are repealed and religion made free, our government should refuse to favor any loan to Mexico, the money for which is to be taken from the taxes paid by those who still reverence the name of God.

Catholic Truth-Guild Outdoor Work

Federation greets with satisfaction the advent of the Auto-Van Out-door campaign of the Catholic Truth Guild, inaugurated in Massachusetts under the patronage of his eminence, the Cardinal Archbishop of Boston. Our hopes and prayers are that this new work of the lay apostolate will be extended nation-wide.

Indecent Pictorial Illustration

Since it is an admitted fact that indecent pictorial illustrations in the secular press and so-called popular magazines is a potent factor in lowering the moral standard of the nation; and since the American Federation is laboring to correct the evil and is finding co-operation from publishers in both fields of journalism.

Federation commends all publishers who keep their pages free from such morally corrupting illustrations.

Food Conservation.

Resolved, That the Federation views with approval and admiration the efforts of our government for the conservation of our food supply and of all the necessaries of life by the practice of moderation, the elimination of waste, and the use of the foods which are the most immediately perishable. This moderation and the avoidance of waste are fundamental principles of Catholic teaching and practice. Nevertheless we take pleasure in exhorting all our people to faithful co-operation with the conservation commission, by accurate obedience to the letter and spirit of all their recommendations.

The Social Section.

The American Federation of Catholic Societies expressed its approval of every movement that has for its object the betterment of social conditions. It recognizes the rights of the toilers and their insistence on a living wage. It also declares it a necessary function of legislation to secure these rights and to protect life and limb in mills, mines, factories, in fact in every hazardous occupation.

Divorce.

Divorce, with permission to remarry is not only an offense against the law of God, but a menace to civilization and an assassin of family life, which is the foundation of the nation.

We urge Catholics, by every form of propaganda, to stimalate and cultivate a sound public opinion against absolute divorce and to labor for a reform of the existing lax divorce laws. We heartily commend the position taken by the Catholic lawyers' league, whose members decline to take the cases of clients suing for absolute divorce for the purpose of remarriage.

Social Service and Industrial Relation

1. While the American Federation of Catholic Societies is mindful of the fact that the present organization of society, insofar as it is Christian, is right, it affirms that many existing social evils are not resultants of its Christian factors; they are simply imperfections and abuses, and as such, may, to a large extent, be remedied.

2. We believe the remedy lies in the application of Christian principles to social life through an enlightened public opinion, an awakened social conscience, a free and incorruptible press, the proper legislation and administration of the law.

3. We believe neither in the anarchy of irresponsible wealth, used without due regard for the common wealth; nor in the anarchy of irresponsible labor that regards neither the lives nor the liberties of others.

4. We believe that every man has the right to possess property, for when a productive toiler engages in remunerative labor, one impelling reason and motive of his work is to obtain property and thereafter to hold it as his very own.

5. We believe that labor has the right to organize, and hold that its organization should be so conducted as to furnish to each individual thereof the opportunity to better his condition without prejudice to the just rights of others.

6. The national child labor law, now going into effect, has had the approval and support of federation. It is our hope, therefore, that those who are charged with the execution of the law will not give it such unreasonable interpretation as will weigh more heavily upon the working families of the land than circumstances actually require, thus defeating its primary intention.

7. In addition we believe that under the pressure of war-time conditions and the consequent inflation of the price of all living necessities the problem of destitution and relief will be more insistent than ever, and recommend as a policy of prevention that wherever possible Catholic societies establish co-operative buying and selling in the interest of the poor.

8. We recommend in conclusion that all county units, make, in the course of the coming season, a complete and systematic survey of their districts, for the purpose of diagposing, upon the basis of actual facts, the social problems that properly come within the scope of federation and call attention to the fact that the social service commission is prepared to give all the necessary direction for the successful operation of such surveys.

Raising Funds for Social and Moral Propaganda

Resolved, first, that the federation endeavor to raise a fund of at least $100,000 to be used for organization and social and moral propaganda work and that a special committee have charge of the collection of said fund.

Second, that for the purpose of facilitating co-operation the affiliated national societies be requested so to divide their jurisdictions that each district will coincide with the limts of their respective diocese.

Catholic Young Men's National Union

Whereas a movement, heretofore recommended by federation, has been recently initiated to combine the Catholic Young Men's National Union, the Young Men's Institute, the Gonzaga Union, the Young Men's Order and the Sodality Unions, all of which organizations are now engaged in the promotion of the spiritual and temporal welfare of our Catholic young men in America, into one national body to be called The Catholic Young Men's association; therefore, be it

Resolved, That the American Federation of Catholic societies in convention assembled, heartily indorse such efforts, and authorize and direct its officers and executive committee to lend such assistance as will aid in carrying the movement to an early and successful realization.

The Theatre and the Drama

We cordially indorse the Catholic theatre movement already flourishing in some of our large cities and rich in results.

The organization publishes a "White List" of plays fit for patronage, and honest comments on all current exhibitions. It also circulates "Promise Cards" to subscribers who engage to avoid improper exhibitions, and to use their efforts that others do the same. We hope to see such organizations established in every city throughout the land, and we direct the appointment of a special committee of three to propagate this work, and to report thereon at each convention.

Industrial Relations.

We approve of collective bargaining, trade agreements, conciliation and the voluntary arbitration of industrial disputes. We pledge our support to every legitimate effort of organized labor for a living wage, reasonable hours of work, protection of life and limb, workmen's compensation, decent and healthful conditions of life and labor. We recommend to Catholic trade unionists faithful attendance to trade union duties, active participation in the affairs of their union, and unceasing opposition to the abuse of their organizations by the destructive propaganda of socialism.

We pledge our support to the movements that are combatting the evils of child labor and struggling to better the conditions of working girls and women in the industries.

Night Classes.

We look with favor on the establishment of Catholic night schools—especially for recent immigrants and their children—to teach the common school, high school and college branches—to prepare applicants for service examinations, and to familiarize them with their rights and duties as citizens. This work should be taken up with enthusiasm in all sections of the country to safeguard our people against the loss of faith by reason of the proselytizing efforts of sectarian organizations.

Sanctification of Sunday.

We deeply deplore the ever-increasing tendency among the masses of the people to turn the Lord's day into a day of mere pleasure and frivolous and sinful amusement.

The original divine institution of the Sabbath day was to give man a day of rest from labor that he might worship his God. The nonobservance of this by the desecration of the Sunday has caused the ruin of individuals, families and nations as is written in unmistakable characters in the history of the world. The violation of the laborer's rights of soul and body by compulsory servile work on the Lord's day is one of the great evils of the modern industrial world and is largely responsible for the decay of religion among the masses.

Larger Social Aspects.

We urge the formation of Catholic social agencies, which by means of study circles, lecture courses and conferences will deal not only with the problem of the employer and the worker, but of farmers and merchants, immigrants and colonists as well. The unskilled, unorganized workers and immigrants are specially deserving of our best sympathy and endeavor.

We recommend the organization of business girls' co-operative clubs in a very special manner and, wherever possible and expedient, the erection of institutionaf homes both for single men and women who are away from home.

We again caution Catholics against membership in dangerous and forbidden societies. We call attention to the high ideals and splendid accomplishments, of the excellent organizations that make up the American Federation of Catholic societies and wherein all the benefits of union and fraternal aid, insurance, etc., can be adequately secured.

To the Catholic societies that are well established in point of numbers and finance, we recommend an added interest in the problems of the young men and Catholic boys, who must be guided to physical and mental manhood. By the organization of gymnasium work and study courses they are enabled to give such needed assistance to the splendidly gallant though inadequate efforts of the boys and young men's societies.

In conclusion, we recommend to all local federations everywhere an earnest zeal for the humane and religious care of prisoners, and all inmates of charitable and penal institutions.

Recognizing the admirable Catholic spirit that animates participants in the lay retreats, we welcome the growth of this movement and wish it universal extension.

Deaf and Blind.

More than 20,000 of our Catholic deaf and blind children are without the benefit of Catholic schools and missions, and are, therefore, exposed to the gravest dangers to faith and morals. These helpless children of Holy Mother church are, on account of their affliction doubly entitled to our loving solicitude and care. We urge all Catholics to support with special generosity Catholic institutions for deaf mutes and the blind, and to put forth every effort to secure for these afflicted people the spiritual and temporal advantages of the Catholic school.

Indians.

The story of the treatment of the Indians is a very sad one, and tardy justice demands that we should do everything in our power to foster and extend Catholic education among them. To the black gown the Indians owe their faith in God and their knowledge of the law of Christ, and the American Federation of Catholic societies pledges its support and influence that justice be secured for the Indians.

The Catholic Press.

1. Since the Catholic Press is a most efficacious instrument for accomplishing the ends which the Federation of Catholic Societies has in view, we most respectfully ask the Bishops and priests to urge upon the people the vital importance of supporting our papers, and we recommend that the various local federations and societies form press committees to put before the people of their community the claims upon their good will and allegiance of the Catholic Press with the object of promoting in every possible way the Apostolate of the Press.

2. It should be the duty of this committee to ascertain that every member of the respective society is a reader of and subscriber to at least one Catholic paper—the local Catholic paper to have preference.

Fair Play and Justice to Negroes

RESOLVED, That the American Federation of Catholic Societies, deeply and painfully impressed by recent outbreaks of mob violence and lynchings against our negro population, deplores the existence of racial hatred in our midst and commends to the authorities and people of the United States a humane and just and sympathetic consideration of the needs and conditions of the colored people and in their behalf demands such governmental action as will secure their natural rights and constitutional guarantees.

Public Regard for Sacredness of Marriage

WHEREAS, We have not ceased to protest against the looseness and moral destructiveness of divorce laws and have ever in Catholic spirit upheld the sacredness of marriage as the security of both family and state.

RESOLVED, That we most emphatically protest against books, plays or pictures, the purpose of which is to belittle the holy institutions of matrimony or to call into question its sacred and natural attributes, and that we most heartily commend the players and owners of playhouses who have courageously refused to lend their talents or their property to exploit unclean and scandalous representations of violations of the marriage bond.

Committee on Resolutions, Sixteenth National Convention American Federation Catholic Societies, Kansas City, Mo., Aug. 26 to 29, 1917.

Rt. Rev. Joseph Schrembs of Toledo, O., chairman.
Most Rev. Edward J. Hanna of San Francisco, Cal.
Most Rev. Sebastian G. Messmer of Milwaukee, Wis.
Rt. Rev. Edward P. Allen of Mobile, Ala.
Rt. Rev. Monsignor M. J. Lavell, New York, N. Y.
Rt. Rev. Monsignor M. J. Splaine, Boston, Mass.
Rt. Rev. Monsignor John T. O'Connell, Toledo, O.
Charles I. Denechaud, New Orleans, La.
John P. Chew, St. Louis, Mo.
George Reinhardt, Kansas City, Mo.
Benedict Elder, Louisville, Ky.
Thos. Cannon, Chicago, Ill.
J. J. Hynes, Buffalo, N. Y.
C. P. Carroll, Toledo, O.
Charles T. Daly, Medford, Mass., assistant secretary.

GIRLS HONOR SOLDIERS

Billings, Mont., Sept. 6.—Members of the Catholic Girls' club marched in the monster parade on Wednesday during the demonstration for the Yellowstone county men who have been called to service. The girls are taking up Red Cross work and met last night to discuss plans.

Deer Lodge Knights Elect New Ofifcers

Deer Lodge, Mont., Sept. 5.—The Knights of Columbus elected officers last evening as follows:

M. F. Hayes, grand knight; P. A. O'Connell, deputy grand knight; Martin Gleeson, chancellor; V. N. Weber, financial secretary; John D. Sullivan, recording secretary; T. F. Shea, advocate; D. A. Harpole, warden; George Hawksworth, inside guard; J. B. MacDonald, outside guard; Josef Mulcahy and John Geary, trustees.

After the regular meeting a splendid banquet was served in the Kleinschmidt hall and Thomas F. Shea acted as toastmaster. Talks were made by Rev. Dennis Mead of Philipsburg, S. P. Wilson, Josef Mulcahy and the principal address was made by the Rev. J. P. Connelley of Butte. The visitors were from Butte, Anaconda, Philipsburg and Gold Creek. The installation of officers will be held October 2.

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August 1, 8, 15, 22, 29;
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FABIOLA

OR THE CHURCH OF THE CATACOMBS

By CARDINAL WISEMAN.

(Continued from last week.)

"For ever!" was her reply, as she turned to join Fabiola, and enter with her into the dining room. It was well she had not overheard this dialogue, or she would have been hurt to the quick, as thinking that Agnes had concealed the most important thought of her age, as she would have considered it, from her most loving friend. But while Agnes was defending her, she had turned away from her father, and had been attending to the other guests. One was a heavy, thick-necked Roman sophist, or dealer in universal knowledge, named Carpurnius; another, Proculus, a mere lover of good fare, often at the house. Two more remain, deserving further notice. The first of them, evidently a favorite both with Fabiola and Agnes, was a tribune, a high officer of the imperial or praetorian guard. Though not above 30 years of age, he had already distinguished himself by his valor, and enjoyed the highest favor with the emperors Diocleslan in the east and Maximian Herculius in Rome. He was free from all affectation in manner or dress, though handsome in person; and though most engaging in conversation, he manifestly scorned the foolish topics which generally occupied society. In short, he was a perfect specimen of a noble-hearted youth, full of honor and generous thoughts; strong and brave, without a particle of pride or display in him.

Quite a contrast to him was the last guest, already alluded to by Fabiola, the new star of society, Fulvius. Young, and almost effeminate in look, dressed with most elaborate elegance, with brilliant rings on every finger, and jewels in his dress, affected in his speech, which had a slightly foreign accent, overstrained in his courtesy of manners, but apparently good-natured and obliging, he had in a short time quietly pushed his way into the highest society of Rome. This was, indeed, owing partly to his having been seen at the imperial court, and partly to the fascination of his manner. He had arrived in Rome accompanied by a single elderly attendant, evidently deeply attached to him; whether slave, freedman or friend, nobody well knew. They spoke together always in a strange tongue, and the swarthy features, keen fiery eye, and unamiable expression of the domestic, inspired a certain degree of fear in his dependants; for Fulvius had taken an apartment in what was called an insula, or house let out in parts, had furnished it luxuriously, and had peopled it with a sufficient bachelor's establishment of slaves. Profusion rather than abundance distinguished all his domestic arrangements; and, in the corrupted and degraded circle of Pagan Rome, the obscurity of his history, and the suddeness of his apparition, were soon forgotten in the evidence of his riches, and the charm of his loose conversation. A shrewd observer of character, however, would soon notice a wandering restlessness of eye, and an eagerness of listening attention for all sights and sounds around him, which betrayed an insatiable curiosity; and, in moments of forgetfulness, a dark scowl, under his knit brows, from his flashing eyes, and a curling of the upper lip, which inspired a feeling of mistrust, and gave an idea that his exterior softness only clothed a character of feline malignity.

* * *

THE guests were soon at table; and as ladies sat, while men reclined on couches during the repast, Fabiola and Agnes were together on one side, the two younger guests last described were opposite, and the master, with his two elder friends, in the middle—if these terms can be used to describe their position about three parts of a round table; one side being left unencumbered by the sigma or semicircular couch, for the convenience of serving. And we may observe, in passing, that a table cloth, a luxury unknown in the times of Horace, was now in ordinary use.

When the first claims of hunger, or the palate, had been satisfied, conversation grew more general.

"What news today at the baths?" asked Calpurnius; "I have no leisure myself to look after such trifles."

"Very interesting news indeed," answered Proculus. "It seems quite certain that orders have been received from the divine Dioclesian, to finish his Thermae in three years."

"Impossible!" exclaimed Fabius. "I looked in at the works the other day, on my way to Sallust's gardens and found them very little advanced in the last year. There is an immense deal of heavy work to be done, such as carving marbles and shaping columns."

"True," interposed Fulvius; "but I know that orders have been sent to all parts, to forward hither all prisoners, and all persons condemned to the mines in Spain, Sardinia and even Chersonesus, who can possibly be spared, to come and labour at the Thermae. A few thousand Christians thus set to the work will soon finish it."

"And why Christians better than other criminals?" asked, with some curiosity, Fabiola.

"Why, really," said Fluvius, with his most winning smile, "I can hardly give a reason for it; but the fact is so. Among fifty workmen so condemned, I would engage to pick out a single Christian."

"Indeed!" exclaimed several at once; "pray how?"

"Ordinary convicts," answered he, "naturally do not love their work, and they require the lash at every step to compel them to perform it; and when the overseer's eye is off them, no work is done. And, moreover, they are, of course, rude, sottish, quarrelsome and querulous. But the Christians, when condemned to these public works, seem, on the contrary, to be glad, and are always cheerful and obedient. I have seen young patricians so occupied in Asia, whose hands had never before handled a pickaxe, and whose weak shoulders had never borne a weight, yet working hard, and as happy, to all appearances as when at home. Of course, for all that, the overseers apply the lash and stick very freely to them; and most justly; because it is the will of the divine emperors that their lot should be made as hard as possible; but still they never complain."

"I cannot say that I admire this sort of justice," replied Fabiola; "but what a strange race they must be! I am most curious to know what can be the motive or cause of this stupidity, or unnatural insensibility, in these Christians?"

Proculus replied with a facetious look: "Calpurnius here no doubt can tell us; for he is a philosopher, and I hear could declaim for an hour on any topic, from the Alps to an ant hill."

Calpurnius, thus challenged, and thinking himself highly complimented, solemnly gave mouth: "The Christians," said he, "are a foreign sect, the founder of which flourished many ages ago in Chaldea. His doctrines were brought to Rome at the time of Vespasian by two brothers named Peter and Paul. Some maintain that these were the same twin brothers as the Jews called Moses and Aaron, the second of whom sold his birthright to his brother for a kid, the skin of which he wanted to make chirothecae of. But this identity I do not admit; it is recorded in the mystical books of the Jews, that the second of these brothers, seeing the other's victims give better omens of birds than his own, slew him, as our Romulus did Remas, but with the jawbone of an ass; for which he was hung by King Mardochaeus of Macedon, upon a gibbet fifty cubits high, at the suit of their sister Judith. However, Peter and Paul coming, as I said, to Rome, the former was discovered to be a fugitive slave of Pontius Pilate, and was crucified by his master's orders on the Janiculum. Their followers, of whom they had many, made the cross their symbol and adore it; and they think it the greatest honor to suffer stripes and even ignominious death as the best means of being like their teachers, and, as they fancy, of going to them in a place somewhere among the clouds."

This lucid explanation of the origin of Christianity was listened to with admiration by all except two. The young officer gave a piteous look towards Agnes, which seemed to say, "Shall I answer the goose, or shall I laugh outright?" but she put her finger on her lips and smiled imploringly for silence.

"Well, then, the upshot of it is," observed Proculus, "that the Thermae will be finished soon, and we shall have glorious sport. Is it not said, Fulvius, that the divine Dioclesian will himself come to the dedication?"

"It is quite certain; and so will there be splendid festivals and glorious games. But we shall not have to wait so long; already, for other purposes, have orders been sent to Numidia for an unlimited supply of lions and leopards to be ready before winter." Then turning round sharp to his neighbor, he said, bending a keen eye upon his countenance: "A brave soldier like you, Sebastian, must be delighted with the noble spectacles of the amphitheatre, especially when directed against the enemies of the august emperors, and of the republic."

The officer raised himself upon his couch, looked on his interrogator with an unmoved, majestic countenance, and answered calmly:

"Fulvius, I should not deserve the title which you give me, could I contemplate with pleasure, in cold blood, the struggle if it deserves the name, between a brute beast, and a helpless child or woman, for such are the spectacles which you call noble. No, I will draw my sword willingly against any enemy of the princes or the state; but I would as readily draw it against the lion or the leopard that should rush, even by imperial order, against the innocent and defenceless." Fulvius was starting up; but Sebastian placed his strong hand upon his arm, and continued: "Hear me out. I am not the first Roman, nor the noblest, who has thought thus before me. Remember the words of Cicero: 'Magnificent are these games, no doubt; but what delight can it be to a refined mind to see either a feeble man torn by a most powerful beast, or a noble animal pierced through by a javelin?' I am not ashamed of agreeing with the greatest of Roman orators."

"Then shall we never see you in the amphitheatre, Sebastian?" asked Fulvius, with a bland but taunting tone.

"If you do," the soldier replied, "depend upon it, it will be on the side of the defenseless, not on that of the brutes that would destroy them."

"Sebastian is right," exclaimed Fabiola, clapping her hands, "and I close the discussion by my applause. I have never heard Sebastian speak, except on the side of generous and high-minded sentiments."

Fulvius bit his lip in silence, and all rose to depart.

* * *

CHAPTER VII.

Poor and Rich.

DURING the latter part of the conversation just recorded, Fabius had been quite abstracted, speculating upon his conversation with Agnes. How quietly she had kept her secret to herself! But who could this favored person be, who had already won her heart? He thought over many, but could find no answer. The gift of rich jewels particularly perplexed him. He knew no young Roman nobleman likely to possess them; and sauntering, as he did, every day into the great shops, he was sure to have heard if any such costly order had been given. Suddenly the bright idea flashed through his mind, that Fulvius, who daily exhibited new and splendid gems, brought from abroad, could be the only person able to make her such presents. He moreover noticed such occasional looks darted towards his cousin by the handsome foreigner, as left him no doubt that he was deeply enamoured of her; and if Agnes did not seem conscious of the admiration, this of course was part of her plan. Once convinced of this important conclusion, he determined to favor the wishes of the two, and astonish his daughter one day by the sagacity he had displayed.

But we must leave our nobler guests for more humble scenes, and follow Syra from the time that she left her young mistress' apartment. When she presented herself to Euphrosyne, the good-natured nurse was shocked at the cruel wound, and uttered an exclamation of pity. But immediately recgnizing in it the work of Fabiola, she was divided between two contending feelings. "Poor thing!" she said, as she went on first washing, then closing and dressing the gash, "it is a dreadful cut. What did you do to deserve it? How it must have hurt you, my poor girl! But how wicked you must have been to bring it upon yourself! It is a savage wound, yet inflicted by the gentlest of creatures (you must be faint from loss of blood; take this cordial to support you); and no doubt she found herself obliged to strike."

"No doubt," said Syra, amused, "it was all my fault; I had no business to argue with my mistress."

"Argue with her!—argue!—O ye gods! who ever heard before of a slave arguing with a noble mistress, and such a learned one! Why, Calpurnius himself would be afraid of disputing with her. No wonder, indeed, she was so—so agitated as not to know that she was hurting you. But this must be concealed; it must not be known that you have been so wrong. Have you no scarf or nice veil that we could throw round the arm if for ornament? All the others, I know, have plenty, given or bought; but you never seem to care for these pretty things. Let us look."

* * *

THE went into the maid-slaves' dormitory, which was within her room, opened Syra's capsa or box, and after turning over in vain its scanty contents, she drew forth from the bottom a square kerchief of richest stuff, magnificently embroidered, and even adorned with pearls. Syra blushed deeply, and entreated not to be obliged to wear this most disproportioned piece of dress, especially as it was a token of better days, long and painfully preserved. But Euphrosyne, anxious to hide her mistress' fault, was inexorable, and the rich scarf was gracefully fastened round the wounded arm.

This operation performed, Syra proceeded to the little parlor opposite the porter's room, where the higher slaves could see their friends. She held in her hand a basket covered with a napkin. The moment she entered the door, a light step came bounding across the room to meet her. It was that of a girl of about 16 or 17, dressed in the poorest attire, but clean and neat, who threw her arms round Syra's neck with such a bright countenance and such hearty glee that a bystander would hardly have supposed that her sightless eyes had never communed with the outer world.

"Sit down, dear Caecilia," said Syra, with a most affectionate tone, and leading her to a seat; "today I have brought you a famous feast; you will fare sumptuously."

"How so? I think I do every day."

"No, but today my mistress has kindly sent me out a dainty dish from her table, and I have brought it here for you."

"How kind of her; yet how much kinder of you, my sister! But why have you not partaken of it yourself? It was meant for you, and not for me."

"Why, to tell the truth, it is a great treat to me to see you enjoy anything than to enjoy it myself."

"No, dear Syra, no; it must not be. God has wished me to be poor, and I must try to do His will. I could no more think of eating the food than I could of wearing the dress of the rich, so long as I can obtain that of the poor. I love to share with you your pulmentum, which I know is given me in charity by one poor like myself. I procure for you the merit of alms-deeds; you give me the consolation of feeling that I am, before God, still only a poor blind thing. I think He will love me better thus than if feeding on luxurious fare. I would rather be with Lazarus at the gate than wtih Dives at the table."

"How much better and wiser you are than I, my good child! It shall be as you wish. I will give the dish to my companions, and, in the meantime, here I set before you your usual humble fare."

"Thanks, thanks, dear sister; I will await your return."

Syra went to the maids' apartment, and put before her jealous but greedy companions the silver dish. As their mistress occasionally showed them this little kindness, it did not much surprise them. But the poor servant was weak enough to feel ashamed of appearing before her comrades with the rich scarf round her arm. She took it off before she entered; then, not wishing to displease Euphrosyne, replaced it as well as she could with one hand on coming out. She was in the court below, returning to her blind friend, when she saw one of the noble guests of her mistress' table alone, and, with a mortified look, crossing towards the door, and she stepped behind a column to avoid any possible and not uncommon rudeness. It was Fulvius; and no sooner did she, unseen, catch a glimpse of him, than she stood for a moment as one nailed to the spot. Her heart beat against her bosom, then quivered as if about to cease its action; her knees struck against one another, a shiver ran through her frame, while perspiration started on her brow. Her eyes, wide open, were fascinated, like the bird's before the snake. She raised her hand to her breast, made upon it the sign of life, and the spell was broken. She fled in an instant, still unnoticed, and had hardly stepped noiselessly behind a curtain that closed the stairs, when Fulvius, with downcast eyes, reached the spot on which she had stood. He started back a step, as if scared by something lying before him. He trembled violently; but recovering himself by a sudden effort, he looked around him, and saw that he was alone. There was no eye upon him—except One which he did not heed, but which read his evil heart in that hour. He gazed again upon the object, and stooped to pick it up; but drew back his hand, and that more than once. At last he heard footsteps approaching; he recognized the martial tread of Sebastian, and hastily he snatched up from the ground the rich scarf which had dropped from Syra's arm. He shook as he folded it up; and when, to his horror, he found upon it spots of fresh blood, which had oozed through the bandages, he reeled like a drunken man to the door, and rushed to his lodgings.

Pale, sick and staggering, he went into his chamber, repulsing roughly the officious advances of his slaves, and only beckoned to his faithful domestic to follow him, and then signed to him to bar the door. A lamp was burning brightly by the table, on which Fulvius threw the embroidered scarf in silence, and pointed to the stains of blood. That dark man said nothing; but his swarthy countenance was blanched, while his master's was ashy and livid.

"It is the same, no doubt," at length spoke the attendant, in their foreign tongue; "but she is certainly dead."

"Art thou quite sure, Eurotas?" asked the master, with the keenest of his hawk's looks.

"As sure as man can be of what he has not seen himself. Where didst thou find this? And whence this blood?"

"I will tell thee all tomorrow; I am too sick tonight. As to those stains, which were liquid when I found it, I know not whence they came, unless they are warnings of vengeance—nay, a vengeance themselves, deep as the Furies could meditate, fierce as they can launch. That blood has not been shed now."

"Tut, tut! this is no time for dreams or fancies. Did any one see thee pick the—the thing up?"

"No one, I am sure."

"Then we are safe; better in our hands than in others'. A good night's rest will give us better counsel."

"True, Eurotas; but do thou sleep this night in my chamber."

Both threw themselves on their couches; Fulvius on a rich bed, Eurotas on a lowly pallet, from which, raised upon his elbow, with dark but earnest eye, he long watched, by the lamp's light, the troubled slumbers of the youth—at once his devoted guardian and his evil genius. Fluvius tossed about and moaned in his sleep, for his dreams were gloomy and heavy. First he sees before him a beautiful city in a distant land, with a river of crystal brightness flowing through it. Upon it is a galley weighing anchor, with a figure on deck, waving towards him, in farewell, an embroidered scarf. The scene changes; the ship is in the midst of the sea, battling with a furious storm, while on the summit of the mast the same scarf streams out, like a pennant, unruffled and uncrumpled by the breeze. The vessel is now dashed upon a rock, and all with a dreadful shriek are buried in the deep. But the topmast stands above the billows, with its calm and brilliant flag; till, amidst the sea-birds that shriek around, a form with a torch in her hand, and black flapping wings, flies by, snatches it from the staff, and with a look of stern anger displays it, as in her flight she pauses before him. He reads upon it, written in fiery letter, Nemesis.

But it is time to return to our other acquaintances in the house of Fabius.

After Syra had heard the door close on Fulvius, she paused to compose herself, offered up a secret prayer, and returned to her blind friend. She had finished her frugal meal, and was waiting patiently the slave's return. Syra then commenced her daily duties of kindness and hospitality; she brought water, washed her hands and feet, in obedience to Christian practice, and combed and dressed her hair, as if the poor creature had been her own child. Indeed, though not much older, her look was so tender, as she hung over her poor friend, her tones were so soft, her whole action so motherly, that one would have thought it was a parent ministering to her daughter, rather than a slave serving a beggar. And this beggar, too, looked so happy, spoke so cheerily, and said such beautiful things, that Syra lingered over her work to listen to her and gaze on her.

* * *

IT was at this moment that Agnes came for her appointed interview, and Fabiola insisted on accompanying her to the door; but Agnes softly raised the curtain, and caught a sight of the scene before her, she beckoned to Fabiola to look in, enjoining silence by her gesture. The blind girl was opposite, and her voluntary servant on one side, unconscious of witnesses. The heart of Fabiola was touched; she had never imagined that there was such a thing as disinterested love on earth between strangers; as to charity, it was a word unknown to Greece or Rome. She retreated quietly, with a tear in her eye, and said to Agnes as she took leave—

"I must retire; that girl, as you know, proved to me this afternoon that a slave may have a head; she has now shown me that she may have a heart. I was amazed when, a few hours ago, you asked me if I did not love a slave. I think now I could almost love Syra. I half regret that I have agreed to part with her."

As she went back into the court, Agnes entered the room, and laughing, said—

"So, Caecilia, I have found out your secret at last. This is the friend whose food you have always said was so much better than mine that you would never eat at my house. Well, if the dinner is not better, at any rate I agree that you have fallen in with a better hostess."

"Oh, don't say so, sweet Lady Agnes," answered the blind girl; "it is the dinner indeed that is better. You have plenty of opportunities for exercising charity; but a poor slave can only do so by finding some one still poorer and helpless, like me. That thought makes her food by far the sweetest."

"Well, you are right," said Agnes, "and I am not sorry to have you present, to hear the good news I bring to Syra. It will make you happy too. Fabiola has allowed me to become your mistress, Syra, and to take you with me. Tomorrow you shall be free, and a dear sister to me."

Caecilia clapped her hands with joy and throwing her arms round Syra's neck, exclaimed, "Oh, how good! How happy you will now be, dear Syra!"

But Syra was deeply troubled, and replied with faltering voice, "O good and gentle lady, you have been kind indeed to think so much about one like me. But pardon me, if I entreat you to remain as I am; I assure you, dear Caecilia, I am quite happy here."

"But why wish to stay?" asked Agnes.

"Because," rejoined Syra, "it is most perfect to abide with God, in the state wherein we have been called. I own this is not the one in which I was born; I have been brought to it by others." A burst of tears interrupted her for a moment, and then she went on. "But so much the more clear is it to me, that God has willed me to serve Him in this condition. How can I wish to leave it?"

"Well, then," said Agnes, still more eagerly, "we can easily manage it. I will not free you, and you shall be my bondwoman. That will be just the same."

"No, no," said Syra, smiling, "that will never do. Our great Apostle's instructions to us are: 'Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward.' I am far from saying that my mistress is one of these; but you, noble Lady Agnes, are too good and gentle for me. Where would be my cross if I lived with you? You do not know how proud and headstrong I am by nature; and I should fear for myself if I had not some pain and humiliation."

Agnes was almost overcome, but she was more eager than ever to possess such a treasure of virtue, and said: "I see, Syra, that no motive addressed to your own interest can move you; I must therefore use a more selfish plea. I want to have you with me, that I may improve by your advice and example. Come, you will not refuse such a request."

"Selfish," replied the slave, "you can never be. And therefore I will appeal to yourself from your request. You know Fabiola, and you love her. What a noble soul, and what a splendid intellect she possesses! What great qualities and high accomplishments, if they only reflected the light of truth! And how jealously does she guard in herself that pearl of virtue which only we know how to prize! What a truly great Christian she would make!"

"Go on, for God's sake, dear Syra," broke out Agnes, all eagerness. "And do you hope for it?"

"It is my prayer day and night: it is my chief thought and aim: it is the occupation of my life. I will try to win her by patience, by assiduity, even by such unusual discussions as we have held today. And when all is exhausted, I have one resource more."

"What is that?" both asked.

"To give my life for her conversion. I know that a poor slave like me has few chances of martyrdom. Still, a fiercer persecution is said to be approaching, and perhaps it will not disdain such humble victims. But be that as God pleases, my life for her soul is placed in His hands. And oh, dearest, best of ladies," she exclaimed, falling on her knees and bedewing Agnes' hand with tears, "do not come in thus between me and my prize."

"You have conquered, Sister Syra (oh! never again call me lady)," said Agnes. "Remain at your post; such single-hearted, generous virtue must triumph. It is too sublime for so homely a sphere as my household."

"And I, for my part," subjoined Caecilia, with a look of arch gravity, "say that she has said one very wicked thing, and told a great story this evening."

"What is that, my pet?" asked Syra, laughing.

"Why, you said that I was wiser and better than you, because I declined eating some trumpery delicacy, which would have gratified my palate for a few minutes at the expense of an act of greediness, while you have given up liberty, happiness, the free exercise of your religion, and have offered to give up life itself, for the salvation of one who is your tyrant and tormentor. Oh, fie! how could you tell me such a thing!"

The servant now announced that Agnes' litter was waiting at the door; and anyone who could have seen the affectionate farewell of the three—the noble lady, the slave, and the beggar—would have justly exclaimed, as people had often done before, "See how these Christians love one another!"

* * *

CHAPTER VIII

The First Day's Conclusion.

IF we linger a little time about the door and see Agnes fairly off and listen to the merry conversation between her and Caecilia, in which Agnes asks her to allow herself to be accompanied home by one of her attendants, as it has grown dark, and the girl is amused at the lady's forgetfulness that day and night are the same to her and that on this very account she is the appointed guide to thread the mazes of the catacombs, familiar to her as the streets of Rome, which she walks in safety at all hours; if thus we pass a little time before re-entering to inquire how the mistress within fares after the day's adventures, we shall find the house turned topsy-turvy. Slaves, with lamps and torches are running about in every direction, looking for something or other that is lost, in every possible and impossible place. Euphrosyne insists it must be found; till at last the search is given up in despair. The reader will probably have anticipated the solution of the mystery. Syra had presented herself to have her wound redressed, according to orders, and the scarf which had bound it was no longer there. She could give no account of it, further than that she had taken it off and put it on, certainly not so well as Euphrosyne had done it and she gave the reason, for she scorned to tell a lie. Indeed, she had never missed it till now. The kind-hearted old nurse was much grieved at the loss, which she considered must be heavy to a poor slave girl, as she probably reserved that object for the purchase of her liberty. And Syra, too, was sorry, but for reasons which she could not have made the good housekeeper comprehend.

Euphrosyne had all the servants interrogated and many even searched, to Syra's great pain and confusion; and then ordered a grand general battue through every part of the house where Syra had been. Who for a moment could have dreamt of suspecting a noble guest at the master's table of purloining any article, valuable or not? The old lady therefore came to the conclusion that the scarf had been spirited away by some magical process; and greatly suspected that the black slave Afra, who she knew could not bear Syra, had been using some spell to annoy the poor girl. For she believed the Moor to be a very Canidia, being often obliged to let her go out alone at night, under pretense of gathering herbs at full moon for her cosmetics, as if plucked at any other time htey would not possess the same virtues; to procure deadly poisons Euphrosyne suspected, but in reality to join in the hideous orgies of Fetichism with others of her race, or to hold interviews with such as consulted her imaginary art. It was not till all was given up and Syra found herself alone, that on more coolly recollecting the incidents of the day, she remembered the pause in Fulvius's walk across the court, at the very spot where she had stood, and his hurried steps, after this, to the door. The conviction then flashed on her mind that she must have there dropped her kerchief, and that he must have picked it up. That he should have passed it with indifference she believed impossible. She was confident, therefore, that it was now in his possession. After attempting to speculate on the possible consequences of this misadventure and coming to no satisfactory conclusion, she determined to commit the matter entirely to God, and sought that repose which a good conscience was sure to render balmy and sweet.

Fabiola, on parting with Agnes, retired to her apartment; and after the usual services had been rendered to her by her other two servants and Euphosyne, she dismissed them with a gentler manner than ever she had shown before. As soon as they had retired, she went to recline upon the couch where first we found her; when, to her disgust, she discovered lying on it the style with which she had wounded Syra. She opened a chest and threw it in with horror; nor did she ever again use any such weapon.

She took up the volume which she had last laid down and which had greatly amused her. She laid it down again and gave free course to her thoughts on all that had happened. It struck her first what a wonderful child her cousin Agnes was—how unselfish, how pure, how simple, how sensible, too, and even wise. She determined to be her protector, her elder sister in all things. She had observed, too, as well as her father, the frequent looks which Fulvius had fixed upon her; not, indeed, those libertine looks which she herself had often borne with scorne, but designing, cunning glances, such as she thought betrayed some scheme or art, of which Agnes might become the victim. She resolved to frustrate it, whatever it might be, and arrived at exactly the opposite conclusion to her father's about him. She made up her mind to prevent Fulvius having any access to Agnes, at least at her house; and even blamed herself for having brought one so young into the strange company which often met at her father's table, especially as she now found that her motives for doing so had been decidedly selfish. It was nearly at the same moment that Fulvius, tossing on his couch, had come to the determination never again, if possible, to go inside Fabius' door, and to resist or elude every invitation from him.

Fabiola had measured his character; had cauaght, with her penetrating eye, the affection of his manner, and the cunning of his looks and could not help contrasting him with the frank and generous Sebastian. "What a noble fellow that Sebastian is!" she said to herself. "How different from all the other youths that come here. Never a foolish word escapes his lips, never an unkind look darts from his bright and cheerful eye. How abstemious, as becomes a soldier, at the table; how modest, as befits a hero, about his own strength and bold actions in war, which others speak so much about. Oh! if he only felt towards me as others pretend to do——" She did not finish the sentence, but a deep melancholy seemed to steal over her whole soul.

(To be continued next week.)

A national monument of the Sacred Heart is being erected on a mountain in the heart of Catholic Spain. The King of Spain contributed five thousand pesetas, and a generous donation was received from the Pope.

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Autumnal.

In September
The land grows gold with miles of waving wheat;
Sad heart, dost thou remember
How tall and fair the green spears stood in May?
Alack! the merry morn that might not stay;
'Tis sunset now, and night comes, gray and fleet.

In September
Droopeth the red fruit in the orchard close;
Sad heart, dost thou remember
How the boughs bloomed auroral in the May?
Waxed paler, flushed rose-redder day by day?
For these we shall have Winter with his snows.

—Katherine Tynan.

Saints of the Week

St. Hildegardis, Abbess.
September 17.

St. Hildegardis was born of noble parents in the county of Spanheim in the Lower Palatinate of the Rhine. At the age of 8 years she was placed, for her education, in the monastery of Mount St. Disibode, under the care of a very pious nun. While here St. Hildegardis excited herself to ■ deep contempt of the world by considering the frenzy which possesses a great part of mankind in the pursuit of empty imaginary honor or profit, and adoration of the gaudy nothings of this life.

At an early age she gave herself to serve God, whom she gratefully acknowledged to be her rescuer from that region of darkness—worldly ambitions.

Hildegardis was favored by many heavenly visions. St. Bernard, who was preaching the crusade in that country at the time examined and approved her prophetic spirit.

Simplicity and humility, the chief characteristics of true piety, were evident in the life of Hildegardis. She has left wonderful examples of her patience, mortification, profound humility and ardent devotion.

She was chosen abbess of her community, and in this capacity served her companions with such sweetness and attention as if this care were her only thought. Yet she lived always in the presence of God, always united to Him, always conversing interiorly with Him, always at His feet, listening to His divine instructions, thus combining the contemplative spirit of Mary with the active life of Martha.

The community grew to such numbers that it was necessary to move from Mount St. Disibode to Mount St. Rupert near Binghem. While here Hildegardis wrote the life of St. Robert of Binghem, St. Disibode, several letters to the popes and emperors reigning during her life.

When advanced in years St. Hildegardis left her order for the more strict one of the Cistercians, where she passed away at the age of **eighty-two** years.

* * *

American women, very foolishly, always have followed with seeming interest the latest styles from Paris. During his recent tour of organ concerts in this country, Joseph Bonnet, the great French organist, now on leave of absence granted by his government, encountered a local press agent who was more than progressive. To excite the curiosity of the ladies, he flooded a town with circulars announcing that if they desired to see the latest creation from France, it was only necessary to come to the concert hall the next evening, when the latest Bonnet from Paris would be there. The hall was crowded to the doors and the Bonnet became the "toque" of the town. Help!

* * *

Catholic Women and Modern Fashions.

Modern fashions are often indecent, often injurious to health, and almost always extravagant. The question which confronts Christian womanhood is how to combat those tendencies, and how to appear suitably and becomingly attired, for dowdiness is by no means to be praised. Eccentricity is always objectionable, whether it aims at the extreme of smartness or the extreme of dowdiness. "A Catholic woman," wrote the Countesse de Rochefoucauld, "should be able to make herself recognized by her appearance being more irreproachable and less eccentric than that of all others."

In the matter of dress Catholic women should seek for comfort and beauty; even elegance and distinction are desirable under certain circumstances. The objectionable features in prevailing fashions are those which offend modesty, or which injure health, or those which, by their excessive cost, cause people to spend more on their wardrobe than they can afford. These grievous offenses exist largely in the fashions of today, even among circles of professedly devout Catholics.

The foregoing reflections are drawn from an excellent paper on dress by Mary Nolan in the Irish Monthly. The writer calls attention to the curious fact that the designers of feminine fashions are for the most part men.

"Perhaps," she continues, "this accounts for the unsuitable nature of many modes. If the designers had to wear their designs they might not be ■ quick to invent uncomfortable or injurious fashions such as the tight corsets of the 'wasp-waist' era. It does seem certainly a topsy-turvy arrangement for men to act as arbiters in such an exclusive feminine realm. One can imagine what weird masculine fashions would be evolved if women were responsible for them. But men would scarcely bow so abjectly to fashion's decrees in that case. The meekest of mere men seem to have more independence than the most emancipated of new women when it is a case of fashion's sway."

The heirarchy of Spain, our writer goes on to tell, recently urged the women of their flocks to adhere to the beautiful national costume of wearing, when attending religious ceremonies in church, the traditional lace mantilla; and it is gratifying to learn that the request has met with a good response. The Spanish mantilla is undoubtedly one of the most graceful and dignified head-dresses ever invented, and has the additional merit of not blocking the view of the altar to those sitting behand the wearer, as hats of cartwheel dimensions do. We all know, too, that graceful drapery round the head and face is much more becoming than any hat that ever came forth from la Rue de la Paix. Look at a shawled cailin in the Gaeltacht, and compare her to her returned emigrant sister dressed a la American. Which of the two looks the comelier? Or, think of the transformation in the looks of a coiffed nun whom one knows as a girl "in the world." In order to become beautiful and remain young forever, it is much more efficacious to enter a convent than to go to a "beauty doctor."

Leo XIII, whose master mind seemed to sweep over every field of human activity, did not omit to deal with this question of dress. He caused ■ code to be drawn up embodying "Instructions to Christian Women on Fashions." In these instructions, divided into eight heads, a complete guide is to be found for votaries of fashions as to the directions in which it is permissible to go. While Leo XIII spoke in general terms of fashion, Piux X confined his instructions to a particular instance. He issued to the diplomatic corps accredited to the Vatican the command that in future ladies were not to wear grand decolletage, costumes called de gala or di corte, at receptions at which church dignitaries were to be present. From all of which it will be seen that the church has been as vigilant in recent times in dealing with this problem as in the days of the early Fathers.

In no domain does the church find greater difficulty in securing compliance with her wishes than in this realm of fashion. Women who yield her an unquestioning obedience on all other points, and who lead in other respects exemplary lives, rebel when it is a case of being "out of fashion." The edicts of some Jewish or grand orient costumier or modiste will be implicitly obeyed, no matter how ridiculous or extravagant is the mode imposed, no matter even if it border perilously on the indecent.

Apart from actually vicious tendencies, observable frequently in modern feminine fashions, the rage for extravagance in dress is a feature of the twentieth century. Economists ■■ well as moralists, therefore, have been taking Dame Fashion to task. They point out that society from top to bottom is being injured by this extravagance. The middle classes outdo the aristocracy, plutocrats spend more than royalty, and the women of the people try to follow in hot haste on the heels of the bourgeoise. The result of this feverish competition is ruinous to all but the very rich. Early marriages grow fewer and fewer, and when marriages do take place, homes are often broken up amid misery, owing to the curse of extravagance. Both with men and women extravagance is the bane of the age. Love of luxury was one of the symptoms of decadence which society presented before thsi terrible war broke out. Perhaps the fiery furnace through which the world is now passing may, with unspeakable pain and suffering, will restore simpler and saner standards of living.—True Voice.

* * *

When Tomatoes Are Plentiful.

Even the housewife who says that she is "not a good hand" at making salads has no excuse for failure when the tomato season is in its prime. For whatever a tomato salad may lack in the matter of flavor, when put together by the hand of a novice, it is sure to please the eye by its blending of colors—the deep pink or subdued red of the tomato, the glossy yellow of mayonnaise and the cool, green of lettuce leaves.

Sliced and diced or quartered tomato united with cucumbers or onion or peppers or cheese or even with nuts and pineapple, make simple salads that can scarcely fail to please, and if a little skill is used in uniting the colors and arranging the ingredients a salad of real beauty may be achieved. The tomato cup offers an especially attractive form for serving individual portions, and when well seasoned more than repays the time required in the making.

In Tomato Cups.

Tomatoes of any shape can be used for slicing or cutting into dice, but if one desired to make the "cups," tomatoes as nearly round as possible and of uniform size should be selected. These should be peeled, either by being scalded and cold-dipped or with a knife (when very ripe) and then scooped out so that a well-defined hollow is formed. Little or much of the pulp may be removed, depending on the other ingredients that are to be combined with the tomato and upon the desired flavor characteristics.

For example, if one is using cheese for the cup filling, it is well to remove only a limited amount of the pulp as the cheese is so rich and heavy.

Tomato and Cucumber.

Tomato and cucumber always combine well and the ways in which they can be arranged are many. Equal amounts of each cut in small pieces and allowed to marinate in French dressing for an hour or two, then tossed lightly into tomato cups and surmounted with a mound of mayonnaise, create a salad that can be made quickly and that will be goodly to look upon and grateful to the palate. The overflowing red "cup" should be set on a few leaves of crisp lettuce, these, also, being given a sprinkling of French dressing. To those who like onions, a few slivers of this aromatic bulb will improve the flavor. A dash of horseradish is another flavor variation. A sprinkling of fine chopped parsley, cress or mint may also be added. An attractive way in which to arrange a tomato-cucumber serving is to choose cucumbers that are rather small, cut in spirals, put a half dozen or more spirals into a tomato "cup" and then, opening the spirals, lay between each a slice of tomato. This gives an alternating effect. Sprinkle chopped parsley over and dot the mayonnaise in a border or fancy shape around the cup on the lettuce leaves. Another effective arrangement is made by alternating and arranging on lettuce in a circle, even sized slices of tomato and cucumber. Both may have been marinated in French dressing for a short time. The mayonnaise or boiled dressing should be added just before the salad is served. Many like a whiff of garlic with onion or instead of onion in cucumber and tomato salad combinations. One clove, sliced very thin, will be enough for quite a dish of salad. If tarragon or nasturtium vinegar is used with tomato, it will give an especially desirable flavor.

Fillings for the Cups.

Equal parts of diced apple and celery, with a dash of onion shavings, marinated in French dressing, will make an excellent filling for ■ tomato cup; Roquefort and cottage cheese, well blended with French dressing gives another good filling combination. Nuts may be added, also bits of fine chopped olives or green peppers. Still another is chopped cucumbers, sweet peppers and grated onion Blend with heavy mayonnaise and fill into "cups" just before serving.

* * *

Chats With Mothers.

The woman who is trying to build up for herself a trustworthy and lovable character should reflect often and deeply on the danger of debt, even though the firm or the individual who may be her creditor be immensely rich. Especially, however, she should avoid debts of persons of her own or an humbler financial condition. Your dressmaker, your milliner, the widow who keeps the small-ware shop within ■ few blocks of your home may have the black shadow of business failure hanging over them because a number of thoughtless and reckless women have allowed their accounts to run for months, yes, even for a year or more, while the relatively unimportant little business woman has only short credit for her supplies. Don't be among those who ruin that honest and modest life.

He who runs may read these days the awful tragedies that so frequently result from hasty friendships, says a well known writer. Time and again one has to ask the question, when ■ particularly notorious case is brought before the public, why will a young woman marry a man about whom she knows practically nothing. For all she knows he may have deceived other women, may have left a wife and family in some other part of the country, may be the meanest kind of criminal, yet she puts aside all such possibilities, marries him, and the result is often unhappiness. In turn he deserts her; and the whole miserable romance ends in sorow and distress.

A prudent girl will be aware of strange men. The fact that a man's manners are very nice, that he is well dressed, that he is gallant, that he has all the qualities of the hero of romance, will not lead a sensible girl to put her trust in him. She knows enough of the world, her innate modesty is warning enough to be suspicious of the stranger.

A girl at home is very careful of her associates. If she values her good name she is not seen in the company of men that are suspected. She would be insulted if she were approached on the street going to her work. She surrounds herself with every protection. She would not trust herself to the company of a chance stranger.

There is but one course for ■ girl to pursue; that is to be ■■ careful in the picking up of friends in her vacation as she is at home.

* * *

HOUSEHOLD HINTS.

Many housewives who think that they are paritcular about their houses would be surprised to have their so-called clean kitchens overhauled by an expert in sanitation. Let us start with the washing of the dishes. In most cases we will find a dish mop or a dish rag that has been used for weeks that contains dirt and germs galore. These should be boiled in lye water at least once a week. The nose is one of the greatest aids ao sanitation, and all should heed it. Most persons think that a bad smelling dish rag is to be expected. But not so. It should be as sweet smelling as the face towel.

Then there is the garbage can. It should be scalded and set out in the sun every day. This is most important, as the can is the receptacle for all refuse, which is apt to decompose and become a menace to health unless carefully attended to. A great help in keeping the can clean is to line it with newspaper in such a way that nothing touches the can, being held by the paper. To dump the can merely lift the paper out. This will also lengthen the life of the can by keeping it dry.

The refrigerator is another germ catcher, unless kept clean. Baking soda is excellent for cleaning the interior of the refrigerator, as it both cleanses and sweetens. For the top, where the ice is kept, a strong solution of lye water, boiling hot, is the best to use. Empty the whole refrigerator, throw the lye water against the walls of the upper part. It will run down through the waste pipe, carrying all the slime with it. Follow this bath with one of plain hot water, then wash the lower part with hot soapsuds and soda. This should be done once a week.

The laundry tubs should be kept corked when not in use to prevent the rise of obnoxious gases. They should be kept as clean as the sink, and once a week a disinfectant should be poured down all soil pipes.

Many housekeepers will, when cooking, taste the food to see that it is properly seasoned and will return the spoon to the food. This is a very unsanitary thing to do. If it is necessary to taste the food the spoon should be washed before being put back into the food.

The towels used to wipe the dishes should never be used more than one day without being scalded and dried in the sun. Many housekeepers use dish towels until they are positively dirty, not realizing the danger that attends such an action.

The kitchen floor should be mopped every day. A very fine housekeeper, noted for her thought of sanitary conditions, never swept her kitchen. Every morning after her kitchen work was done she mopped the floor with hot soapsuds. Then when it was still damp she took up with a dustpan and brush any particles that had remained after the mopping. In this way she avoided raising any dust to settle on her cooking implements.

Last, but by no means least, the range should be considered. Too often this is not clean enough to be sanitary. Grease collects easily, and eternal vigilance is the price of sanitation here. If the range is wiped off after every washing of dishes there need be no "big job" of cleaning the range, which so many housekeepers hate. The trouble is they let it go from day to day until it becomes ■ real task to clean it. The solution of the whole thing is to do a little each day, and then the work will not pile up, and in consequence the health of the whole family will be better.

The richest woman in the United States is a Catholic, the Marchesa Penfield, Philadelphia, wife of the Hon. Frederick Courtland Penfield, K. C. S. G., United States ambassador to Austria-Hungary. Last week Mrs. Penfield paid a property tax in Philadelphia amounting to the enormous sum of $5,251,080, the third largest assessment in that city, the Drexel estate leading with a tax of $12,000,000, while the estate of the late Thomas Dolan paid $9,258,000. Mrs. Penfield was left her large fortune by her father, the late noted chemist, Walter Wellman. For her princely benefactories to Catholic churches and charities the late Pope created Mrs. Penfield Marchionese of the Papal Court.

Dante's Life of Exile in Ravenna

By P. L. Connellan, in the Boston Pilot.

Rome, July 14.—In the midst of war the pen is set aside for the sword, and the warrior rather than the poet becomes the popular hero. Yet in Italy, today engaged in war, the minds of many men turn to their national poet, whose verses furnish them with a phrase or a motto for every occasion, whether of peace or war.

The present year is regarded as the six hundredth anniversary of Dante's exile in Ravenna, and it would have been celebrated in normal times with special solemnities and numerous literary productions. Only those who live in Italy can appreciate to the full the greatness of the influence of Dante's "Divina Commedia," on the mind and thought of the Italian people. In Florence, his native city, which thrust him forth from her gates, and proclaimed that she would burn him alive if he dared to return, his memory today outtops all others, and there is perhaps no city in the wide world where his words are more familiar to the people than in the city of Florence. A peculiar evidence of this familiarity with the text of Dante's great work came under the observation of the present writer at Florence some years ago. There was a municipal election going on, and posters of the contending parties covered the walls. By a strange choice of pungent epithets called from pages of Dante each party attacked the other, and each found a denunciation for every imaginable political crime of his adversary. The extraordinary thing in this content of texts was the fact that such ■ mode of appeal would be useless unless the people addressed were thoroughly well acquainted with Dante's great work.

Dante's Real Exile.

The real exile of "the most illustrious citizen of Florence" began much earlier than 1317, when he went to Ravenna, where he remained till his death. For a long period he had been wandering over all Italy, and into France, and according to the late Mr. Gladstone, even ■■ far as Oxford; but this contention is not supported by Italian critics. Every place that he mentions whether in praise or dispraise has been thrust into the limelight of history by his word.

The city which banned him years afterwards proclaimed an amnesty for its exiles and laid down conditions of a very humiliating nature, which made it impossible for a free spirit like his to accept. He indignantly spurned the Florentine offer of return. It was in his latter years at Ravenna when his heart was sore for his native city; yet even then he wrote that grand renouncement which is so characteristic of him.

These were his words:

"He is far from a man who has once held the reins of justice, that he, the injured party, should pay the fine to his injurers as to those entitled to receive it..... For if I cannot enter Florence by an honorable path, I will not re-enter at all. And, forsooth, in whatever corner of the world I may find myself, can I not behold the sun and the stars? Can I not, beneath any portion of the canopy of Heaven, meditate upon the highest and sweetest truth, and unless I make myself a man of no renown, if not indeed, one dishonored in the face of the people of the city of Florence? Nor, I am confident, shall I ever want for bread."

"Ravenna stands as many years she stood," wrote Dante, and in this tragic line, says a recent author, he seems to recall all the glory of the past and to reinvest the city with the imperial robes of the past. When Dante entered Ravenna, six centuries ago, the place had reached a certain state of decay; the old Roman walls were still standing, and the fifth century tomb of Galla Placidia, and the great basilicas both within and without the city, and the ancient tombs and monuments were still standing. Many a glorious edifice still remained in undisturbed splendor to witness to a gigantic past, writes the author already referred to, welded out of the ancient power of Rome, supplemented even in the moment of decline by the rude strength of the Romanized barbarian.

Ravenna of Today.

The Ravenna of today is, in all probability, the saddest and most desolate looking of all the old cities of Italy that still exist. Surrounded by swamps and low lying rice fields covered with water, the neighborhood would be unattractive were it not for the very old churches, founded in the sixth or seventh century and illuminated with the brilliantly glowing and sparkling mosaics of this early time and the lonely pine forest, "La Pineta," five or six miles beyond the walls where the silence and stillness are only broken by the cry of a bird or the rustle of a serpent amidst the grass. In the city itself the churches are sinking into the lowering soil, and the guardians show the visitor the original floor of the church and the bases of its columns in an aperture four or five feet below the present level.

Here it was that Dante lived the last years of his life in the house of Guido da Polenta, whose palace stood in the Via Polentana, which ends at the Mausoleum raised to Dante. He is called the "Eagle of Polenta," by Dante. Of this house was Francesca da Rimini, whose story, as told by him, is one of the most pathetic of all in the "Divine Commedia." Dante employed himself in Ravenna in teaching rhetoric in the great schools which existed there during centuries. "Il Volgare Eloquio," supposed to contain the substance of his lectures to his pupils, was produced then. In it he considered the various dialects of Italy, so numerous and so unsatisfactory in conveying an adequate expression of the Italian language, which he seems to have fixed and ennobled. The admiration and affection of his friends and pupils in Ravenna may have contributed to sweeten, in some slight degree, the bitter bread of exile, which he felt so keenly.

Dante ■■ Ambassador.

The lord of Ravenna selected Dante as his ambassador to Venice in ■ dispute which had arisen between the two states growing out of an attack made by people of Ravenna on a Venetian ship. From this expedition he returned in September, 1321. He concluded a letter from Venice in these words: "I shall stay here a few days to feast my bodily eyes, which are naturally enchanted with the novelty and beauty of this spot, and shall then return to the sweet haven of my retirement with the benign protection of your princely courtesy." The season of his travel was a fatal season in the marshy country between the two cities. He was attacked by malaria, and on the 14th of September (the Exaltation of the Holy Cross) he died, in the year 1321, aged 56 years.

He who had suffered so much during his earthly life was not allowed to rest in peace in the grave. His remains were removed from the tomb shortly after his death; and there is a story told in Boccaccio's life of him of an apparition of Dante to his son. The remains had been removed, but where were they? The secret was discovered one day by accident, and it was found or believed, that the Friars of the Franciscan Chapel of Braccioforte, quite close to the actual tomb, had transferred the remains to a place of safety in order to prevent the Florentines from seizing and transporting to Florence long after death the remains of the man whom, in his life time, they threatened to burn.

The 'Spirit' of Dante.

He is reported to have appeared on two occasions. The first was to his son. Certain Cantos in the "Divina Commedia" had been missing, and search had been made for them without success. "In the deep silence of the night," says one writer, basing his assertions on Boccacio, who had the story from Jacopo, Dantes son, "Jacopo beheld a vision of his father, clad in white robes, and with an unwanted light upon his face, advanced towards him and it seemed as if he, Jacopo, addressed him and asked him if he still lived, to which he replied: 'Yes,' but that he was alive with a true life—not with this life of ours." The spirit then took the son by the hand and led him to another chamber, saying: 'It is here that which you have so long sought for,' and it then vanished. The next day search was made in the spot indicated and in a window seat were found some manuscript sheets mildewed and about to perish."

On clearing and restoring them it was found that they were the thirteen lost cantos. Boccaccio set down this story as he heard it from the lips of Piero de Gardino, Dante's pupil and Jacopo's companion in the search.

The other story of an apparition of Dante, clad in red, to the sacristan of the Braccioforte chapel, is said to have occurred a few days before Dante's remains were discovered. At the fetes of the 600th anniversary of his birth were drawing to a close in Florence at the end of May, 1865, workmen taking down a wall at the Braccioforte chapel in Ravenna, came upon his coffin containing his remains, hidden away centuries before. Florence begged to have the remains: Ravenna sternly refused to give them up and there they lie today.

In the great Pantheon—Santa Croce—in Florence, a colossal seated statue of Dante crowns an empty tomb bearing the words: "Onorate l'altissimo Poeta—Honor ye the most exalted poet." This counsel, which was unnecessary, has been followed with an ardor unequaled elsewhere. The exile of Florence is at home in every land under the sun.

SCHOOLS AID

(Continued From Page 1.)

this and coming years will be to emphasize, improve and intensify the work they are already doing, and to add other courses demanded by the trend of preparedness. The purpose of the schools shall be twofold, to prepare, to equip, to adjust the individual to the new order of things, and to make for the common good of our country.

For many years past the national government has assigned officers to teach military tactics in Catholic schools and colleges. In New York state uniformed military organizations were thus formed and instructed in Fordham university, St. Francis Xavier's college, Manhattan college, De La Salle institute, and Clason Military academy. Many who were first to enlist in the army and navy and to obtain commissions were pupils in these and other Catholic institutions in every state of the union. Fordham university and De La Salle institute each formed and sent to the front an efficient ambulance corps. These institutions have instruction and practice in shooting and in markmanship in their up-to-date rifle ranges.

Agriculture Taught.

The call to intensive and scientific farming and cultivation of the soil found the Lincolndale agricultural school, conducted by the New York Catholic protectory, already in operation and famed for its excellence. St. Viator's college, Kankakee, Ill., has an agricultural school with military training, while Notre Dame university, Indiana, with its equipment of thirty-three buildings, has determined to open a similar institution.

The Catholic university and Georgetown university at Washington, Holy Cross college at Worcester, Mass:—all the above mentioned colleges and others throughout our land will be influenced now and in the future by the demand for preparedness and specialization in every branch. The medical department will be stimulated to greater research and perfection; the law department will give greater attention to justice and rights and to international law; the department of science will hum with the eager spirit of invention of the new and of development of the old, while the department of languages will gather a new momentum from the interchange of ideas and the spirit of international helpfulness and brotherly love, which an all-healing and all-composing peace is bound to bring. Finally the rigid and consistent adherence of Catholic schools to the cultural, disciplinary and broadening effects of a judicious study of the classics, indorsed as it has been by the Princeton conference, will provide leaders of thought and captains of action when the world needs them most.

Women's Work.

Womankind, too, hears the summons to preparedness and must respond with her virtues, her graces and her talents. She must be ready for the emergencies created by a probably prolonged absence of a large portion of the nation's ministering angel, offering balm to the wounded, comfort to the sick and courage to the dying. During recent years our academies and high schools for women have been improving their facilities. Not satisfied with academic approval, many clustered around our greater city have sought and obtained charters as colleges. So we have the College of Mount St. Vincent, the College of New Rochelle, the College of the Sacred Heart and the College of St. Elizabeth and of Mount St. Mary, both in New Jersey. Herein are offered not merely classical, scientific, pedagogical and language courses, but also departments of household arts, domestic economy and secretarial courses that will equip womankind for all the demands that a needy yet prosperous nation may make.

Within the limits of such an article we cannot mention the scores and scores of schools for men and women, under Catholic influence, that diadem our land with their religious and educational influence, nor can we enumerate in detail their manifold activities. Preparedness has been the motive of their birth and progress—preparedness for this life and for the next. The patriotic, self-sacrificing men and women at their heads at the first scent of danger unreservedly offered their buildings and resources to the President of the United States. Young men and young women whose characters are formed, whose minds are cultivated and whose lives are ordered by such patriotic men and women of the Catholic church will surely constitute a magnificent body of true American citizenship of which our beloved nation may well be proud.

OUR BOYS AND GIRLS

A Corner of the Paper Especially for Them.

Edited by Aunt Patricia.

Letters to Aunt Patricia should be addressed to her in care of the Intermountain Catholic, Salt Lake City, Utah.

All for the Child.

My folks an' me are goin' to see
The circus this day week.
My Paw will go and dear Aunt Flo
And Maw an' Uncle Zeke.
My Paw last night allowed he might
Take me to see the show.
"It's on'y just," sez he; "we must
Amuse the child, ye know,
Of course I've got an owful lot
O' work on hand," sez he,
"But I suppose I'll fix it so's
'Twon't interfere with me."
Then Maw sez: "Jake, for goodness' sake!
To set home while you take that chile
Where all them wild things be?
Why, I'd jist set an' fret, an' fret,
Lest somethin' might go wrong;
So if you go I'll have ye know
That I'm a-goin' along."
Then Uncle Zeke, who come last week
Along o' my Aunt Flo
To board with Paw an' me an' Maw,
Allowed that they would go.
"I'm sure," sez he, "that Flo and me
Would feel sich loneliness,
Left here alone when you were gone,
We'd best go, too, I guess."

Now, ain't my Paw an' dear old Maw
As kind as they kin be
To plan so much providin' such
A splendid treat for me
—T. A. Daly.

* * *

Aunt Patricia's Letter.

Dear Nieces and Nephews:

All your welcome letters with their interesting stories about the first week of school have come. It is needless for me to tell you how glad I was to receive them, for you always know Aunt Patricia is never happier than when reading letters from her nieces and nephews.

As I read the amusing incidents recorded of the first day I was reminded of my experiences on such a day. It was long, long ago, but I have a vivid picture of the event and I shall never forget the queer sensatoin that possessed me on beholding my teacher. I was frightened to death, but when I found out that the teacher was quite human, the room pleasant, and not a prison, I was soon very happy. I can see myself dressed in gala array. A lovely new dress covered all over with a stiff white apron that had long strings tied into big bows—how I did hate them! My straight red hair was carefully braided and adorned with new ribbons of a distinct blue. I have horrors of blue hair ribbons on red hair to this day. The finishing touch to the costume of this "maiden at school" was ■ lunch basket of immense proportions, and of which I was very proud. It was the only thing I liked in my whole outfit. And of all the good things I found stored away in its spacious depths at the noon hour! I remember the sandwiches, the great slice from the last Sunday's cake and the rosy apples mother thoughtfully squeezed in odd corners.

There, you have a pen picture of your Aunt Patricia the first day she went off to school! How do you like her? Do you think she was a perfectly nice little maiden who could play and romp and learn her lessons? She was pretty good sometimes, and hopes that all her pieces and nephews will be much better at school than she ever was, because she has found out that it never paid to be naughty at school, as it never paid to be naughty at home.

Your devoted,
AUNT PATRICIA.

* * *

A Few Don'ts for Boys.

Don't think mother is never tired.

Don't think it is manly to smoke and swear.

Don't be afraid to own up when you do wrong.

Don't think people who correct you are your enemies.

Don't think you'll be good to mother bye and bye. You may not have her then. Help her in your own little way now.

Don't think it funny to tease people. You may be sometimes in the same position yourself.

Don't be afraid to give our Lord fifteen minutes prayer, after Holy Communion. It won't harm your knees.

Don't throw papers about the street. They spoil the appearance of it and extra work to the cleaners.

Don't make an enemy of soap if you have made friends with the dirt.—Father Dunne's Newsboys' Journal.

* * *

When it comes to up-to-date curriculum, no schools in Ohio have anything on this little town of Ironton, as is manifest by the answer of a six-year-old who lives on South Fifth stret.

"What did you study in your room last year, dear?"

"We studied Reading and Gozinta," replied the little one.

"Gozinta! What's that?"

"Why, don't-chu-no? Two gozinta four two times. Two gozinta six three times and like that."

* * *

Your Father.

A boy or a man who has never realized that his father has made sacrifices, has given up many of his own ambitions and toiled that his son might have an easier road than he has, simply never understood his father. Fathers make mistakes some times. They forget that the hard road was also ■ good road that fitted a boy for a man's job in the world. But there is no questioning the deep, abiding love that erred on the side of wanting his son to have greater pleasure and happiness than his father has had. There is a danger that fathers are less demonstrative, and it is less easy for a father to open his heart to a boy than for a mother. But this only makes sacrifices greater! It only means that fathers will not be understood and appreciated so well as mothers. Men are willing to do their part though that part be never fully understood.

We ought to say something about fathers and daughters, too; for half the human race is daughters. But the natural instinct of women oftener recognizes and appreciates the father than the sterner judgment of men. We are humble enough to think we cannot suggest much to a good daughter.

Finally, there is that great gift of every real father to his children, whether he be rich or poor, unknown or famous—the heritage of an honest name, the only heritage that ■ real man or a real woman needs and is cheated ■■ he does not have.—Ex.

* * *

Things to Remember.

To be on time at school, at your meals, at work, and especially at Mass.

To keep your body, mind and heart clean.

That clean skin and well combed hair will make you pleasing to look upon, but ■ clean heart and kindly manner will make you beautiful to behold.

That no unclean word should ever be spoken by you.

That gentle manners and willing hands will make you many friends.

When mother says, "Do this or that,"
Don't ask, "What for? or why?"
But let her hear your gentle voice
Say, "Mother, dear, I'll try."

If you're told to do ■ thing
And mean to do it, really,
Never let it be by halves,
But do it fully, freely.

Do your best, your very best,
And do it every day;
Little girls and little boys,
This is the wisest way.

God sees all things and loves children.

"Do all the good you can,
To all the people you can,
In all the places you can,
By all the means you can,
At all the times you can,
Just ■■ long ■■ you can."

To be obedient and patient.

To read only good books.

To shun evil company and rough ways.

To be polite at all times and to be sure to keep your word.

That modesty in dress is the sign of ■ real lady.

That ■ real gentleman never uses profane language.

That you must always speak the truth and act the truth.

That "early to bed and early to rise will make you healthy, wealthy and wise."

That "a penny saved is ■ penny earned."

That ten pennies make ■ dime and ten dimes make a dollar.

* * *

Big Responsibility.

Willie was examining the radiator and said, "Mamma, where does the heat come from?"

"From the furnace down in the basement."

"Well, how does it get away up here?"

"Heat rises, because it is lighter than cold air."

"Why does hot air rise?"

"It is the will of God that it should do it, I suppose," said mother.

"What a lot of work God must have to do in the winter," said Willie with ■ sigh.

* * *

How Many Have You?

Little Mary could not understand why sympathy was always felt for little John next door and inquired of her mother one day.

"Well, you see, Mary, he has ■■ mother."

"But he has ■ grandmother; isn't that as good?"

"Yes, sometimes, dear. How many grandmothers have you, Mary?"

"Four, mother."

"Why, no, dear, you have only one. Who are the four?"

"Why, Grandmother S——, and then Aunt Min, and Aunt Anna, and Aunt Julia; these are all my grandmothers."

* * *

Clever Guesses.

What goes all the way to Milwaukee from New York without moving? The railway tracks.

What is that which works when it plays and plays when it works? A fountain.

What will turn without moving? Milk.

If there were five birds in ■ tree and a hunter killed two of them and they fell down, how many would be left in the tree? None—the rest flew away.

Why is the letter "R" the most peaceful letter in the alphabet? Because it changes ■ fiend into ■ friend.

What is the difference between a man going upstairs and ■ man looking upstairs? One steps upstairs and the other stares up steps.

* * *

Reflection in ■ Young Girl's Looking Glass.

Eyes of mine, O promise me,
Only what is good to see;
Not to wander, not to stray
Where the foolish fancies play,
And should frowning envy plead
For a lodging, pay no heed,
Look you not on aught amiss,
Eyes of mine,
Promise this.

Ears of mine, O promise me,
Harken not when flattery
Tries with blandishments to win,
Do not let him enter in;
And, when idle gossip knocks
At your doors, make fast the locks
Harken not to aught amiss,
Ears of mine,
Promise this.

Lips of mine, O promise me,
Speak true words or silent be,
When ill temper burns to smite,
Guard your portals, shut them tight.
Let not mockery or pride
Move you ever to deride.
Speak you never aught amiss,
Lips of mine,
Promise this.

—Sacred Heart Review.

Sister Claud Agnes Dean, daughter of Richmond Dean, president of the Pullman Car company of Chicago, received her final vows at the Visitation convent in St. Louis last week. Her uncle, Father Finn, S. J., of Cincinnati, officiated.

The Intermountain Catholic will be forwarded by the government to any man in the army or navy, no matter where he is stationed. Is your boy getting Catholic literature?

Woman's League Starts Fall Season Next Week

Reception in Honor of Bishop Glass Will be Held in Ladies Literary Club Tuesday Evening With Entertainment Committee in Charge.

INTERESTING YEAR BOOK IS OFF THE PRESS

With a reception in honor of the Rt. Rev. Joseph S. Glass, C. M., D. D., founder of the organization, the Catholic Woman's League of Salt Lake, will begin its fall activities next Tuesday evening at 8.30 o'clock in the Ladies' Literary club on South Temple street. The members of the entertainment committee, of which Mrs. J. B. McEnany is chairman, will act as hostesses of the evening. Tea will be served and there will be a musical program.

The Catholic Woman's league opens its third year of activity with a splendid record and a most promising future. Since its organization in March, 1916, it has become a highly influential society in the community, and has done very effective work throughout a wide field of endeavor. Its activities directed by Mrs. A. H. S. Bird, president since the league was formed, the society has accomplished many things that have reflected great credit upon its members, and especially upon its officers and the chairmen of the various departments.

Bishop's Message.

An interesting year-book, just off the press and prepared by the program committee under the chairmanship of Mrs. John C. Daly, indicates the scope of the work so successfully undertaken. The year-book also holds forth an attractive list of programs for the monthly general meetings during the 1917-1918 season. The following message from Bishop Glass appears in the book:

"To the Catholic Woman's league of Salt Lake City: It is a pleasant privilege to pay tribute to the workers of work well done. And therefore I rejoice in being able to congratulate the Catholic Woman's league upon the successful completion of the past year's program. You have been zealous in the work of spreading the Catholic religion among those not of the faith; in the work of promoting a better and more thorough knowledge of Christian doctrine among our Catholic people; in the work of furthering the cause of Catholic education; in the work of caring for the poor, the stranger and those in trouble and sorrow; in doing splendidly your full duty in what promotes civic betterment; in the work of safeguarding the honor and welfare of the Church; and in much needed work of creating and fostering a spirit of good fellowship and mutual helpfulness among yourselves. You have been an intelligent and forceful, and to me, a most comforting agency for the accomplishment of the works of religion and charity in this city.

Prays for Success.

"My sincere congratulations to the officers and members of the league upon their splendidly successful work; and to each officer and member, my heartfelt gratitude.

"May the success of the past urge you to still greater efforts for the interests of Christ! And may Christ Himself be with you in your work to enlighten you, to strengthen you and to bless you.

"Again assuring you of my great personal interest in the league and of my earnest good will and fervent blessing, I am faithfully yours in Christ,

(Signed) "JOSEPH S. GLASS."

The officers who will conduct the league's activities during the coming year are: President, Mrs. A. H. S. Bird; first vice president, Mrs. A. G. Krauss; second vice president, Mrs. A. Fred Wey; recording secretary, Mrs. Henry N. Byrne; financial secretary Miss Nettie Fitzgerald; corresponding secretary, Miss Ethel Bixby; treasurer, Miss Kate Halloran.

Standing Committees.

Assisting the officers will be the following permanent committees:

Membership—Mrs. P. J. O'Carroll, chairman; Mrs. J. J. Harvey, Mrs. O. J. Enking, Mrs. W. P. Bressingham, Mrs. T. O'Connor, Mrs. J. K. O'Leary, Mrs. Fred Davidson, Mrs. E. V. McKeever, Mrs. M. J. Moran, Mrs. B. Niemier.

Press—Mrs. J. M. Cawley, chairman; Mrs. J. M. Lanigan, Miss Gertrude Geoghegan.

Program—Mrs. John C. Daly, chairman; Mrs. M. E. Callahan, Mrs. F. L. Peterson, Mrs. M. B. Boothby, Mrs. W. Scott Keyting, Mrs. F. U. Leonard.

Entertainment—Mrs. J. B. McEnany, chairman; Mrs. W. S. Hodgson, Mrs. N. A. Robertson, Mrs. Louise Titcomb, Mrs. J. A. Slaughter, Mrs. Otto Fisher, Mrs. J. T. White, Mrs. James O'Connor.

Catholic truth—Miss Mary Gavin, chairman; Mrs. Thomas P. Murphy, Mrs. A. J. Bruneau, Mrs. J. F. Schraven.

Library—Mrs. F. P. Gallagher, chairman; Mrs. George H. Baglin.

Hospitality—Mrs. S. E. Whiteley, chairman; Mrs. W. F. Oden, Mrs. Fred Breining, Mrs. D. M. Sweeney, Mrs. J. J. Kavanaugh, Mrs. Kathleen McCooey, Mrs. T. Marnane, Mrs. V. Youngberg, Mrs. John Brooks, Mrs. R. Farnsworth.

Parochial school—Mrs. D. J. Laramie, chairman; Mrs. F. H. Ager, Mrs. C. E. Green, Mrs. P. H. Goggin, Mrs. M. A. Burke, Mrs. R. W. Van Derck, Mrs. T. R. Byrne, Miss B. C. Jacobs, Miss Ann Rotzler, Mrs. M. T. Kearns, Mrs. C. E. Kauffmann.

Hospital—Mrs. Robert Lyman, chairman; Mrs. J. G. Guerin, Mrs. J. J. Blake, Mrs. James Meehan, Mrs. A. J. Gillis, Mrs. C. A. Leadbetter, Mrs. D. A. Isom, Mrs. H. J. Acheson, Mrs. F. W. Retting.

Social service—Mrs. C. N. Butler, chairman; Mrs. M. J. McGill, Mrs. Austin Gibbons, Mrs. Agnes Carter, Miss Agnes McEntee, Mrs. A. Fred Wey, Mrs. T. C. Crawford, Mrs. A. G. Krauss, Mrs. D. R. Redden.

Red Cross Unit.

An important department of the league this year will be the Red Cross unit, which is under the direction of Mrs. C. A. Quigley as chairman, with Mrs. Jeannette Cann as secretary and Miss Margaret Gibbons as treasurer. The unit meets Mondays and Thursdays at 2 o'clock in cathedral hall.

The reading circle, under the chairmanship of Miss Ethel Bixby, will continue its pleasant and profitable studies this year, meeting on the first and third Tuesdays at the homes of its members.

Many members of the league have found the Bible class, conducted by the Very Rev. George S. Rapier, S. M., an especially interesting section. The class will continue this year, meeting on Monday evening at 8 o'clock in the Knights of Columbus rooms in the Hotel Utah.

The second general meeting of the year will be held on Tuesday, Oct. 9, at 2.30 o'clock, and the hostesses will be the ladies of St. Patrick's parish. Dean William H. Leary of the University of Utah law school will be the speaker, and will make an address on "The Contest Between Liberty and Despotism for the Domination of the World."

At the monthly meeting on November 13 Mrs. Thomas Kearns will be the hostess, and a discussion of current events will be the feature of the program. It will be led by Mrs. Frank P. Gallagher, wife of the editor of the Salt Lake Tribune.

A play will be presented at the December meeting, which will be in charge of the entertainment committee. The play will be given under the direction of the program committee, and the meeting will be held in the evening to permit of the attendance of Catholic men of the city.

Marvels of Surgery.

At the first meeting in the new year to be held on Tuesday, Jan. 8, Dr. Leo F. Hummer will lecture on "The Marvels of Modern Surgery." Members of the Young Ladies sodality will be hostesses at this meeting.

The Rev. W. J. Flynn will talk on "The Pernicious Influence of the Modern Novel" at the February meeting. The members of the entertainment committee will be hostesses at this meeting.

A book review by Mrs. W. Scott Keyting and a dramatic reading by Miss Katherine Fitzgerald, a graduate last June of Sacred Heart academy in Ogden, will be the features of the March meeting.

The Very Rev. George S. Fapier, S. M., will entertain the members of the league with dramatic readings from the works of Fiona McCloud at the April meeting, when Miss Bertha C. Jacobs will act as hostess.

The annual election of officers will take place at the meeting on May 14, 1918, closing the season's work.

An especially interesting report in the year book is that of Mrs. Helen I. Krauss, who was chairman of the social service department last season. Concerning the work of this department the report says:

"Three hundred and thirty-three families in need were given individual attention by our officers. One hundred and thirty-nine of these made application and were interviewed at the office. Seven hundred and seventy visits were made by our workers to the homes of these families or to others in their behalf. Emergency relief, that is, the actual necessities of life, such as coal, groceries, clothing, was procured for 96 families. Employment was found for bread winners of 109 families, thus doing away with endless relief giving and placing the families on a self-supporting basis. It was necessary to use 738 telephone calls in securing relief, professional care, etc., to make the needy families self-supporting. Thirty-nine letters were written and received for the same purpose. Seven persons were given hospital care. Ten were given medical care outside of the hospital. Nurse service was procured for three. Extensive dental care was given two people. Our worker made two out of town calls to assist a needy Catholic family. Spiritual assistance has also been given in many cases. Since May the social worker has been employed in taking a census of Salt Lake City which is nearly completed."

The foregoing report, Mrs. Krauss states, was submitted to her by Miss Alma Mulvehill, who was employed as an expert social worker by the league in December, 1916. The report indicates the success she has attained. The office of the social service department is located in the Charity Organization building at 120 E. First South street.

Common Need

The need that is common with most people is the need of a sufficient amount of money. The only certain way to secure this is to invest your surplus earnings in absolutely safe Securities.

You will always be supplied with a satisfactory reserve fund if you systematically invest your surplus in the 6 Per cent Secured Certificates which this Company offers for sale in denominations of $100 and upwards.

Write for booklet and full detailed information.

SALT LAKE SECURITY & TRUST COMPANY

Salt Lake City, Utah

K. OF C. SCHOLARSHIP AWARDS ANNOUNCED

Washington, Sept. 8.—The following candidates were successful in the examination held April 14, 1917, for the vacancies in the Knights of Columbus scholarships at the Catholic University of America:

Paul Hanly Furfey, Patrick Wilfrid Thibeau, Othmar Solnitsky, James Joseph Gallagher, John Prosper Eckert, Edward Payson Roche, Raymond E. Rielag, Gerald James Murphy, John Flavin Cox, Charles A. Hart, James Vincent Walsh, James Ambrose Losty, Peter H. Ruvolo, Fulton J. Sheen, Daniel Charles Regan, Robert F. Milde, Jr., Leo Vincent Jacks, John Richard Dolan, George William Schmucker, John Sylvester Harrington, Fred Goebel Rabold, Robert Hugh Mahoney.

According to states the candidates are divided as follows: Connecticut 4, District of Columbia 1, Iowa 1, Indiana 1, Illinois 3, Kentucky 1, Massachusetts 1, Nebraska 1, Ohio 1, New York 3, Pennsylvania 1, Texas 1, Vermont 1, Canada 1, Nova Scotia 1.

Lieut. A. J. McChrystal



M'CHRYSTAL IS STATIONED AT PRESIDIO

Word received by Mr. and Mrs. J. H. McChrystal of Eureka from their son, Second Lieut. Arthur J. McChrystal, announces that the young man has been assigned to the Sixty-second infantry, which is now stationed at the Presidio in San Francisco. Lieutenant McChrystal is an officer of company B.

The young man graduated from the first officers' training camp at the Presidio last month, and received his commission as a second lieutenant. One of the best indications of his proficiency was his recent assignment to instruct and lecture to noncommissioned officers regarding their dtuies.

GIRLS WHO WORK TO FORM NEW SOCIETY

Announcement is made by a group of Catholic women who work that a club for unmarried Catholic women who are employed will be formed on next Tuesday evening at 8.30 o'clock in the Knights of Columbus clubrooms at the Hotel Utah. All Catholic working girls who are eligible are not only invited, but urged to be present.

Miss B. C. Jacobs of the Hotel Utah has been prominent among those working for the organization of the club. Miss Jacobs secured the indorsement of the Rt. Rev. Joseph S. Glass, C. M., D. D., who assured her that he was heartily in sympathy with the plans and purposes of such an organization. To assist in the formation of the club Bishop Glass promised to attend the meeting next Tuesday night, and to address those who attend.

Those interested in the formation of the club point to the fact that an organization exclusively for working girls is needed. There can be an interchange of views and experience, and a closer relationship among the young women which the promoters feel certain will be found helpful. Many of the working girls, busy throughout the day and tired at night, have very little opportunity of becoming acquainted among the Catholic people of the city, and it is believed this can be accomplished through the formation of an organization devoted entirely to them.

The club will be especially beneficial, it is noted, to those who come to Salt Lake to acept positions from other communities. They will be brought in touch immediately with other working girls, and the exchange of information available will be of great assistance.

ARCHBISHOP MOELLER IS SALT LAKE CALLER

His Grace, the Most Rev. Henry Moeller, D. D., archbishop of Cincinnati, accompanied by his brother, arrived in Salt Lake last Sunday morning and was the guest of Bishop Glass until Monday noon, when he left for California. Archbishop Moeller is making a tour of the west, following his attendance at the Catholic federation convention in Kansas City. The archbishop celebrated Mass Sunday morning in the chapel at St. Mary's academy, and was attended by his brother, who is a priest.

HUNT VISITS HERE.

Duane G. Hunt, former instructor in public speaking at the University of Utah, spent the past week in Salt Lake, leaving Thursday afternoon for California. Mr. Hunt, who is a fourth degree member of Salt Lake council, Knights of Columbus, is now studying for the priesthood at St. Patrick's seminary, Menlo Park, Cal. During the summer months Mr. Hunt was an instructor at the University of California summer school at Berkeley.

Order The Intermountain Catholic for your boy at the training camp or in the navy. He should have a Catholic paper.

Using a safety deposit box is a form of insurance. Loss of important papers, jewelry or other valuables through fire or theft would be too important for you to afford to take the chance. Cost of protection is small. Ask our safe deposit department about it.

Walker Brothers Bankers



Young Knights in Service of Country

Twenty-three Members of Salt Lake Council Have Responded to the Call.

IN ALL DEPARTMENTS

Twenty-three of the young members of Salt Lake council, Knights of Columbus, are in the military or naval service of the United States at the present time, according to a list compiled by S. A. Nelligan, financial secretary of Salt Lake council, during the past week. The list was submitted to Chairman John J. Harvey of a special committee appointed to make arrangements for the council's tribute to these men. Mr. Harvey has appointed S. A. Maginnis and Mr. Nelligan as the other members of his committee.

It is planned to make up a roll of honor, which will be conspicuously displayed in the council rooms, and which will bear the names of all men who enter military or naval service. It has already been voted to suspend the dues of all associate members of the council who have entered United States service, and a plan is being worked out to take care of the insurance assessments of insurance members. Thus the council will see to it that the burden of dues is entirely lifted from its members while they are defending their flag.

Two well known members of the council are wearing the shoulder straps. They are Captain Norman E. Kane, U. S. A., 314th field artillery, who is now stationed at Camp Lee, Petersburg, Va. Captain Kane received his commission after a course in the officers' training camp at Fort Meyer, Va. The other officer is First Lieut. John J. Galligan, medical corps, U. S. A., who is now stationed at Fort Douglas, and who will be moved from here with the Twentieth infantry when it starts for the front. Dr. Galligan is a former state deputy, a former grand knight of the local council, and has been one of the most active and influential of the knights.

Among those serving in the navy are Ralph Bruneau, son of A. J. Bruneau of this city, and J. Courtney Lynch, son of J. C. Lynch. Mr. Lynch is with the famous "mosquito fleet," stationed at Newport, R. I.

M. C. Brennan, former secretary to Bishop Glass, is the first member of the council to join the national army, having left last week for American Lake, Wash., where he entered upon his military duties at Camp Lewis with the first quota from this city.

Among the other young men of the council who are in service are Austin Gibbons, Thomas Owens, John Whelan, Martin Horrigan, Thomas Egan, Joseph Gavin, Fred Breining, Don Callahan, B. F. Quinn, John Geoghegan, Charles Oden, B. J. Leckliter, Charles Frank, I. V. Shea, W. L. Meaher, Joseph Brice, Dan Gillis and Arthur McCooey.

Mr. Nelligan, who is acting as secretary of the committee, requests that all names of members who have or who in the future enter military or naval service be reported to him, so that they may be added to the honor roll. The committee also desires to get the names of all Catholic boys in the state, whether knights or not, who have gone into service, so that they may be followed and assistance rendered to them wherever possible.

REAL DEMOCRACY!

President Wilson's sudden calls on various bureaus and departments have become the talk of the town, says the Washington Star. As a result bureau chiefs and other officials are making it a point to be right on their jobs in case the President drops in for a war consultation. In the old days officials were informed by telephone that the President would like to see them at the White House. At present this system has gone into the discard. The President calls on the officials.

This Caliph of Bagdad habit interferes with the serenity of many young clerks who have been threatened with nervous breakdown at the approach of the chief executive. However, there is one young official who never lost the slightest bit of nerve when President Wilson strolled in and asked to see the chief of the bureau.

"He's busy right now. Have a chair?" answered the clerk, with a smile. He had come here to help make the world safe for democracy, and was carrying out his ideas.

The President took a chair.

"Have a newspaper?" suggested the clerk.

The President took it, and the clerk, to make sure he was giving the President the proper attention, thought of one more question. Just like any one would ask any one else:

"How's Mrs. Wilson?"

At that moment a secret service man, who had been scouting around the place, opened a private door to the chief's office and announced the presence of the President.

St. Patrick's Parish

Masses on Sunday at 8 and 10 o'clock. Benediction immediately after the 10 o'clock Mass.

* * *

Mrs. Gaul and Mrs. McHale are appointed to decorate the altars for next Sunday.

* * *

Sunday school opened Sunday last with a large class in attendance. It is hoped and urged that the parents will see that the children keep up the good work.

* * *

Mr. and Mrs. Frank Morgan and small daughter, Margaret Catherine, will leave Friday for Las Vegas, Nev., where they will make their home.

* * *

The infant daughter of Mr. and Mrs. Murray was baptized last Sunday after 10 o'clock Mass. Francis Catherine was the name given.

* * *

Another baptism which took place at the new font was that of the infant son of Mr. and Mrs. Uzelac. Antoni was the name given.

* * *

Joseph Schrock of American Falls, Ida., spent the latter part of the week visiting J. A. Jenkins and family.

* * *

The Roger family had as their guest last week Mr. Roger's brother, Joseph Roger, of Durango, Colo.

* * *

Miss Veronica Jenkins has returned after a pleasant visit with relatives in American Falls, Ida.

* * *

A number of new voices are needed for the choir. All those musically inclined are requested to join.

* * *

St. Patrick's thanks those who have so generously donated garden flowers, that have beautified the altars all summer.

SOCIAL AND PERSONAL

EVENTS OF WEEK IN SALT LAKE SOCIETY

THE members of the Altar society of the Cathedral parish were the hostesses last Friday evening at a very pretty affair when they presided over an enjoyable reception in honor of the Rt. Rev. Joseph S. Glass, C. M., D. D., at the Ladies' Literary clubhouse.

The guests were received by Mrs. F. J. Westcott, president of the society, the Rev. Dr. S. Anzalone, spiritual director; Mrs. J. C. Lynch, Mrs. J. J. Burke, Mrs. C. A. Quigley and Mrs. Jane Cann in the auditorium of the clubhouse, which was gay with a wealth of garden flowers.

The tea table was attractive with its decorations of asters in the rich red hues and filmy ferns. Taking turns at the tea and coffee urns were Mrs. E. J. O'Brien, Mrs. R. Morrison, Mrs. Thomas Kearns and Mrs. James O'Connor. Among the young girls who assisted in serving during the evening were the Misses Helen Kearns, Olive Wall, Margaret O'Brien, Kathleen Geoghegan, Gertrude Geoghegan, Margaret Collins, Bess Faddies, Genevieve Hoffman, Margaret Rogers, Mary Hughes, Julia Stephens, Genevieve O'Connor and Margaret Owens.

A pleasing musical program was given under the direction of Mrs. A. H. Peabody, and included selections by the Anderson trio and vocal solos by Mrs. Margaret Schick and Miss Gladys Fisher.

At a late hour dancing was enjoyed by the young people present.

* * *

Mrs. Charles Feldman of Seattle, who has been visiting in the city with her parents, was the honored guest at a prettily arranged luncheon last Thursday, given by Mrs. Fred P. Nelson, at her home in Second avenue. The table was decorated with a crystal basket of pink sweet peas, and the tall handle was tied with tulle of shell pink. The hand-decorated place cards carried out the flower and color scheme and were laid for Mrs. Frank O'Neill, Mrs. C. W. Penrose, Mrs. Jack McDonald, Mrs. Austin Gavin, Mrs. Charles Pulver, Mrs. Fred Morgan, Mrs. J. A. DeBouzek, Mrs. J. B. Valentine and Mrs. J. F. McGreagor.

* * *

Cards have been received in the city announcing the marriage of Miss Lydia Manila Houtz and Gilbert Ferguson Boreman, which took place at Ely, Nev., on Wednesday, August 22. The young couple is well known in Salt Lake and Ogden. The bride is the daughter of Mrs. William C. Houtz and was a student at St. Mary's academy. The bridegroom is the son of the late Judge Boreman of Ogden.

* * *

For Mrs. Victor Youngburg, who leaves today for Los Angeles to make her home, many pleasant affairs have been given the past week. Thursday evening of last week Mrs. S. E. Whitely presided over an enjoyable bridge party at her home in E. Sixth South street. The decorations were in pink sweet peas arranged in artistic effect throughout the rooms, and for the central decoration of the tea table. Four tables of bridge were played during the evening.

Saturday afternoon Mrs. L. Buller was the hostess at a luncheon at her home in E street in compliment to Mrs. Youngburg. The table was pretty with its decoration of pink and white roses. A few of the close friends of Mrs. Youngburg were bidden to the affair.

Another luncheon given for the popular lady who leaves Salt Lake's circle was given Monday by Miss Fitzgerald at her apartments in the Canning.

An enjoyable theatre party was the event of Monday evening when Mrs. Helen Carlisle entertained eight guests in honor of Mrs. Youngburg.

The Misses Margaret and Nan Gibbons were the hostesses Tuesday when they entertained fourteen friends at luncheon at their home in Third avenue. The decorations for the table were carried out in an artistic combination of pink, deep red and white aster.

Tuesday evening another dinner party was enjoyed, given in honor of Mrs. Youngberg, when Mrs. Elizabeth Shea entertained fourteen friends at her home in S. Second East street.

Still another social event at which Mrs. Youngberg was the honored guest was given Wednesday evening by Mrs. M. Sheehan. Bridge was played during the evening and supper was served at a late hour. Sixteen guests were bidden to meet Mrs. Youngberg.

Thursday evening Mrs. Hannah Youngburg presided over a prettily appointed family dinner in compliment to her daughter, who goes to California to reside.

* * *

Among those who entertained friends at the Orpheum Wednesday night were Mr. and Mrs. Ruel G. Halloran, who had a party of eight.

* * *

Artistic in every detail was the luncheon given Wednesday afternoon by Miss Darlene Kimball at the Alta club in honor of Miss Fitch of New York, who is the guest of Mrs. Edgar Newhouse. The guests were seated at one oval-shaped table in the gold room of the club, which was beautifully decorated with a combination of flowers in the delicate pastel shades. In the center of the table was an artistic green basket filled with snow white chrysanthemums, Ophelia roses and sprays of the Scotch thistles. From the centerpiece to the corners of the table were festoons of smilax. Twenty-one guests were bidden to meet Miss Fitch.

* * *

Dr. and Mrs. Arthur J. Murphy have gone to Los Angeles and the beaches for a month's stay.

* * *

The Misses Genevieve and Loretto Malone and Miss Myrtle Coggle, the Salt Lake young ladies who make up the Malone trio, leave Sunday for Pocatello, Ida., where they have accepted a musical engagement.

* * *

Mr. and Mrs. Henry Byrne have returned from Chicago.

* * *

Miss Alpha Dull left Sunday for Boston, where she will enter the New England Conservatory of Music to complete her musical course. Miss Dull is a member of the class of 1915 of St. Mary's academy. Miss Ione Dull left the same day for Los Angeles to enter Immaculate Heart college.

* * *

Miss Kathleen McCooey has gone east to visit relatives and friends.

* * *

Miss Clara Meyer and Miss Catherine Saunders have returned from a pleasant stay at the Girls' Friendly Holiday House at Brighton.

* * *

Mr. and Mrs. Arthur Carlin of Los Angeles are visiting in the city with Mrs. Carlin's aunt, Mrs. M. Sheehan, at her home in the Smith apartments.

* * *

Miss Mary Dooly has gone to Massachusetts to enter Wellesley for her freshman year.

* * *

Mrs. A. H. S. Bird will return early next week from San Francisco.

* * *

Mr. and Mrs. James Ivers are receiving the congratulations of their friends over the arrival of a daughter on Saturday, Sept. 8, at their home in E. First South street.

* * *

Mrs. Mary Connor of Ogden and her cousin, Miss Flanerty of London, Canada, spent Tuesday in Salt Lake visiting friends.

* * *

Mrs. Frank Morgan and little daughter Margaret Catherine will leave within a few days for Las Vegas, Nev., after spending the summer months in Salt Lake, the guests of Mrs. Morgan's parents, Mr. and Mrs. John Rotzler, at their home in S. Eighth West street.

* * *

Mr. and Mrs. Tony McGill of Eureka, Utah, came to the city for a few days' stay during the week.

* * *

Miss Rose McDonough has gone to Bingham, where she has accepted a position as teacher of home economics in the high school.

* * *

The many friends of Hugh Mathewson of Eureka will be glad to learn that he is recovering from his recent operation for appendicitis at Holy Cross hospital.

* * *

Miss Maud Fitch spent a few days visiting Salt Lake friends during the week.

* * *

Miss Nellie Smith left last week for Lewiston, Utah, where she will teach for the current year.

* * *

Mr. and Mrs. J. J. Brennan are receiving the congratulations of their friends over the arrival of a son.

Our Lady of Lourdes

The Altar society of the parish met Tuesday evening at 8 o'clock at the home of the pastor, the Rev. W. J. Flynn, with an attendance of twenty-two members. The meeting was presided over and conducted by the president, Mrs. W. F. Oden, and the minutes of the preceeding meeting and the treasurer's report were read by Mrs. Charles Bonner.

After the usual business of the day arrangements were made for a card party for the benefit of the parish church. The date set was Wednesday evening October 3, and the Knights of Columbus hall at the Hotel Utah decided upon as the most desirable place to give the affair. The proceeds will be used in paying the debt still due for improvements made in the church of Our Lady of Lourdes last Easter.

The committees who will have charge of the arrangements will be appointed in a few days, and the work of selling tickets and soliciting the refreshments will begin at once.

The Rev. W. J. Flynn has had as his guest during the week, the Rev. James O'Grady of Las Vegas, Nev.

The ladies appointed to attend to the altars for Sunday are Mrs. A. G. Krauss and Mrs. Mary Kane.

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CHARLES ODEN SENT TO FLYING SCHOOL

Word has been received in the city by Mr. and Mrs. W. F. Oden, that their son Charles S. Oden has been transferred from the Kelly field at South San Antonio, Texas, to the Wright branch aviation field at Dayton, O., for advanced training.

Mr. Oden enlisted in the aviation section of the signal corps of the U. S. army last May, shortly after which he was sent to Texas. He reports pleasant and favorable conditions at Dayton, and writes that the barracks and fields are the most modern in the United States.

Mr. Oden was a popular member of the Knights of Columbus, and Our Lady of Lourdes parish. Prior to his enlistment Mr. Oden was in the employment of the Tom Botterill company and the Harry Brancken company.

A Prayer.

Somewhere across the infested sea,
Serving the cause of liberty.
Dear Lord, is my brave son.
I know not how he fares tonight,
But keep him ever in Thy sight,
For I have but the one!

Thou gavest two to bless my life,
But one fell early in the strife—
My first-begotten son!
He with his comrades marched away,
And then a message came one day....
Dear Lord, I have but one!

Then, while so sorrowed and bereft,
Though only he to me was laft,
I could not say him nay,
Who urged that duty bade him go—
His country called, he said, and so
How could I bid him stay!

But, O dear Lord, 'tis hard to hear,
With not another child to share
The hearth when day is done!
I can but kneel to Thee and pray;
Be with him through the hellish fray
And keep Thou safe my son!

I know the cause is good and true—
I know that suffering must ensue
Before the fight is won.
Yet bear with me, O Lord, this night;
Be Thou my solace in my plight
And guard my only son!

—Reuben Goldsmith.

Salt Lake Churches

CATHEDRAL.
Sunday Masses—6, 8, 9 and 11 a. m.
Weekday Masses—7 and 8 a. m.
Baptisms—3 p. m., Sundays. At other times by special arrangement.
Confessions—Saturdays and the evenings of feast days, 4 to 6 p. m., and resumed at 7.30 p. m.

ST. PATRICK'S.
Sunday Masses at 8 and 10 a. m.
Weekday Mass at 8 a. m.
Confessions—Saturday evenings from 7 to 8 p. m. and every morning before the hour of the Mass on weekdays.

OUR LADY OF LOURDES.
Sunday Masses at 8 and 10 a. m.
Weekday Masses at 8 a. m.

Cathedral of the Madeleine.

East South Temple and B streets. Cathedral residence, 331 E. South Temple street. The Right Reverend Joseph S. Glass, C. M., D. D., pastor; assistants, the Rev. Dr. S. Anzalone and the Rev. Theodore Schultz. Telephone, Wasatch 347.

St. Patrick's Church.

Fourth South between Ninth and Tenth West streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 10.30 o'clock. The Rev. Michael Sheehan, pastor. Residence, 931 W. Third South. Telephone, Wasatch 7928.

Our Lady of Lourdes Church.

Eleventh East and Seventh South streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 9 a. m., except on the first Sunday of the month, when it will be held immediately after the 10 o'clock mass. The Rev. Wm. Flynn, pastor. Residence, 830 S. Eleventh East. Telephone, Hyland 1346.

St. Ann's Chapel.

Twelfth South between Fourth and Fifth East streets. Mass and sermon on Sunday at 8.30 o'clock. The Rev. Timothy O'Brien, chaplain. Residence, St. Ann's orphanage. Telephone, Hyland 3177.

MURRAY AND MIDVALE,

The Rev. Timothy O'Brien, pastor. Residence, St. Ann's orphanage, Salt Lake. Telephone, Hyland 3177. Masses in Midvale at W. O. W. hall at 10.15 a. m., on Sundays, Sept. 16 and 30. Mass in Murray at Foresters' hall, Sunday, September 23, at 9.30 a. m.

Societies and Choirs.

Holy Name society the first Sunday of each month at 8 a. m.

* * *

Meeting of the St. Vincent de Paul society every Sunday morning at 10 o'clock in the parlors of the cathedral residence.

* * *

Catholic Woman's league meets the first Tuesday of every month at 2.30 at the Ladies' Literary club, 850 E. South Temple.

* * *

Social service department of the Catholic Woman's league meets the last Friday of every month at the office in the Charity Organization building at 128 E. First South street.

Office hours are from 10 a. m. to 12 m., and from 2 p. m. to 4 p. m.

Telephone Wasatch 2165.

* * *

The Catholic Woman's league auxiliary to the Red Cross meets in the library of Cathedral hall every Monday and Thursday afternoons at 2 o'clock.

* * *

Promoters of the League of the Sacred Heart meet the last Sunday of each month in the sewing room of the cathedral residence at 3.30 p. m.

* * *

Madeleine Choral society meets every Sunday morning after the 11 o'clock Mass in the music room of the Cathedral residence.

* * *

Children of Mary sodality every second Sunday of the month at 8.30 a. m.

* * *

The Young Ladies' sodality class in surgical dressings and bandages meets every Monday at 1 o'clock in the Red Cross rooms.

* * *

Altar society, first Monday of the month.

* * *

Holy Angels' sodality, every third Sunday at 9 a. m.

* * *

Knights of Columbus, every Tuesday night at 8 o'clock in clubrooms at Hotel Utah.

* * *

Altar Boys' society meets every Friday afternoon at 4.30 o'clock.

Officers Elected by Knights of Columbus

Butte, Mont., Sept. 8.—Following are the officers elected at the annual session of the Butte council of the Knights of Columbus held Tuesday evening at the Elks' hall:

W. J. McMahon, grand knight; Dan T. Malloy, chancellor; P. C. Dietler, recorder; Frank Feeney, financial secretary; Peter L. Pauley, treasurer; Patrick Gagner, warden; Frank Shields, inside guard; Raymond O'Brien, outside guard; James Egan, trustee.

October 2 is the date set for the installation of the newly-elected officers with those appointive officials yet to be named. Inaugural addresses will be made by the new ruler, and it is expected that a large number of new members will be initiated at the next session.

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THE INTERMOUNTAIN CATHOLIC

COLORADO IDAHO UTAH NEVADA WYOMING MONTANA

Vol. 19, No. 43, Eighteenth Year. SALT LAKE CITY, UTAH, SATURDAY, SEPTEMBER 22, 1917. Colorado Catholic, Thirty-third Year.

NEW BISHOPS APPOINTED

FR. CANTWELL NAMED FOR L. A.

Archbishop Hanna's Vicar General to Have Diocese Long Vacant.

DENVER SELECTION

Bishop Tihen Transferred to That City From the See of Lincoln.

CONSECRATION SOON

His Excellency, Archbishop John Bonzano, the papal delegate, announced during the week that the Holy Father had appointed the Very Rev. John J. Cantwell, V. G., of San Francisco as bishop of Monterey and Los Angeles, and that he had also transferred the Rt. Rev. J. Henry Tihen, D. D., from the see of Lincoln, Neb., to the see of Denver, recently vacated by the death of Bishop N. C. Matz.

Bishop Cantwell Is Going to Los Angeles

Los Angeles, Sept. 19.—Dispatches received late last night from Washington confirmed the report of the promotion of Rt. Rev. John J. Cantwell, vicar-general of the archdiocese of San Francisco, to the bishopric of the diocese of Los Angeles and Monterey, succeeding the late Bishop Thomas J. Conaty.

Archbishop John Bonzam, the apostolic delegate at Washington, who announced the promotion, also made public the transfer of Rt. Rev. J. Henry Tiheen, at present bishop at Lincoln, Neb., to the bishopric at Denver.

Consecration Plans.

Official papal bulls will be sent from the Vatican by personal messenger to Bishop Cantwell to formally inform him of the promotion. He then will be consecrated. This ceremony will take place in San Francisco, and several weeks undoubtedly will elapse before messengers can arrive from Rome with the papal bulls on account of war conditions.

Bishop Cantwell then will be installed as bishop of this diocese with the customary ceremony at St. Vibiana's cathedral. It is expected the new bishop will arrive in Los Angeles during the first week of December. Following his installation he immediately will take up his new duties.

Bishop Cantwell's appointment was announced on the eve of the second anniversary of the death of Bishop Conaty. A requiem mass in observance of the late bishop's death will be held in St. Vibiana's cathedral today at 9 o'clock.

Two-Year Search.

The appointment of the new bishop culminates the constant effort of the Vatican for the last two years to find a suitable successor for the late Bishop Conaty. Two earlier appointments were made, first that of the Rt. Rev. J. J. McCort, auxiliary bishop of the archdiocese of Philadelphia, and subsequently that of the Rt. Rev. Peter Muldoon, bishop of the Rockford (Ill.) diocese. Both men secured releases from the appointment on the same grounds, it is understood. They felt they could be of greater service to the church in the communities where they were thoroughly acquainted with the conditions with which they had to deal.

So, since the death of Bishop Conaty, the affairs of the diocese have been handled by Mgr. Patrick Harnett, former vicar general and diocesan administrator by appointment of Archbishop Hanna of San Francisco.

The crux of the situation was to secure a prelate familiar with conditions in California, and both clergy and laymen here expressed the belief that Bishop Cantwell understands local conditions better than anyone else who could have been obtained.

The new bishop is 42 years old, and his appointment is said to be in line with the expressed policy of the Vatican, to select bishops from among the younger clergymen in order that they may familiarize themselves with local conditions and be of greater service to the church.

Bishop Cantwell is a native of Ire-

(Continued on Page 6.)

BISHOP-ELECT OF LOS ANGELES

Rt. Rev. John J. Cantwell, D. D.



MORAL LAW IS BASIS FOR PERMANENT PEACE, SAYS REV. DR. EDWARD A. PACE

Director of Studies at Catholic University Preaches on After-war Problems at the Cathedral of the Madeleine in Salt Lake.

A PERMANENT peace, such as all the world is seeking, must be based upon the moral law, and its principles inculcated in the hearts of the people, in the opinion of the Very Rev. Edward A. Pace, D. D., director of studies at the Catholic University of America, who preached at the Cathedral of the Madeleine in Salt Lake City last Sunday at the 11 o'clock mass. Dr. Pace was the guest of Bishop Glass over Sunday, while en route from California to his home in Washington. His sermon, in which he admonished his hearers to prepare to meet the problems of peace, was one of the strongest and most impressive ever heard in the cathedral.

Science and the scientist have ruled the war, said Dr. Pace, but the scientist will not bring peace, nor decide the questions which will bring peace. There the moral order must come into use, he said, and the moral law cannot stand unless it is reverenced by the people. This, said the learned speaker, is especially true of a democracy, which above all other forms of government is based upon the moral law.

The Great Lesson.

"The great lesson which is clearly written across the skies of Europe today, and which may be read by all whom will see, is that if you would have peace you must do those things which are for the preservation of peace," declared Dr. Pace. The Catholic principles of education, he said, were vindicated today more than ever before, because the Catholic ideal insists upon a moral as well as a mental education.

Dr. Pace said in part:

The problems of the war will eventually be solved in their own hard fashion, and we all trust the solution will soon be completed. We pray that in the providence of God that blessed day of peace may dawn before many months have passed.

Difficult Problems.

But when peace comes we shall be confronted with problems no less serious, no less difficult of solution, than those presented by the war. America in its aspirations and endeavors is a country of peace. We did not anticipate five years ago, or even three years ago, that this great conflict would ever be ours.

But we are now standing, as we hope, upon the threshold of peace. Therefore, is it not time for us to ask ourselves if we are prepared to meet the problems that peace will inevitably set before us? When the representatives of the belligerent nations gather in conference to discuss the conditions of peace, to settle the terms which will satisfy the claims of all interested, the first question to come up will be the question of justice. "What is justice? What is our right? What is your just claim? What is their just claim?"

'What Is Liberty?'

We have proclaimed that our purpose in this war is to bring liberty to the peoples of the earth. The question will be raised: "What do you mean by liberty?" "What do you mean by freedom of the individual, freedom of nations, great or small, freedom of land and of seas?"

These are not questions to the domain of the learned scientist. The war, with all the horrors, is in a certain way a supreme triumph of these sciences which have made the terrible engines of death. Never has killing been such a consummate art as it has been in this war. But the scientist will not solve the problems of peace. All honor is due to these men who have penetrated the secrets of this mysterious world, but there is another system of truth that must come into play to settle the problems of peace. That is the moral order.

You ask: "What is right?" and you ask a moral question. You ask: "What is justice?" and only the moral law can decide. You ask: "What is liberty?" and therein you ask one of the deepest questions of moral science.

Basis of Peace.

We announce our purpose to spread democracy to the ends of the earth. Do we realize that democracy, above all other forms of government, rests upon moral law? What will secure that peace we desire; what will make it permanent? Will it be the hand of military might, or will this peace rest upon a firmer foundation, upon a respect for order, a love of law, a reverence of the rights of our fellow men? We have heard a great deal recently about righteousness and justice, but note well that unless a people shall have been taught in the practices of peace, peace cannot be brought

(Continued on Page 6.)

COMPLIMENTS K. OF C. ON STAND

Provost Marshal General Praises Work Order in Now Doing.

NAME SECRETARIES

Plans Being Made to Open Recreation Halls on French Front.

WORKING TOGETHER

(Special Correspondence.)

WASHINGTON, D. C., Sept. 17.—Gen. E. N. Crowder, provost marshal general of the United States, in reply to a letter from the chairman of this committee on the question of exemptions for our workers in the cantonments and encampments, takes occasion to compliment this committee and the spirit of patriotism displayed by the order which he is anxious to have the members of the order and our friends to know in the following letter:

"WAR DEPARTMENT,
"Office of the Provost Marshal General, Washington, Aug. 24, 1917.
"Mr. P. H. Callahan, chairman, committee on War Activities, Knights of Columbus, Washington, D. C.
"My Dear Mr. Callahan:

"I just received your letter of August 20 in which you are good enough to inform me 'it is not our intention to claim exemptions for anybody connected with our work, although we will have at least a couple of hundred of our best young men, who come within the military age, doing very important educational and recreational work.'

"This statement is so fine, and is so reassuring, and is so full of the spirit of what I am pleased to call genuine Americanism, that I cannot refrain from sending you a personal word to congratulate you for the attitude which you and the organization which you represent have assumed.

"I should be very glad if you would communicate at least the contents of this letter to your colleagues.

"Very truly yours,
(Signed) "E. H. CROWDER,
"Provost Marshal General."

Buildings Started.

While every individual member of the order knows and is now performing his patriotic duty to the republic in its hour of trial, yet such a letter from one of the highest officers of the United States army calling public attention to our patriotism is indeed gratifying.

The committee wishes to impress upon the Catholic world that all the activities in the spiritual and moral welfare of our Catholic boys, while in the contonments and encampments while in this country and in the camps at the front, when the boys are in France will be looked after by this committee.

To this end nearly five hundred thousand dollars is being expended by the order under the supervision of this committee for the erection of recreation halls at sixteen cantonments and the same amount at sixteen encampments, to which is added all necessary furnishings and conveniences.

In each hall a secretary and an assistant will have charge, literature of a spiritual and entertaining character will be distributed, prayer books, Bibles and religious articles provided, and above all, an opportunity for all the boys to attend Mass regularly and to perform their other religious obligations.

Secretaries Selected.

The above facts are important inasmuch as an article appeared in some of the daily papers announcing that the Y. M. C. A. had been designated by the President to have sole charge and jurisdiction over the moral welfare of the members of the national army. This is a mistake as no such designation was made by the President or the war department, but it is true that the Y. M. C. A. was designated by the secretary of war as the representative of the Protestant religion and the Knights of Columbus to represent the Catholics; and it is pleasing to note that the Knights of Columbus and the splendid organization of the Y. M. C. A. are working in harmony with each other in the desire to, keep pure the morals of all the young men of the national army and navy now or hereafter to respond to the call of the nation.

The recreation halls are just nearing completion and the secretaries to look after them are being carefully considered by the committee and each

(Continued on Page 6.)

BISHOP GLASS, Chaplain Fitzgerald and some of the Catholic officers and soldiers at Fort Douglas, who made the mission last week.



German War Prison Is Visited by the Bishop

Benediction and Sermon Given Catholic Prisoners of War at Fort Douglas; Inspection of Cantonments Reveals Splendid Treatment Accorded the Men by the United States Government

EVERYTHING CONSISTENT DONE FOR THEM

BY J. LEO MEEHAN.

A GENERAL inspection of the third war prison barracks at Fort Douglas, this city, where some 700 German prisoners of war are interned, leads one to believe that one of the best things a citizen of Germany can be these days is a prisoner of war. As happy and as contented as vigorous, active men under confinement could possibly be, the German prisoners of war are receiving every reasonable and consistent consideration from the United States government. They are well housed, well fed, well treated and provisions are made for such entertainment features as are possible under the circumstances.

Accompanying the Rt. Rev. Joseph S. Glass, C. M., D. D., who gave benediction and spoke to the Catholics among the prisoners last Sunday afternoon, the writer was shown through the war prison by Maj. E. H. Fitzgerald, Catholic chaplain of the prison, and Capt. L. Donovan, the executive officer. The services were conducted in the assembly hall of the war prison, and were attended by between two and three hundred of the prisoners, largely sailors of the German navy who were members of the crew of the cruiser Cormoran, which was interned at Guam shortly after war broke out three years ago. Approximately one-third of the prisoners, it is estimated, are Catholics, although a number of non-Catholics, including the captain of the Cormoran, attended the services.

Ideally Located.

The war prison camp at Fort Douglas is located on a slope overlooking the wonderful panorama of Salt Lake valley and the great inland sea. Just below lies the city of Salt Lake, and beyond it the valley and the lake. To the east are the inspiring peaks of the Wasatch range, towering over the camp like giant sentinels to a height of more than 9000 feet. On the western horizon the prisoners may see the beautiful Oquirrh range, in which is located the Utah copper mine, the world's greatest producer of copper, which is now turning out millions of pounds of copper to be made into munitions of war. The view is so inspiring that the captain of the Comoran, it is said, was moved to ask permission to employ an armed guard and hire an automobile to take him in a sight-seeing trip through the valley shortly after he arrived here. As yet he has not made the trip, though it is said he is eager to do so at the first opportunity.

The prison buildings are all of a one-story type, with large dormitories for the enlisted men of the German navy and more commodious private quarters for the commissioned and petty officers. There are dining halls, assembly rooms and offices for the prison officers, as well. The buildings are now being put in condition for winter occupancy, double-floored and provided with stoves so that they will be warm and comfortable. They are well lighted and adequately ventilated by rows of windows on each side of the long buildings.

Their Own Cooks.

The men are quartered according to their rank, and are also given every consideration in accordance with their rank. The officers have their own mess, or dining hall, and the men have theirs. The ship cooks do the cooking for the men, and the ship organization is maintained throughout as nearly as possible, giving each man a reasonable amount of work to do and also cutting down the expense to the government.

The prison buildings are set inside of a stockade, which consists of two strong barbed wire fences, fifteen feet apart. The outer fence is equipped so that it can be heavily charged with electricity, making it impossible to tamper with the fence either from within or without. A deadline is established several hundred feet from the outer fence, and beyond this no one but authorized persons are permitted to pass. A company of coast artillery, detached from regular service to form the prison guard, constantly patrols along the deadline, and rifle-armed soldiers are stationed in sentry towers at each corner of the stockade. At night searchlights are played along the fences in a manner that would instantly reveal any person seeking to approach them. Persons visiting the post have been thoroughly warned by signs and by other means of the danger of allowing their curiosity to get the better of them and crossing the deadline. Little trouble has been experienced, but the seriousness of the business was impressed upon the people of Salt Lake shortly after the prison was opened, when one night a man, said to have been intoxicated, wandered past the deadline and failed to heed the "halt" of the sentry. A shot was fired at him, clipping off a part of one finger. He was arrested and admitted the next day he had learned his lesson.

Sank the Cormoran.

The German cruiser Cormoran was interned at Guam after it failed to observe the customary rule of stopping only twenty-four hours in a neutral port. The officers and crew remained there, with the freedom of the port, until our declaration of war upon the German government. Then, on orders from their government, the Cormoran crew, at the sacrifice of the lives of seven men, blew up the ship and sank it in the harbor. Shortly afterward they were brought ot Salt Lake to the war prison.

Last week some 200 members of the crew of the German cruiser Geier were brought here from Honolulu, where they also had been interned. Their ship is now in the possession of the United States government, having been seized before the crew could send it to the bottom. These men were just opening their luggage and getting settled for the stay until the end of the war when we visited the prison.

The other prisoners are of the "alien enemy" class, men who have been interned for pro-German activities, spies, I. W. W. members and the like. They are kept separate from the sailor prisoners, in a section of the prison especially designated for civilian prisoners.

Make "War Gardens."

Most of the men, of course, were in splendid physical condition when they arrived, and since they have had the best of care and attention, there has been very little illness among them. The sailors are tanned, most of them beautifully muscled and as sturdy a lot of men as could be found. The "Cormoran" had been cruising for two years in the Pacific before the European war broke out, and was just started on its homeward journey. Most of its men, therefore, have not been in Germany since 1912, and are longing for home and their families. The general expression, as we found it, was for an early cessation of hostilities, so the men could return to their homes. It is said, however, that a considerable number of the men have already planned to remain in the United States after the war, especially those who have no close family ties in Germany.

One of the first projects of the Cormoran prisoners was to get "war gardens" under way. They planted vegetable gardens around their houses, and as a result their meals now include a plentiful supply of fresh vegetables of all kinds.

The Catholics among them were delighted when they found Father Fitzgerald on duty as the prison chaplain. Mass is read for the men in the assembly hall every Sunday, and every facility is provided for them to attend to their religious duties. Chaplain Fitzgerald has arranged to have the frequent attendance of ministers of various denominations to look after the spiritual welfare of the non-Catholics, also.

A Trained Choir.

The Catholic sailors have an organized choir of fifty splendidly trained voices, under the leadership of a talent-

(Continued on Page 6.)

BISHOP ENDS MISSION TO SOLDIERS

Week's Services at Fort Douglas Conducted by Very Rev. G. S. Rapier.

CHAPLAIN IS PLEASED

Rt. Rev. Joseph S. Glass, C. M., D. D., Urges Men to Remember Their Duties.

ATTEND REGULARLY

The Rt. Rev. Joseph S. Glass, C. M., D. D., bishop of Salt Lake, closed a mission conducted for Catholic soldiers in the post chapel at Fort Douglas by preaching to them and attending the mass there last Sunday morning. The mission was conducted during the week by Very Rev. George S. Rapier, S. M., president of All Hallows college, under the supervision of Maj. E. H. Fitzgerald, U. S. A., post chaplain at Fort Douglas. Father Fitzgerald was highly pleased with the regularity and faithfulness shown by a large number of men in attending the services each evening. With the daily grind of drill and the strenuous preparations for active service in the field, it entails a considerable sacrifice for the men to attend such services, and Father Fitzgerald was therefore pleased with the number who attended, although it was only a portion of the Catholic soldiers in the ranks of the three regiments at Fort Douglas.

Traitors Despised.

Bishop Glass, in addressing the soldiers, made a most impressive point in comparing traitors to the country and traitors to God. Small children in school, he said, were taught to despise the name of Benedict Arnold, because he betrayed his country. How much more grave it was, said His Lordship, to betray God by not giving to him the service, the honor and the homage due him.

The highest citizenship of all, he said, was the citizenship we owe to God. To him we owe all, and we should always see to it that we give to him that which is due. The bishop congratulated the soldiers on the patriotism they had shown in responding to their country's call. He said he knew that each man there in uniform stood ready to lay down his life for his country, and the country honored him for his loyalty. But the Catholic soldier, especially, he said, should also be ready to give all to God, and in order to best serve his country he must also fulfill his duties to God.

Dangers head.

The bishop admonished the men as to the seriousness of the situation. Any day, he said, the men present might be called upon to go to the front. It therefore behooved them, he said, to be prepared spiritually as well as otherwise for any emergency that might arise. They now had the opportunity, he said, to prepare spiritually for the dangers ahead, and should not allow the opportunities to pass.

Bishop Glass asked especially that the men pray. This, he said, could be done even while attending to their duties, while in their squad rooms, while walking along the street, anywhere. He assured them that if they would develop the habit of frequent and earnest prayer they would be prepared for anything that might befall them.

Chaplain Is Active.

The mission was arranged for by Father Fitzgerald, who is the only chaplain now attached to the troops at Fort Douglas, the new regimental chaplains not having been appointed yet. Father Fitzgerald, although only directly assigned to duty at the war prison, has taken a deep and constant interest in the welfare of all men at the post. One of his first activities when he was assigned here was to secure the co-operation of generous citizens of Salt Lake in furnishing and establishing club quarters for enlisted men in the downtown district. These quarters are for all the men, regardless of religious or other affiliations, and are thoroughly appreciated and enjoyed.

Father Fitzgerald says Mass every Sunday morning in the post chapel for the Catholic soldiers, and while many of them by preference attend services at the cathedral, an increasing number of men have attended the Mass at the post each week. Realizing that the men preferred to go to Mass in the city, because it gave them an opportunity of getting away from the post for a time, Father Fitzgerald told them that he did not care where they attended Mass, just so he was sure they

(Continued on Page 2.)

Diocese of Denver

MARY A. KELLY, Correspondent.

The Intermountain and Colorado Catholic is placed on sale at the James Clarke church goods house, 1645 California St., Denver, Colo.

Will Place Roll of Honor in Church

The Cathedral will honor the young men of the parish who have enlisted in their country's cause by placing in the vestibule of the church a large engraved card whereon shall be inscribed the names of those who have enlisted and the branch of the service in which they are engaged. The tablet will serve not only to honor the young soldiers, but be a reminder to the congregation to follow them with their prayers.

The Rev. H. L. McMenamin has requested that the names of the soldiers and sailors be sent him without delay in order that the card may be prepared as soon as possible. It is probable that the other Catholic parishes of the city will follow the example of the Cathedral in this respect. The list would prove that Catholics are second to none in patriotism.

Among the members of the Cathedral parish who have recently answered the call to the colors are Maj. M. C. Harrington, vice president of the Hibernia Bank & Trust company, quartermaster officers' reserve corps, Fort Logan, Colorado; Raymond McPhee, recently commissioned first lieutenant at the officers' training camp, Fort Riley, Kansas; Lieut. Flynn Andrew, Camp Funston, Kansas; Loraine Luckenback, serving as stenographer with a unit that sailed for France last month; Lieut. Kenneth Kelly, who received his commission in the field artillery last month at Fort Riley and was transferred to the regular army there; George Kerwin, a leading member of the Cathedral choir, who is a student at the training camp for officers, Fort Sheridan, Ill.; where is also Frank J. Mannix, John Meany, Edward Dunn and James Killorin, who have joined the marines; Capt. Canton O'Donnell, Battery B, Camp Baldwin, and his brother, Ottomar O'Donnell, who successfully passed examination for a lieutenancy in the regular army last year, and is now at Fort Bliss, Texas; Dr. Joseph C. Horan of the Harvard medical unit now preparing for services in France; William Keegan, Charles O'Mara, Frsancis Arthur Kelly and a host of others are in training at Camp Baldwin awaiting orders to mobilize at Linda Vista, Cal.

* * *

Doings of Denverites

Encouraged by voluntary subscriptions ranging from $5 to $500 the Rev. H. L. McMenamin announced last Sunday that he now feels warranted in letting a contract for the remodeling of the building which is to be used as a parochial residence. It is estimated that alterations and furnishings will cost nearly $8000 and a collection will be taken up next Sunday to meet the expense. Miss Eva Sullivan opened the subscription list with a contribution of $500. The priests expect to be in their new home by the first of November.

* * *

The Queen of Heaven Orphans' Aid society met Tuesday afternoon, September 18, at the home of Mrs. W. C. Weldon, 2211 Birch street.

* * *

The regular meetings of the Sacred Heart Aid society was held Thursday afternoon at the home of Mrs. Otto Kiene, 2739 Colfax avenue. Mrs. Thomas O'Rorke was joint hostess.

* * *

The Sisters of the Good Shepherd entertained the members of the Good Shepherd Aid association and friends of the institution Sunday afternoon, September 16, at a meeting at the home on S. Colorado boulevard. A very interesting program had been prepared by the little girls of the institution and the sisters furnished delicious refreshments. A tour of inspection of the very beautiful building was not the least interesting feature of the afternoon.

* * *

Work will shortly be begun on a dormitory building for the Queen of Heaven orphanage at 4893 Federal boulevard. The building will cost $60,000. A permit was issued for it last week.

* * *

The Rev. Michael Geary of Azuza, and assisted the cathedral priests in the services last Sunday.

* * *

The Rev. William S. Neenan, recently appointed pastor of St. Louis' church, Englewood, has rented a home at 2909 S. Broadway and a fund is being raised by the parishioners to furnish it.

* * *

Loyola club last week tendered a reception to nine young men of Sacred Heart parish who leave soon for the seat of war. Wrist watches were presented the gallant youths.

* * *

Miss Stella Howard, one of Denver's very popular young women, was married to George Schneider of Binghampton, N. Y., at a pretty service in St. Francis de Sales church Wednesday morning, September 12. Nuptial mass was read by the Rev. J. J. Donnelly. The altar was banked with pink gladioli while palms were used in the sanctuary and to line the main aisle down which the bridal party passed. The bride wore a smartly tailored suit of white broadcloth with an ermine scarf. Her hat was of white velvet trimmed in ostrich feathers and she wore a corsage bouquet of roses and gardenias. Mrs. J. Frank Dostal of Colorado Springs, sister of the bride, attended her. She wore a tailored suit of sand-colored broadcloth with scarf of seal and ermine. Her hat was of prunella velvet and she wore a bouquet of Ophelia roses. J. Frank Dostal of Colorado Springs was best man and the ushers were Dr. James I. Laughlin and Harry McCabe. Mrs. T. J. Halter played the wedding marches and a program of appropriate music was rendered by Miss Marie Fitzgerald, Mrs. Langley and David Walter with Jack Halter on the violin. After the ceremony the bridal party had breakfast at the home of Mrs. Schneider's father, Cornelius P. Howard, 146 W. Irvington Place. The young couple then left for California, where they will spend their honeymoon. Their home will be at Binghampton, N. Y., where Mr. Schneider is engaged in business. Mrs. Schneider was graduated several years ago from St. Mary's academy.

* * *

Miss Helen Healy and Solomon Erickson were quietly married last Thursday at the bride's home, 541 S. Pearl street. The Rev. J. J. Donnelly, pastor of St. Francis de Sales church, officiated. There were no attendants. Mrs. Erickson is a daughter of Henry J. Healy and was employed in the composing room of The Rocky Mountain News. The groom is a copycutter on the same paper. The couple will reside in Denver.

* * *

St. Leo's church was the scene of a pretty wedding Tuesday morning, September 18th, when Miss Dorothy Zook, daughter of Mr. and Mrs. Elmer E. Zook, became the bride of Richard Irving McBride of Sterling, Colo. Palms, ferns and pink and white gladioli were profusely used in the church decorations and the ceremony was performed by the Rev. William O'Ryan, who officiated twenty-five years ago at the marriage of the bride's parents. The bride wore a stunning costume of white satin draped over a lace foundation. Rose point lace trimmed the bodice. A tulle veil fell to the hem of her gown and she carried a bouquet of brides' roses and valley lilies. Her only attendant was her cousin, Miss Ella Cronin, who wore a becoming gown of pink Georgette crepe and carried sheafs of pink gladioli. A large hat of pink taffeta with streamers of black velvet completed her costume. Harold Mudge was best man and the ushers were Harry Zook, John Cronin, Bernard Cronin and Thomas Moffatt. Following the ceremony breakfast was served at the home of the bride's parents, 2819 York street. Mr. and Mrs. McBride then left for points of interest throughout the state and will make their home at Sterling, where Mr. McBride is connected with the First National bank. Mrs. McBride was educated at St. Mary's academy and is a favorite in the younger set. Mr. McBride is a native of Denver, where his parents, Mr. and Mrs. Richard McBride, are pioneers of the East Side. The young man was educated in Sacred Heart parish school and before settling in Sterling was employed in the Pioneer National bank of this city.

* * *

Miss Elizabeth Christie and Floyd McCarthy were married last Tuesday at a quiet and pretty ceremony in Annunciation church. The Rev. M. F. Callanan officiated. The bride was very dainty in a gown of white Georgette crepe embroidered in pearls. She wore a picture hat of white velvet and carried a bouquet of brides' roses with shower of valley lilies. She was attended by her sister, Miss Mary Christie, who wore white crepe de chine and white hat and carried pink roses. After the ceremony breakfast was served at the home of the bride's uncle and aunt, Mr. and Mrs. F. D. Hutchings. The couple will live in Denver, where Mr. McCarthy is employed at the city hall.

* * *

Miss Louise Maloney entertained the members of the Mothers' club of Battery B Tuesday afternoon at her home, 1536 Emerson street. Many knitted articles were turned in for distribution among the soldiers and arrangements were made for a farewell party to be given the boys at Camp Baldwin before they leave for Linda Vista, Cal.

* * *

Mrs. W. J. Parkinson entertained at a knitting party Wednesday afternoon.

* * *

Mr. and Mrs. William P. Horan were hosts at an elaborately appointed dinner Monday evening. Covers were laid for twelve.

* * *

Mrs. P. R. Riordan entertained the members of her bridge club at luncheon Monday and on Thursday she was hostess at luncheon at the Shirley hotel.

* * *

Mr. and Mrs. James Hedges left Saturday for a six weeks' tour of the east.

* * *

Mrs. Harry D. Page, who spent some weeks with her aunt, Mrs. William P. Horan, left Tuesday for her home in Peoria, Ill.

* * *

Mrs. Harry Geier will spend the winter in California.

* * *

Mr. and Mrs. W. J. Fouhy are visiting in Salt Lake City.

* * *

Miss May Desjardins left last week for New York to enter Columbia university.

* * *

Miss Lillian Hurd and her sister, Mrs. John Pheiffer, were hostesses at a luncheon of elegant appointments Saturday. Covers were laid for ten.

* * *

Raymond Savage has entered the state university at Boulder for the fall term.

* * *

Frank Fleisch of New York City arrived in Denver last week to join his wife and daughters, who have been here for two months. Mr. Fleisch will spend his vacation in Denver, but the other members of the family will not return east until the holidays.

* * *

Mr. and Mrs. Thomas J. O'Donnell entertained at luncheon at the Denver club Wednesday.

* * *

Mrs. William Faircloth was hostess at luncheon Tuesday.

* * *

Miss Florence Broderick entertained at bridge Tuesday afternoon, complimentary to her house guest, Miss Virginia Clark of Chicago.

* * *

Larry Maroney has gone to Boulder, where he will study this year at the state university.

* * *

Mahlon B. Johnson has gone to Lexington, Mo., where he will attend Wentworth Military Academy.

* * *

Miss Agnes McKenna has returned from Detroit, where she spent her vacation and has resumed teaching in the Cheltenham school.

* * *

Mrs. Alvah J. Cook has returned from an eastern visit of two months.

* * *

Miss Mabel Keogh has gone east for an extended stay.

* * *

Peter Carr left Tuesday for Kewanee, Ill., to attend the funeral of hi smother.

* * *

Private James J. Clancy of Company B, Third infantry, who died suddenly from a hemorrhage while doing guard duty at a pumping station of the Denver Union Water company, was buried with military honors on Wednesday. The funeral services, which were attended by members of his company in a body, were held at the Immaculate Conception Cathedral at 2 o'clock in the afternoon. The Rev. Father McMenamin officiated and the Rev. Father O'Ryan preached the sermon. The interment, which took place in Mount Olivet, was conducted in a military manner, the taps being sounded as the body was lowered in the grave. Mr. Clancy was a native of New York, having but recently come to Denver.

* * *

Edward L. Clyne, for twenty-seven years superintendent of construction for the Denver Gas and Electric company, died on last Monday at his home, 771 Sherman street, after a brief illness. His funeral was held from St. Joseph's church on Wednesday morning. Interment was made in Mount Olivet.

* * *

Mrs. Lena Kinney, widow of William Kinney, died at her home, 3420 Larimer street, on September 11. Her funeral was held from the Annunciation church on Friday morning with a requiem high mass and interment was made in Mount Olivet cemetery. Mrs. Kinney is survived by six children, Leo, Josephine, Charles, Jennie and George Kinney and Mrs. Florence Croft. Deceased was a member of Annunciation branch L. C. B. A., members of which attended the funeral in a body.

* * *

News has just been received in Denver of the sudden death of James McDonald. Mr. McDonald was the victim of a railroad accident in Wyoming three weeks ago. He is survived by a widow and five children, residing in Globeville.

K. OF C. ELECTION IS HELD IN IDAHO FALLS

Idaho Falls, Sept. 20.—Election of officers for Idaho Falls council, Knights of Columbus, was held this week, with the result of Carl Schmitt being chosen for grand knight. Anton Poitevin was elected deputy grand knight, and E. B. Sharpley financial secretary. Walter P. Burke was elected recorder and J. A. Ziebarth treasurer. The Rev. A. J. Markham was appointed lecturer by the new grand knight. The trustees of the council are Edward Fanning, Bertram Ziebarth and Charles Ziebarth.

A stag supper was given by the losing candidates for office to the successful ones. The election was a spirited one, and indications are for a most successful year.

China's Great Wall.

A relic of China's exclusiveness is its immense wall, built with the intention of keeping out the great world, whether it came with friendly or unfriendly intent.

This wall was built 220 years before Christ and extends over 2500 miles along the northern boundary. It averages forty feet in height and twenty feet in width. There is a watch tower every three hundred yards. What labor, on the part of poor slaves, convicts and other unfortunates, does this represent! But China's wall could not keep out the march of civilization or the progress of Christianity. The tiny, silent, peaceful army of missionaries successfully invaded her territory, and its soldiers have made of it the most promising of apostolic fields.

IRISH LIVE LONG.

According to statistics recently made public, some fifty-nine males and sixty-seven females died in Ireland during 1916 at ages ranging from 100 to 105 years.

LEPERS SING MASS.

At the dedication of a new Catholic church for the lepers the Transvaal, South Africa, a choir composed of male and female lepers sang the music of the mass.

BISHOP ENDS MISSION

(Continued From Page 1.)

attended. He has made an effort to get in touch with all Catholic men on the military reservation, and is exceedingly popular with those who have met him. Having had twenty years of army service, he is thoroughly familiar with the life, and knows the requirements and needs of the men in khaki.

Urged to Pray.

One of the happiest features of the mission services was the congregational singing encouraged by Father Rapier. By using cards on which well known hymns were printed, Father Rapier succeeded in getting the soldiers making the Mass to sing in a most edifying and pleasing way. Many members of the cathedral choir also attended the services and assisted in promoting the interest in congregational singing. Mrs. H. C. Emge acted as organist during the mission, and is also oranist at the Sunday services, when members of the cathedral choir have been rendering hymns.

In his mission sermons, Father Rapier was especially emphatic in urging the men to pray. He carefully discussed for them the comomn prayers, pointing out the spiritual comforts and advantages to be gained by intelligent and pious recital of them. The Rosary was recited each evening, and in addition to the sermon Benediction was given.

Go to Communion.

Many of the men who attended the mission services received Holy Communion last Sunday morning, priests of Salt Lake having assisted Father Fitzgerald in hearing confessions on Saturday. Father Fitzgerald himself also spoke to the men during the mission, giving them some sound advice which he is so competent to give after his long army service. He asked them particularly always to attend Mass on Sundays if possible, to receive Communion at least once a year and to say their daily prayers.

Several Catholic officers stationed at the post were also among those who attended the mission services. At the conclusion of the services last Sunday morning both officers and men were received informally by Bishop Glass, who also posed with a number of the officers and men in the picture which appears in this issue.

Z. C. M. I.

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Sacred Heart Academy.

Ogden, Utah.

Holy Hour, presided over by Monsignor Cushnahan, was held on Thursday evening in the Academy chapel. The serious faces and reverent demeanor of the girls told, more plainly than words, how sweet it was to kneel again within the loving presence of Him who hears alike the joys and disappointments of the past summer and the hopes and worries for the coming winter, for whom no girlish trial is too light, nor youthful joy too trivial to be worthy of loving pity and consideration.

* * *

Friday morning when Monsignor Cushnahan celebrated the opening Mass at Sacred Heart and the girls wearing fresh white veils, entered the chapel in a body, the new girls realized for the first time the full significance of convent life, in all its richness and sublimity. The infinite sweetness of the familiar scene brought tears to the eyes of many who have long beheld their God sacrificed for them on the little altar.

* * *

Monsignor Cushnahan, in a few beautiful and touching words, explained that the Mass was offered for eery Sister and girl in Sacred Heart academy to help them all to bear the little trials which must inevitably come.

* * *

Days of quiet at Sacred Heart are over, for the next ten months, and everywhere there is music, for during the past week a large number of instrumental and vocal students settled down to work and from early morning until evening sounds of untiring labor come from the practice rooms.

The senior and junior choruses are well established and the number of good voices, together with the enthusiasm and good will with which the classes started to work give promise of many evenings of rare pleasure and sweet song.

* * *

The boarders' and day pupils' choirs are earnestly working, that they may soon be worthy to give back to God the voices with which He has blessed them.

* * *

Many businesslike young ladies who boast a full year of stenographic training are proudly working at letters and accounts that are becoming every day more perfect. A number of others, not quite so confident and far from proud, are conquering the first difficult steps, but they are doing so with deliberation and perseverance that will carry them rapidly over all obstacles.

* * *

Miss Lucille Hood of Pocatello, class '16, was a welcome visitor at Sacred Heart on Monday. Miss Hood, who was on her way home after a short visit in Salt Lake, has accepted a position as assistant librarian in Pocatello.

* * *

The favored graduates enjoyed the military parade that took place in Ogden on Saturday evening.

* * *

Dr. J. J. Galligan of Salt Lake made a brief call at Sacred Heart during the week.

* * *

One of the most enjoyable features of school work is the study of our authors, through their poems and prose.

At Sacred Heart each of the academic classes takes great pleasure and pride in its literary society, which meets every week, proving a source of invaluable information with regard to the classic writer who is studied in particular; the modern poets, carefully criticized; current topics, discussed weekly, and the beautiful quotations zealously memorized.

* * *

During the past week the third preparatory class organized the St. Agnes Literary society, electing Marion Sparks, president; Ella Hunter, secretary, and Dorothea Barry, treasurer. Longfellow is the poet to which this society is devoted.

The St. Angela's Literary society was established by the first academic class, who elected Gladys Kowski president, Audrey Cook secretary, and Nora Kelleher treasurer. As American literature is part of the first academic course the society will give special attention to American writers.

The aim of the second academics, who organized the St. Teresa society, will be to cultivate an appreciation of Tennyson. Their officers are: Miss Daisy Codling, president; Miss Pauline Sparks, secretary; Miss Kathryn Shufflebarger, treasurer.

The Annunciata, consisting of graduates and third academics, is well organized with Miss Inez Allen president, Miss Aletha Hunter vice president, Miss Joan McCallum secretary, and Miss Adelaide Parker treasurer.

* * *

Wednesday was a happy day for Sacred Heart, as the Rev. John Ryan of Eureka was an Ogden visitor and for a few hours, renewed old friendships at the academy. Father Ryan was, for many years, the zealous and devoted chaplain of Sacred Heart, so a visit from him is considered a rare treat.

CATHOLIC WRITES SONG.

The words to the song, "We March to Victory," were written by Francis C. Young, a student of St. Francis seminary, St. Francis, Wis. He has received letters of praise on his work from President Wilson and some thirty governors. The music was written by Hugo Bach, director of the Milwaukee City band. Mr. Bach is the son of the celebrated composer, Christian Bach.

KANSAS CHURCH BURNED.

St. Joseph's church at Libenthal, Kan., was recently destroyed by fire, as was the residence of the pastor, Father Stollenwerk, causing a loss of over $100,000. The priest's home, as well as the church, was built of stone and was modern and splendidly furnished, and was one of the finest churches in that part of the state.

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Columbia Note the Notes

HOW THE WAR CAME TO AMERICA

An Interesting Account of the Events Leading Up to the Entrance of the United States Into the World War.
BY THE COMMITTEE ON PUBLIC INFORMATION

(NOTE—The following article, the first installment of which we print this week, was prepared and published by the United States committee on public information, of which George Creel is chairman. It outlines briefly and authoritatively facts that should be known by every American. We consider it a patriotic service to assist in bringing this information before the public.)

In the years when this republic was still struggling for existence, in the face of threatened encroachments by hostile monarchies over the sea, in order to make the new world safe for democracy our forefathers established here the policy that soon came to be known as the Monroe doctrine. Warning the old world not to interfere in the political life of the new, our government pledged itself in return to abstain from interference in the political conflicts of Europe, and history has vindicated the wisdom of this course. We were then too weak to influence the destinies of Europe, and it was vital to mankind that this first great experiment in government of and by the people should not be disturbed by foreign attack.

Reinforced by the experience of our expanding national life, this doctrine has been ever since the dominating element in the growth of our foreign policy. Whether or not we could have maintained it in case of concerted attack from abroad, it has seemed of such importance to us that we were at all times ready to go to war in its defense. And though since it was first enunciated our strength has grown by leaps and bounds, although in that time the vast increase of our foreign trade and of travel abroad, modern transport, modern mails, the cables and the wireless, have brought us close to Europe and have made our isolation more and more imaginary, there has been, until the outbreak of the present conflict, small desire on our part to abrogate or even amend the old familiar tradition which has for so long given us peace.

In both conferences at The Hague, in 1899 and 1907, we reaffirmed this policy. As our delegates signed the first convention in regard to arbitration, they read into the minutes this statement:

"Nothing contained in this convention shall be so construed as to require the United States of America to depart from its traditional policy of not intruding upon, interfering with, or entangling itself in the political questions or policy or internal administration of any foreign state; nor shall anything contained in the said convention be construed to imply a relinquishment by the United States of America of its traditional attitude toward purely American questions."

At The Hague we pledged ourselves, in case we ever went to war, to observe certain broad general rules of decency and fair fighting. But at the same time we cleared ourselves from any responsibility for forcing other nations to observe similar pledges. And in 1906, when our delegates took part in the Algeciras conference, which was to regulate the affairs of the distracted kingdom of Morocco, they followed the same formula there. While acquiescing in the new regime which guaranteed the independence and integrity of Morocco, we explicitly announced that we assumed no police responsibility for the enforcement of the treaty. And if any honest doubt was left as to our attitude in regard to the enforcement of old world agreements, it was dispelled five years later, when our government refused to protest against the overthrow of the Acte d'Algeciras.

We declined to be drawn into quarrels abroad which might endanger in any way our traditional policy.

Our second great tradition in international relations has been our persistent effort to secure a stable and equitable agreement of the nations upon such a maritime code as would assure to all the world a just freedom of the seas.

This effort was born of our vital need. For although it was possible for the republic to keep aloof from the nineteenth century disputes that rent the continent of Europe, we could not be indifferent to the way in which war was conducted at sea. In those early years of our national life, when we were still but a few communities ranged along the Atlantic coast, we were a seafaring people. At a time when our frontiersmen had not yet reached the Mississippi, the fame of our daring clipper ships had spread to all the seven seas. So while we could watch the triumphant march and the tragic countermarch of Napoleon's grand army with detached indifference, his continental blockade and the British orders in council at once affected the lives of our citizens intimately and disastrously.

So it was in the case of Barbary pirates. We had no interest in the land quarrels and civil wars of the Barbary states, but we fought them for obstructing the freedom of the seas.

And in the decades ever since, although the imagination of our people has been engrossed in the immense labor of winning the west, our department of state has never lost sight of the compelled interest that we have upon the seas, and has constantly striven to gain the assent of all nations to a maritime code which should be framed and enforced by a joint responsibility. Various watchwords have arisen in this long controversy. We have urged the inviolability of private property at sea, we have asked for a liberal fee list and a narrow definition of contraband. But our main insistence has not been on any such details. One salient idea has guided our diplomacy. The law of the sea must be founded not on might but on right and a common accord, upon a code binding all alike, which cannot be changed or set aside by the will of any one nation. Our idea has been not a weakening but a strengthening of legal restraint by the free will and agreement of all. We have asked nothing for ourselves that we do not ask for the whole world. The seas will never be free, in our Ameriacn meaning, until all who sail thereon have had a voice in framing sea laws. The just governance of the seas must rest on the consent of the governed.

No other question of international polity has found the great powers more divided. But in our insistence on this fundamental principle, we have been strengthened by the support of many other countries. At times we have had the support of Great Britain. No one of our secretaries of state has more clearly defined our ideal than has Viscount Grey, recently British secretary of state for foreign affairs. None of our statesmen has ever gone so far as he is in advocating limitation of the rights of belligerents on the sea. It was on this initiative that the international naval conference was summoned to London in 1909, and it was under his guidance that the eminent international lawyers and diplomats and admirals who gathered there drew up the Declaration of London.

While there were in that declaration sections that did not quite meet our approval and that we should have liked to amend, the document was from our point of view a tremendous step in advance. For although, like any effort to concisely formulate the broad principles of equity, it did not wholly succeed in its purpose, it was at least an honest attempt to arrive at an agreement on a complete international code of sea law, based upon mutual consent and not to be altered by any belligerent in the heat of the conflict.

But the Declaration of London was not ratified by the British parliament, for the point of view prevailing then in England was that a power dependent almost wholly upon its navy for protection could not safely accept further limitations upon action at sea unless there were compensating limitations on land powers. And this latter concession Germany consistently refused to make. The conference therefore came to naught. And the London declaration, having been rejected by the strongest maritime power, its indorsement was postponed by all the other countries involved. Our motives, however, remained unchanged; and our government persisted in its purpose to secure a general ratification either of this declaration or of some similar maritime code.

There has been in our diplomacy one more outstanding aspiration. We have constantly sought to substitute juridical for military settlement of disputes between nations.

The genesis of this idea dates from the discussions over the federal organization of our thirteen original states, which were almost as jealous of their sovereignties as are the nations of Europe today. The first great step toward the League of Honor, which we hope will at least bring peace to the world, was taken when our thirteen states agreed to disarm and submit all their disputes to the high tribunal of the new federation.

And this idea of an interstate court, which except at the time of our civil was has given this nation internal peace, has profoundly influenced our foreign policy. Of our efforts to bring others to our way of thinking, an historical resume was presented by our delegates at the first Hague conference. A project was submitted there for the formation of a world court. And a few years later Mr. Root, our secretary of state, in instructing our delegates to the second conference at The Hague, laid especial emphasis on this same international ideal.

We have taken a particular pride in being in the vanguard of this movement for the peaceable settlement by process of law of all disputes between nations. And these efforts have not been without success. For although the last few decades have seen this principle time and again put under a terrific strain, no nation has dared to go to war against the award of a court of arbitration. The stupendous possibilities that lie in arbitration for solving international problems, promoting liberal principles and safeguardng human life had been amply demonstrated before the present war began.

But in the discussions at The Hague, largely through the resistance of the German empire and its satellites, the efforts of our delegates and those of other governments to bring about a general treaty of compulsory arbitration had failed. And therefore this nation, having been thwarted in its attempt to secure a general agreement, began negotiations with all those nations which like our own preferred the methods of law and peace, with the purpose of effecting dual arbitration treaties. And before the end of 1914 we had signed far-reaching treaties with thirty nations, twenty of which had been duly ratified and proclaimed. But in this work, too, we were made to feel the same opposition as at The Hague. For while Great Britain, France, Russia and Italy cordially welcomed our overtures, the German and Austro-Hungarian empires were noticeably absent from the list of those nations who desired by specific agreements in advance to minimize the danger of war.

On the eve of the present conflict, our position toward other nations might have been summarized under three heads:

1. The Monroe Doctrine.—We had pledged ourselves to defend the new world from European aggression, and we had by word and deed made it clear that we would not intervene in any European dispute.

2. The Freedom of the Seas.—In every naval conference our inflence had been given in support of the principle that sea law to be just and worthy of general respect must be based on the consent of the governed.

3. Arbitration.—As we had secured peace at home by referring interstate disputes to a federal tribunal, we urged a similar settlement of international controversies. Our ideal was a permanent world court. We had already signed arbitration treaties not only with great powers which might conceivably attack us, but even more freely with weaker neighbors in order to show our good faith in recognizing the equality of all nations both great and small. We had made plain to the nations our purpose to forestall by every means in our power the recurrence of wars in the world.

The outbreak of war in 1914 caught this nation by surprise. The peoples of Europe had had at least some warnings of the coming storm, but to us such a blind, savage onslaught on the ideals of civilization had appeared impossible.

The war was incomprehensible. Either side was championed here by millions living among us who were of European birth. Their contradictory accusations threw our thoughts into disarray, and in the first chaotic days we could see no clear issue that affected our national policy. There was no direct assault on our rights. It seemed at first to most of us a purely European dispute, and our minds were not prepared to take sides in such a conflict. The President's proclamation of neutrality was received by us as natural and inevitable. It was quickly followed by his appeal to "the citizens of the republic."

"Every man who really loves America will act and speak in the true spirit of neutrality," he said, "which is the spirit of impartiality and fairness and friendliness to all concerned. * * * It will be easy to excite passion and difficult to allay it." He expressed the fear that our nation might become divided in camps of hostile opinion. "Such divisions among us * * * might seriously stand in the way of the proper performance of our duty as the one great nation at peace, the one people holding itself ready to play a part of impartial mediation and speak counsels of peace and accommodation, not as a partisan, but as a friend."

This purpose—the preservation of a strict neutrality in order that later we might be of use in the great task of mediation—dominated all the President's early speeches.

"We are the mediating nation of the world," he declared in an address on April 20, 1915. "We are compounded of the nations of the world; we mediate their blood, we mediate their traditions, we mediate their sentiments, their tastes, their passions; we are ourselves compounded of those things. We are, therefore, able to understand them in the compound, not separately as partisans, but unitedly as knowing and comprehending and embodying them all. It is in that sense that I mean that America is a mediating nation."

American neutrality, in those first months of the great war, was beyond any question real.

But the spirit of neutrality was not easy to maintain. Public opinion was deeply stirred by the German invasion of Belgium and by reports of atrocities there. The Royal Belgian commission, which came in September, 1914, to lay their country's cause for complaint before our national government, was received with sympathy and respect. The President in his reply reserved our decision in the affair. It was the only course he could take without an abrupt departure from our most treasured traditions of noninterference in Old World disputes. But the sympathy of America went out to the Belgians in their heroic tragedy, and from every section of our land money contributions and supplies of food and clothing poured over to the commission for relief in Belgium, which was under the able management of our fellow countrymen abroad.

Still, the thought of taking an active part in this European war was very far from most of our minds. The nation shared with the President the belief that by maintaining a strict neutrality we could best serve Europe at the end as impartial mediators.

But in the very first days of the war our government foresaw that complications on the seas might put us in grave risk of being drawn into the conflict. No neutral nation could foretell what violations of its vital interests at sea might be attempted by the belligerents. And so, on August 6, 1914, our secretary of state dispatched an identical note to all the powers then at war, calling attention to the risk of serious trouble arising out of this uncertainty of neutrals as to their maritime rights and proposing that the declaration of London be accepted by all nations for the duration of the war.

But the British government's response, while expressing sympathy with the purpose of our suggestion and declaring their "keen desire to consult so far as possible the interests of neutral countries," announced their decision "to adopt generally the rules of the declaration in question, subject to certain modifications and additions which they judge indispensable to the efficient conduct of their naval operations." The declaration had not been indorsed by any power in time of peace, and there was no legal obligation on Great Britain to accept it. Her reply, however, was disappointing, for it did nothing to clarify the situation. Great Britain recognized as binding certain long accepted principles of international law and sought now to apply them to the peculiar and unforeseen conditions of this war. But these principles were often vague and therefore full of dangerous possibilities of friction.

Controversies soon arose between Great Britain and this nation. In practice their ruling sometimes seemed to our government inconsistent with the spirit of international law, and especially with the established precedents which they invoked. But painful as this divergence of opinion sometimes was, it did not seriously threaten our position of neutrality, for the issues that arose involved only rights of property and were amply covered by the arbitration treaty signed only a short time before by Great Britain and the United States.

And this controversy led to a clearer understanding on our part of the British attitude toward our ideal of the freedom of the seas. They were not willing to accept our classification of the seas as being distinct from the Old World. We had confined our interest to matters affecting rights at sea and had kept carefully aloof from issues affecting the interests of European nations on land. The British were interested in both. They explained that they had participated in the London naval conference in the hope that it would lead to a sound and liberal entente in the interest of the rights of all nations on the sea and on the land as well, and that they had refused to ratify the London declaration because no compensating accord on the continent had resulted. They could not afford to decrease the striking power of their navy unless their powerful neighbors on land agreed to decrease their armies.

That this attitude of England deeply impressed our government is shown by the increasing attention given by the United States to the search for ways and means of insuring at the end of the war a lasting peace for all the world. The address of our President on May 27, 1916, before the League to Enforce Peace was a milestone in our history. He outlined the main principles on which a stable peace must rest, principles plainly indicating that this nation would have to give up its position of isolation and assume the responsibilities of a world power. The President said:

"So sincerely do we believe these things that I am sure that I speak the mind and wish of the people of America when I say that the United States is willing to become a partner in any feasible association of nations formed in order to realize these objects and make them secure against violation."

It was a new and significant note in our foreign policy. But the mind of America had learned much in the long bitter months of war. Future historians will make charts of this remarkable evolution in our public opinion; the gradual abandonment of the illusion of isolation; the slow growth of a realization that we could not win freedom on sea—for us a vital interest—unless we consented to do our share in maintaining freedom on land as well, and that we could not have peace in the world—the peace we loved and needed for the perfection of our democracy—unless we were willing and prepared to help to restrain any nation that willfully endangered the peace of the whole world family.

Had this address of the President come before the war, there would have arisen a storm of protest from all sections of the land. But in May, 1916, the nation's response was emphatic approval.

In the meantime, although our neutral rights were not brought into question by Germany as early as by England, the German controversy was infinitely more serious.

For any dissensions that might arise, no arbitration treaty existed between the United States and the German government. This was from no fault of ours. We had tried to establish with Germany the same treaty relationus we had with Great Britain and nineteen other nations. But these overtures had been rejected. And this action on the part of the Imperial German government was only one example of its whole system of diplomacy. In both conferences at The Hague it had been the German delegates who were the most active in blocking all projects for the pacific settlement of disputes between nations. They had preferred to limit international relations to the old modes of diplomacy and war. It was therefore obvious from the first that any controversy with the German government would be exceedingly serious; for if it could not be solved by direct diplomatic conversations, there was no recourse except to war.

(To Be Continued.)

An interesting ceremony took place in the Island of Jersey last week. After assisting at a military Mass, the lieutenant governor, the military and civil functionaries of the island and the garrison assembled in the public square surrounded by thousands of spectators. The occasion was the decoration of Father Louis de Guiser with the Military Cross. Father Guiser is a brigadier of artillery, who has been attached to the British troops as interpreter and observer, and after taking part in many famous affairs of the present war, has unhappily lost both his legs by being struck with a shell.

The Ephpheta mission in Chicago is planning to build a church in which the needs of the deaf mutes may more readily be served. Archbishop Mundelein has given his approval.

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Probate Notice.

IN THE DISTRICT COURT, PROBATE division, in and for Salt Lake county, state of Utah.

In the matter of the estate of Eli Gregson, deceased.—Notice.

The petition of E. J. Willis, executor of the last will and testament of Eli Gregson, deceased, praying for an order of sale of any or all of the real estate and personal property belonging to said estate now on hand, has been set for hearing on Friday, August 24, A. D. 1917, at the hour of 10 o'clock a. m., at the county courthouse, in the courtroom of said court, in Salt Lake City, Salt Lake county, Utah.

Witness the clerk of said court, with the seal thereof affixed, this 2nd day of August, A. D. 1917.

THOS. HOMER,
(Seal) Clerk.
By M. M. Snell, deputy clerk.
N. J. Sheckell, attorney for petitioner.

NOTICE TO CREDITORS.

Estate of James T. Strong, deceased. Creditors will present claims with vouchers to the undersigned at 403 Felt Building, Salt Lake City, Utah, on or before the 15th day of December, A. D. 1917.

H. P. STRONG,
Administrator of James T. Strong, Deceased.
N. J. Sheckell, attorney for administrator.
Date of first publication, August 4, A. D. 1917.

NOTICE TO CREDITORS.

ESTATE OF MARY JENKINS, deceased. Creditors will present claims with vouchers to the undersigned at 403 Felt building, Salt Lake City, on or before the 1st day of December, A. D. 1917.

JOSEPH JOHNSON,
Administrator of the Estate of Mary Jenkins, Deceased.
N. J. Sheckell, Attorney for Administrator.

NOTICE TO CREDITORS.

ESTATE OF JOHN JIMPSON, DECEASED.

Creditors will present claims with vouchers to the undersigned at 216 Main street, Bingham Canyon, Utah, on or before the 10th day of November, A. D. 1917.

ISADOR M. GANCHAT,
Executor of the last will and testament of John Jimpson, deceased.
Dan B. Shields, Attorney for Executor.
Date of first publication September 8, A. D. 1917.

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THE INTERMOUNTAIN CATHOLIC is the official organ of the diocese of Salt Lake and is the only Catholic journal in the intermountain country. It is widely circulated through the states of Utah, Nevada, Idaho, Montana, Wyoming and Colorado.

Reliable business firms are urged to consider the value of this paper as a medium for reaching thousands of Catholics throughout the entire Rocky Mountain region. Its Catholic readers are urged to patronize the advertisers who contribute to the support of their church paper.

Correspondence is solicited from the Reverend Clergy, from officers of Catholic societies and others who are interested in the welfare of the paper. All items of news will be gratefully received.

THE MODERN SCHOOL.

THE following letter is interesting and unfortunately contains more than a grain of truth. It is from the father of a 14-year-old girl who is "head of her class" in one of our metropolitan schools. The school building cost half a million dollars and is one of the architectural ornaments of the city. Of its educational strength we may judge from the letter. This fond and proud father writes:

"Going to school these days is not like it used to be. My wife is a crackerjack mathematician, fine in geography, knows the poets and literary fellows and is an all-round good conversationalist if backed into a corner and it comes to a showdown. And when it comes to measuring swords in the three "R's" or any of the several arts taught in the schools a generation ago, I'm not such little pumpkins myself. This little daughter of mine, however, who stands at the head of her class, is lost, gropes in the dark, when she is forced into a talk on general topics with either me or her mother.

"But what can we expect when nowadays the schools open with a game of parchesi instead of the old-fashioned Lord's Prayer, and close with a swim in the tank in the school basement instead of bounding the states and naming the capitals and the rivers on which they are located? Last night my little girl couldn't tell me five cities in New York state, and said Nevada was still a territory, but she can make a parfait, do all sorts of tricks with Indian clubs, can float on her back in the water and get "E" each month in fancy dancing. As a fox-trotter, I'll back her against the field. Who wrote 'Evangeline,' who shot Lincoln, who succeeded Garfield, when did King Arthur flourish, how to spell separate—matters of this sort—she is as ignorant as she is of the goings on of the ancient Babylonians."

Some may think that this criticism is exaggerated or unfair, yet it is in line with the findings of the National Educational association assembled in annual convention. The conclusion reached after exhaustive study of the situation was that the "little red schoolhouse" is a failure. Little was found in the grade schools deserving of commendation. It was discovered that less than one-third of the children in the rural districts were able to meet the grades. They were turned out without any idea of how to make a living. The high schools are no better, according to the verdict of the association. They unanimously branded education throughout the United States as "generally bookish, scholastic, abstract and inadequate to meet the practical problems of life." These objections may be difficult to grasp, but the association found them serious. In fact, the whole system was declared to be centuries behind the times.

The teachers were also thoroughly grilled. They are not up to the standard. The vast majority of them are under 24 years of age and not sufficiently matured to handle the serious problems of a teacher. The only bright phase that the association seemed to find was that the common drinking cup has been done away with and many of the schools are equipped with vacuum cleaners.

The truth is that our schools have become the clinic for fads and fancies. They may give a smattering of culture. The children may talk glibly on Punic wars, Elgin marbles, the binominal theorem and eugenics, but it would be better that they be able to construct a decent English sentence or write an intelligible letter. There may be reason for the public supporting schools to teach the children of all classes those rudiments of knowledge that are necessary for the average man and woman. There is no excuse in justice or public policy to treat our children like dilettanti and waste the people's money in giving an education which the majority have too much sense to even want.

READING FOR SOLDIERS.

APROPOS of the question of what soldiers most like to read, a writer in a recent issue of the Boston Transcript tells us that: "Some effort to divert the taste of the soldier in the choice of books may be profitably made; but more important is it that the men should have the reading they naturally want."

There is more in this saying than appears at first sight. For it may be a common error into which the solicitude of parents and friends of the soldiers now entering the cantonments or already in service overseas may be led to think it the part of wisdom and kindness to provide either an abundance of very serious reading matter, such as books of devotion or meditation, or to go to the opposite extreme and send only novels and books meant to divert and distract.

As a matter of fact, those who have inquired into the real demand made by a great portion of the soldiers in the European trenches assure us that there is a very serious call for books furnishing not only amusement and recreation, but such as enable the soldier to improve his mind, extend his knowledge and deepen his whole view of life.

It would be indeed a most excellent form of charity and a very effective form of soldier welfare work on the part of our Catholic societies and parishes or even on the part of individuals to draw up lists, short and concise and choice, of books dealing with history, biographies which will convey a message of inspiration and quicken ambition and imitation, books of travel, books treating scientific problems in an interesting and correct manner, choice selections of the best literature, even books of essays written by responsible and safely-guided authors. These lists could be spread among those who are in a position to make gifts of reading matter to the boys. Or again societies could band together and furnish such a choice collection of books to the boys in nearby cantonments.

Interesting our boys in good reading will be an excellent antidote to the mnay occasions of idleness and ennui which are so prolific a source of temptation to the average soldier.

Novels may entertain, but will seldom, unless most wisely chosen, give real satisfaction to the men who are engaged in a serious undertaking and as such are more inclined to serious thought than we are wont to believe. Books of devotion, while certainly desirable and in good stead when used appropriately, will not be sufficient to satisfy the needs of our boys. A sane medium course, therefore, in the choice of gifts of reading matter is much to be desired. It affords an effective opportunity of acquainting many of our soldier boys with what is best in books written from a Catholic viewpoint and treating science, history, biography and literature. We will thereby enable them to use their spare time with great profit to their minds, ideals and indirectly to their morals.—C. B. of C. V.

THE SUNDAY SCHOOL.

THE Sunday school is at best an inefficient substitute. No matter how zealous priests and teachers may be there is nothing that can take the place of the religious school.

Who would be so silly as to expect a child to become proficient in any branch in a class of one hour a week? A boy's arithmetic would be in a sad state if his attention were directed to it only once a week. Then why expect that same boy who needs continual drilling, day after day, year after year, in order to acquire a rudimentary knowledge of that branch is to be thoroughly grounded in the knowledge of his religion with a few minutes' application once a week?

To know one's religion, as one should, daily study is necessary. Not only must there be the daily lesson in catechism, but even the other so-called secular branches must be taught under religious auspices.

The school must have the atmosphere of religion. Religion must animate all that the child learns.

The most impossible person is the Catholic parent who can give his children the advantages of the Catholic school yet deprives them of it. He is to be pitied, for he does not know any better. Often he has some foolish idea that there is something defective about the parochial school.

An educated, well informed, common sense man would know that to many thoughtful people outside the Catholic Church the one thing to be envied is our religious school system. But after all there is nothing quite so pitiable as the Catholic who poses as omniscient and who, out of his stubbornness and ignorance, makes his children suffer.

On the other hand, there are so many Catholic parents who have not in their parish the advantages of the parochial school. Circumstances make it impossible to have a school. And for that reason they understand their great loss. So often one hears parents saying: "Oh, if we only had a parochial school!" They look eagerly to the day when that blessing will be given them.

In the absence of the Catholic school we have to rely on the Sunday school to give the children a religious education. It is a big task. Yet it must be done. And it will be done well, only if the parents give it their support.

A constant complaint with those who direct the Sunday schools is that parents do not co-operate with them. Some parents think that the Catechism can be learned without trouble. If they are paying for music lessons, they see to it that they get their money's worth. They know that it is not merely the lesson that counts, but the study, the daily practice.

This common sense way of looking at things should be applied to the Sunday school. Catechism is not learned by inspiration any more than any other study. And surely it is quite as important, at least, as the home studies to which the hour or two hours are given ungrudgingly.

To parents belongs the duty of educating their children in the knowledge of the things of God. They cannot shirk that duty simply by sending their children to Sunday school. The first and most important duty is theirs to see to it that at home serious and daily study is given to the Catechism. —Boston Pilot.

MILLIONAIRE PHILANTHROPIST

THE resolutions of the Catholic Federation convention have drawn the fire of criticism from many quarters. Sometimes we admire a man for the enemies he makes. One of our popular magazines this month points out what is for it convincing proof of the high standards of Christianity and morality that prevail. It cites the vast endowments that are being made to uplift the submerged and places the halo of heroic virtue on the brow of the American millionaire.

Since the beginning of millionaires they have been censured because they have not properly disposed of their wealth. It has been shown how the close-fisted men of money could devote his millions to schemes of benevolence or in furthering reforms. Of late years American millionaires have taken these exhortations to heart. Every man of affluence aspires to the title of philanthropist and his millions are at the disposal of any propaganda that will win for him this coveted title. Revealed religion or those charitable movements which religion sanctions and espouses seem to be the exception.

Millions are being poured forth from the bulging coffers of oil kings, steel kings, financial potentates to effect all manner of reforms and to push movements the outcome of which no man can foresee. While some good has been done most of this money has been undoubtedly wasted and a great part of it is used in the advancement of movements which are positively immoral and pagan. Modern paganism, fostered by the destruction of denominational schools, has behind it the Carnegie millions in the Teachers' Pension fund, Eugenics and social hygiene as a substitute for Christian morals and the virtue of purity and being advanced and supported by millions of dollars. Other movements equally vicious are not lacking promoters with wealth at their command. Uplift movements, social welfare plans, bath tubs and thrift lessons for the submerged multitude are generously endowed provided there be in them no mention of Christ, the Ten Commandments or the Four Last Things to be remembered.

The power of wealth and its abuse is an old theme of moralists. The power of wealth is greater now than ever before and it commands a worldly respect and influence that is not given to either genius or virtue. Its abuse and danger are greater than ever. While in some cases it may foster good in probably the majority it has become the strongest weapon of the powers of evil in the war against religion and morality.

A WEAK DEFENSE.

THAT eminent American Socialist John Spargo, writing in the current number of the Metropolitan, makes a plea for his creed. He is particularly anxious to explain the disloyalty of his brothers in this country. Admitting the truth of much that he says, we take exception to his declaration that Socialism must be judged as a political party and that the rabid atheistic Socialist of Europe and their brethren in America are sham Socialists whose position is the antithesis of historic Socialism. With all respect for Mr. Spargo's well meant effort to read certain men out of the party, the American people have judged the creed, and with perfect right, by its platform, its history and the words of its acknowledged leaders.

In the last convention of the party we find this resolution: "The Socialist party is primarily an economic and political movement. It is not concerned with matters of religious belief." The true meaning of this resolution may be found in the reports of the convention which adopted it. According to the statements made by delegates themselves the adoption of this resolution was a strategic move designed as a clever device to conceal the real Socialist view on religion. The noted Socialist lecturer and author, Arthur Lewis, said: "If we must speak I propose that we shall go before this country with the truth, not with a lie." He acknowledged, however, that honesty might not be the best policy and therefore preferred that nothing be said on the matter. Morris Hillquit, member of the national executive committee, who introduced the resolution as it actually reads, declared that it was a subterfuge for the use of Socialist agitators in dealing with Christian workmen. "Some answer," he argued, "must be ready for the Socialist orators, if they are asked the question: 'Yes, but won't Socialism destroy religion?' They will answer, 'No, we don't agree on it. I personally may not be religious, but Socialism has nothing to do with religion.'" The honesty of the resolution may be fairly judged.

The former associate editor of the Appeal to Reason, Ernest Untermann, who is the author of several Socialist pamphlets, agreed with Mr. Hillquit. He believed it was nonsensical to urge men to become atheists before they became Socialists. "We must first get these men convinced of the rationality of our economic and political program and then after we have made Socialists of them we can talk to them inside of our ranks on the logical consequences or our explanation of society and nature." These consequences evidently are materialism and thence atheism. Notwithstanding the protests of a few the resolution was carried.

Anyone acquainted with the Socialist literature and the Socialist principles knows that Socialism is not merely an economic movement, but also an antireligious movement. The history of Socialism in France, Portugal, Germany, Belgium, Italy, England and Spain verifies it. To properly understand the real creed of Socialism we must study not only its platforms but its history. We must read Socialist literature, the works of the masters of Socialism recommended to their followers by the leaders of the movement. We do not pay much attention to the Socialist vote-getter who talks public schools, public ownership of utilities, referendum and recall, everything but Socialism. We bear in mind the advice: "First get these men convinced of the rationality of our economic and political program and then we can talk to them inside our ranks of our explanation of society and nature." We get a true estimate of Socialism from its real leaders, Engel, Marx, Bebel and Hyndmann, from the mouthpieces of Socialism, the Appeal to Reason, the Evening World, the International Socialist Review, the Call of the Coming Nation. From what we gather from these sources we are forced to believe that Socialism is essentially anti-Christian and even atheistic. We do not know by what authority Mr. Spargo would read these leaders out of the party. We judge Socialism from its own mouth and as Christians do we condemn it.

PATRIOTIC SERMON GIVEN IN BILLINGS

Billings, Mont., Sept. 10.—Catholics of Billings were urged to give Food Administrator Herbert Hoover their heartiest co-operation in the conservation of food by Rev. Father Pauwelyn, pastor of St. Patrick's church, at the High Mass yesterday morning. Father Pauwelyn in a short patriotic address, which preceded his sermon, urged his parishioners to follow to the letter every suggestion made by the national food administrator and by so doing to set an example for the peoples of other faiths.

He congratulated the people of his parish upon the showing made by Catholic organizations in the parade Wednesday, incident to the patriotic demonstration for the Yellowstone county contingent of the national army. The spirit displayed upon that occasion, when almost the entire membership of five distinct Catholic societies marched, he said, was a source of great pride to him.

"This is the most just war in which any nation has engaged," Father Pauwelyn told his parishioners. "It is a fight for liberty, for human rights and against the doctrine that might is right. Our first duty is to God and country. They are above all else. If a man lays down his life for God he is a martyr; if he lays down his life for his country he is doing his duty and is a hero. We have but one flag. We can't recognize any other and we must all do our part in fighting for it, whether it be in the trenches or here at home. Therefore, it is incumbent upon us to give heed to every suggestion made by government agencies, which will aid in winning the war.

"Let us not give ear to treasonable or seditious talk. This is not a political issue. The time for political discussion ended last fall when you cast your votes. Stand behind the government. Let us unite in our efforts to win this war."

URUGUAY WAGING FIGHT ON CHURCH

A dispatch from Montevedio states that the commission revising the federal constitution of Uruguay has adopted a clause separating church and state. The confiscation of church property is provided for. The instrument will go to congress for final approval. Uruguay is the smallest independent state in South America, with a population of about 2,000,000.

Almost the entire population, with the exception of less than 10,000 Protestants, is at least nominally Catholic. Article V of the constitution now being revised establishes Catholicism as the state religion, but articles provide religious freedom for other denominations. The civil power is unsympathetic when not actively hostile to the activities of the church.

SIXTEEN RECEIVED INTO HOLY ORDERS

His Eminence Cardinal Farley ordained sixteen young men to the priesthood on September 8 in St. Patrick's Cathedral, New York. The candidates for Holy Orders made their theological studies in Dunwoodie, and were all members of the class of June, 1918. The ordinations of the young priests were advanced nine months because of the great need of priests to take the places made vacant by the appointment of many other priests to the army and navy chaplaincies.

Those ordained were: The Revs. Joseph A. Kerwin, John B. Snyder, William B. Duggan, Hugh A. Cronin, William L. Atwater, Charton J. Burns, Andrew A. Dzyacki, Bryan J. McEntegart, Charles R. Danforth, George H. McWeeney, Henry A. Sullivan, John F. Duffy, Albert J. McGovern, Thomas H. Dean, Thomas G. Conboy and Edward A. Hayes.

NEW MEMBER FOR NEW YORK MISSION

Cardinal Farley has appointed the Rev. Francis A. Fadden, a member of the New York Apostolate, a mission band organized for the purpose of giving missions for non-Catholics and Catholics. Father Fadden was ordained six years ago this month and received the licentiate of sacred theology at the Catholic university in Washington, where he spent two years in post-graduate work. For four years he has been assistant at St. Elizabeth's church.

Among Catholic Poets

THOMAS WALSH.

Thomas Walsh has done much toward a Catholic revival of poetry in America. His work carries a finish that marks it exceptional in our hurried age. There is a spiritual note in it sounding neither discovery of the truth nor surprise at its existence but a healthy taking for granted, "that love is vaster than the skies, and God exists. And life is pure and fair," as he has made Kaspar to say in his poem, "The Three Wise Men," a translation of the Nicaraguan poet, Ruben Dario. American literature is the richer for the many beautiful translations from French and Spanish poems which Mr. Walsh has contributed. Three years ago there appeared in the New York Evening Sun his sonnet which is of interest to perhaps more of us now than then. It is rendered from the French of Edmond Rostand on

The Cathedral of Rheims.

They make it only more immortal still,
Though vandals mar, yet lives the work of Art.
Let Phidias witness, and Rodin impart,
How in these fragments speak the primal thrill.
The fortress crumbles on the gunless hill,
The shrine, though broken, lives with nobler heart;
Our eyes, raised wistful where its spires would start,
Find heaven grown lovelier through its shattered grille.

Let us be grateful....Fate would long withhold
What Greece could boast of on her hill of gold,
A Beauty in its outrage sanctified....
Let us be grateful, now the hands upon
The blundering German cannon would provide
Their shame forever and our Parthenon!

More buoyantly beautiful is his original poem:

The Birth of Pierrot.

Was it bird that sang? Was it the plash
Of silvery water—that awakened me?—
It seemed that at the dark wood's edge, some flash
Of moonlight set my soul from prison free;
And all the grim, primeval memories
Of cruel strife, of loveless hearts that groped,
In caves and gloom, shook off some long disease
And, springing forth, my heart took flower, and hoped.
Now down the world I run—a fugitive,
Tapping in snows upon your window pane,
Or laughing in the sunlit showers, that give
The April blossoms to the hills again.
I am half faun, half angel, butterfly!—
The lover sees me flitting o'er the hill—
Ah! well he knows it is no flower—but I,
Pierrot—the springtime with its thrill!
She at her casement leaning hears my song
A whisper down the trellis, rose to rose:
I am the moonbeam there that lingers long
To light his face in dreams to her repose.
Yea—I am the wit, the laughter faint
Of all the world!—the gleam of life and art—
Prince Fantasy—the sinner, and the saint—
The child-philosopher in every heart!
Passing, I yet remain in memory
So all I touch again grows glad and young;
My blossom-wand I wave—again shall be
The dance of youths and maids, and music sung!

The Pathfinders.

Over the hills fly the school boys' kites:
The windmills signal to cloud and storm;
Keen are the blasts on the outer heights,
But the heart of earth is warm.
Down in the valleys the grandsires doze
Round their logwood hearths; each graybeard knows
That his barns are filled and the day's work done;
In the vaults is hoarded his gold hard-won;
The roads are dug that his sons may ride,
And the grim of the struggle put aside.
"We planned our towns," "We fostered trade,"
The elders tell. "We journeys made
By chartless plains and seas, and brought
Earths' trophies home," "We toiled and fought
That law might stand." "We took the weak
To shelter, taught the wronged to speak."

And one peers out where o'er the hills
The star its evening rite fulfills.
"And we," he murmurs, "kept alight
The lamps of faith, of love, of right;
Through every valley that we go
They greet us in the casement's glow;
At dawn, at sunset's touch of fire,
They speak from chimney, roof and spire."

The schoolboys tug at their broken kites,
The windmills groan in the grip of the storm;
Keen are the blasts on the outer heights,
But the heart of the earth is warm.

Quis Desiderio.

Dark and vast are Thine outer walls,
O King of Light!
Weary the desert; the parched wind crawls
Toward the pools of night.
Over Thy close there is music stealing.
Is it Thy revel, Lord, or the calls
Of my childhood's dreaming? Is it the pealing
Of angel spires, the fever's blight?
Some rose immortal there must bloom
By mountains clear,
That waves of such ineffable perfume
Should reach me here!
Cool on my brows I feel their sprinkle,
Here in the dust of my outer gloom
Where the stars themselves seem drops that twinkle
In truant spray o'er the sky wastes sheer.
Their Hyssop melts through my soul. Perchance
She scatters there
Some old love-sign, some token—she whose glance
Makes consecrate and rare
Life's dawns and twilights—whose worn hands imploring,
Are constant raised 'mid all Thy joys' expanse
For me remembered still in her adoring,
She of the silvered, even-parted hair!

K. OF C. ELECTION IS HELD IN MILES CITY

Miles City, Mont., Sept. 17.—James W. Nugent has been elected grand knight of the local council, Knights of Columbus, for the ensuing year, and will take office next month. W. P. Flynn was the choice for deputy grand knight, while C. G. McDermott was elected financial secretary. W. F. McGrath was chosen for the office of chancellor and James Regan was elected treasurer. W. T. Malloy is the new recorder. George Dougherty and Louis Wendman were elected inner and outer guards, respectively, and J. T. McMahon was chosen as trustee for a term of three years. The election was held in the council clubrooms.

Brilliant Career of Denver's New Bishop

The Right Rev. John Henry Tihen, new bishop of Denver, was consecrated bishop of Lincoln, Neb., July 6, 1911.

He was born at Oldenburg, Ind., July 14, 1861. He received his education at St. Benedict's college, Atchison, Kas.; St. Francis seminary, Milwaukee; and the Catholic University of America, Washington, D. C.

In 1886 he was ordained a priest and was made assistant pastor of St. John's church, St. Louis. There he remained until 1889, when he went to St. Aloysius Pro-Cathedral, Wichita, Kas. At that time he also was installed as chancellor of the diocese of Wichita. From that time until his consecration as a bishop, Wichita was the scene of his labors.

Bishop Tihen has for many years been recognized as one of the leaders of Catholic thought in the middle west and has been looked up to as a moral force throughout that territory.

OLD MOSAIC FOUND.

A fine mosaic of the early sixth century Christian church has been discovered near Beersheba. It bears a Greco-Syriac inscription referring to a Saint George whose bones were found beneath the mosaic. The work of art, which was somewhat injured by Turkish trench-digging, has been removed to Cairo pending a decision as to its ultimate disposal.

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THE CATHOLIC WOMAN

A Department Devoted Exclusively to Her Interests.

Edited by Ethel Bixby.

Our Lady of the Trenches.

Within the gloomy trenches
Where hideous noises stun,
And death's dark rainfall drenches
The gunner and the gun—
Behold, there stand an altar
To Mary and her Son.

How strange to bring her thither,
The Virgin full of Grace,
Where battle-tempests wither
The bravest of the race—
But is she not their mother,
And is not this her place?

These lads from hillsides healthy,
These men from wood and wold,
From bench and shop and smithy,
From farm and field and fold,
Their hearts lay hold on Jesus
And Mary, as of old.

And prayers they used to prattle
In boyhood, have become
A prelude to the battle
More potent than the drum,
And, oh, the soul repeats them
E'en when the lips are dumb.

And lest their spirits falter,
And lest they fail as men,
They raise her here an altar
Within their darksome den,
While waiting war's wild fury
To burst on them again.

And when the strong hand clenches
In death's last grip of pain,
Our Lady of the Trenches,
Be thou there with the slain,
Nor let their heart's devotion
To thee be all in vain.

—Denis A. McCarthy.

Saints of the Week

St. Lioba, Abbess, September 28.

St. Lioba was the daughter of Ebba, a near relative of St. Boniface of Mentz. Lioba at her birth was offered to God, and during her early years was brought up in utter contempt of the world. While still young she was placed in the monastery of Winburn in Dorsetshire, England. Lioba made great progress in virtue and soon took the veil.

St. Boniface, who kept up a correspondence with his young relative, was perfectly acquainted with her distinguished virtue and abilities. He begged the abbess of the monastery to send him Lioba and a few pious companions that they might establish some sanctuaries of religion for persons of their sex in the infant church of Germany.

Arriving in Germany, Lioba was given a monastery for herself and small colony. By her prudence and zeal this nunnery soon became filled, and out of it she peopled many other houses which she founded throughout Germany. She never commanded others to do anything which she had not first practiced herself. Her countenance appeared always angelically cheerful and modest, breathing a heavenly devotion and love. Her time was spent in reading, prayer, holy reading and meditation. By humility she placed herself beneath all others and esteemed herself as the least of her community and often washed the feet of her sisters. The exercise of hospitality and charity to the poor was her delight. Kings and princes respected her, especially Pepin, king of the Franks, and his two sons, Charles and Charlemagne. During his reign Charlemagne often sent for Lioba and his queen, Hildegradis, took her advice in her most weighty concerns. Hildegradis was very desirous to have Lioba always with her that she might enjoy the edification and comfort of her example and instructions. But the holy abbess always hastened back to her monastery.

After the martyrdom of St. Boniface she made frequent visits to the abbey of Fulda, where she was allowed a singular privilege to enter the abbey and assist at the divine service and conferences. When she was very old she resigned the government of all her monasteries and went to reside in a nunnery four miles from Metz, where she redoubled her fervor in the exercise of holy prayer and penance. Queen Hildegradis invited her so earnestly to the court of Aix-la-Chappelle to remain for the remainder of her days that Lioga could hardly refuse, but after a few days spent there the holy woman returned to her solitude. She took leave of the queen most affectionately, praying that they might see each other in the day of judgment. St. Lioba died soon after and was interred on the north side of the high altar at the abbey of Fulda.

Low-Necked Gowns.

The following press notice and comment found in a recent issue of "Our Sunday Visitor" is worthy a widespread publication in all Catholic papers:

Sioux City.—The Rev. T. G. Plante, pastor of St. Jean the Baptist Catholic church, walked down the aisles of his church one Sunday recently and handed a pin to each woman wearing a low-neck gown, suggesting it be used immediately. Then he announced that "those who appear again in such gowns will be sent home."—Milwaukee Leader.

Editor "Our Sunday Visitor":

I see by the Catholic Press where a priest in one of our western cities, annoyed by the practice of women appearing in church unbecomingly dressed, personally distributed a paper of pins among the offenders on a recent Sunday, with instructions to make use of them, with a gentle reminder that he would use more drastic measures if he had to deal with the subject again.

I cannot understand for the life of me, Mr. Editor, why the church authorities ignore this growing scandal and treat it with such apparent indifference. It certainly is a crying shame that this evil is tolerated and endured in a place where men go to seek solace and spend a few quiet moments in reflection on the things and affairs that pertain to God and the soul, only to be distracted and disgusted with a glaring display neither chaste nor modest; it is not enough that this shocking condition should be thrust in one's face all through the hours of the day and the night in public places, but it must be carried into the sacred precincts of the Holy Presence.

If some women delight in these exhibitions, which frequently are the source of grave sin, they at least ought to spare innocent young men from having their minds contaminated as a result of this vulgar and nauseating custom of aping and imitating pagan habits.

May God bless Father Plaite. May his action mean the beginning of a crusade against an iniquity that is a blight and libel on our Catholic schools, whose model is the Immaculate Mother.

JOHN F. HOLDREN.

Washington, D. C., July 11, 1917.

Good Advice.

"Go to housekeeping" is the advice that Miss Julia McGuire, secretary of the social service department of the court of domestic relations, gives to young couples. The furnished room is a fruitful cause of unhappiness.

"From a wealth of experience in trying to adjust the difficulties of young married couples our court of domestic relations has declared war on the furnished room," said Miss McGuire, recently. "Yesterday I had seven furnished room couples in my complaint department. Today I had more. Every day I know I will have them. It is time the parents of young people pointed out the danger of rooming, and if they won't, the court must. Human beings who aren't well fed, are not comfortable in their homes, are generally neglected and feel that they aren't getting their money's worth, are not going to be sweet-tempered. They are going to be moody and irritable. The result is trouble. If young women would make homes for their husbands, keep them clean and attractive and make the husband feel he is getting something in return for the living expenses, it would go a long way toward remedying the conditions."

That is good advice for all brides. Go to housekeeping, by all means, and begin in the least expensive way. Some young couples begin married life with a great display—expensive apartment, furniture on the installment plan, etc. Later they climb down. Better begin in a small way and climb up—like the old folks did.—Exchange.

A Word to Mothers.

If I might write only one more sentence during my life, it would be this: Let the mothers of this land be the chosen confidants and companions of their daughters. There is something wrong in every mother, how good so-ever she may be, whose young daughter cannot lay her head on her lap and, without fear of reproach or repulse, give expression to her full thoughts. That mother may, or may not, approve her daughter's wish or opinion; she may think it premature, or very unadvisable; but, oh, the relief and safety to that daughter, that she may "tell mother!" Let the two talk it over together, as young companions do—honestly and frankly.—Exchange.

Alternative Foods.

There are any number of nutritious alternative foods that the average housewife has never made the acquaintance of. It now behooves every American women to look well to the ways of her household.

So long as we get the required amount of food properties contained in meat we will be well nourished. In the matter of present high prices, however, be it remembered that rice and meat were about the last articles to advance in price. Any drastic change in the diet of a normal person is a mistake. A man who has been doing big, vital work on the regular meat diet will be found to do much inferior work if he abstains from meat entirely. A once or twice a week abstinence, however, may be beneficial.

Cheese, milk, fish and eggs give us practically the same food value as meat. A casserole dish of rice, hominy or spaghetti with cheese or the meat substitute would serve as the main dish of a meat. Melted cheese on toast also serves as a satisfactory entree.

Peanut butter is also rich in fat and protein and when an otherwise light meal is served a peanut butter sandwich will often give just the necessary protein.

Polished rice is generally recognized as a substitute for potatoes. It does more than act as a substitute—it will make the base of the main dish of the meal. It only needs the addition of fat. This is readily supplied by making a rice dish flavored with three or four strips of bacon or a rice and ham casserole dish.

Use drippings. Brush the pan in sauteing, and even for shortening in dark cakes.

Utilize every bit of good food. A chop alternative can often be made from the left-overs of yesterday's roast. These can be put through the chopper, seasoned and mixed with a thick white sauce to which a teaspoon of extract of beef has been added, shaped as a cutlet and fried in deep fat. Serve with a garnish of parsley from the garden. Use all the garden greens. To make them especially tasty cook with a slice of bacon or a ham bone.

In a Bloomington journal, whose editor has apparently been afflicted with a long succession of indifferent servants we find the following: "Wanted—Cook, good or bad, with or without recommendations, to remain for life or only a few moments. The further inducement is offered to such a cook that the highest wages will be paid in advance, and that the family will be docile and obedient."

HOUSEHOLD HINTS.

How to Waterproof Shoes.

A French scientist has recently recommended a comparatively simple formula for waterproofing shoes and clothing. It is a solution of paraffin and gasoline, the proportion being approximately one avoirdupois ounce of paraffin to one quart of gasoline. For shoes it can be applied warm, with a brush, while clothes can be dipped into it cold. The solution tends to preserve the softness and color of the material. Uniforms can be treated with it without removing the buttons or insignia.

To Keep Blankets Soft.

When washing wool blankets do not rinse in clear water to keep the softness. Rinse in warm water in which has been dissolved just enough soap to make the water soft.

For Rug Edges.

An excellent way to extend the usefulness of a rug when the edges are inclined to turn up and show consequent wear is to cut from old pasteboard suit boxes strips two and a half inches wide and, placing under the edge of the rug, overcast with linen thread, not only extending usefulness, but improving appearance, especially chamber or kitchen rugs.

Paste for Wall Paper.

To clean wall paper make a paste with three cupfuls of flour, three tablespoonfuls of ammonia and one and a half cupfuls of water. Roll it into balls and rub over the paper. It makes it as clean as when new.

Use for Preserving Jars.

Preserving jars may be used for cereal and spice jars, because one can easily see into them and tell what they contain. If two things are very much alike a piece of paper with the name of each may be pasted on the outside of each jar.

To Thread a Needle.

If you are troubled to thread a needle take a white envelope, stick the needle through, draw it down until eye is visible and you will thread the needle like magic; the white surface of the paper sets the eye into relief as if it were magnified. An envelope is better than papr, as it holds the needle more securely.

In Friendship's Garden.

A weed-grown field is not so sad a sight as a neglected garden. To see withered bushes which should be green and covered with blossoms costs the observer a pang. We do not expect flowers and fragrance in a bramble patch, but a garden overrun with weeds means opportunity neglected and hope frustrated.

If friendship were a weed it could get along without much attention. But it is a plant, a sensitive plant indeed, and it needs the utmost care. One of the most astonishing things about the average woman is the risks she will take in friendship. Margie goes away for the summer, solemnly promising Lillian that she will write her every week. She does write one letter, and then Lillian's reply is left unanswered. There is so much going on, so much to see that there seems no time for Lillian. When Margie comes back eager to tell about her good times, she must not be surprised if Lillian is inclined to hold herself aloof.

Many a prized friendship has crumbled because of some such lack of thoughtfulness. A friend is ill, and we put off going to see her until she is able to be out again. Another is in trouble, and the note of sympathy which should have been written is neglected for so long that we are ashamed to write it at all. A little gift is sent us and we postpone its acknowledgment till when we finally get around to say how much it really pleased us, our assurance carries no weight. Little things to spoil friendship, you say. Yes, and it is a little thing to water a plant some dry, dusty afternoon, but that may mean the difference between withered leaves and bright blossoms.

If a rosebush is worthy of careful attention, to be pruned and watered and sprayed and otherwise encouraged to do its best in the matter of flowering, friendship surely deserves as much. To be careless and neglectful of little courtesies is very likely to mean that the garden of friendship instead of being filled with the blossoms that sweeten life, is dry and unlovely and given over to weeds.—Pittsburgh Observer.

Work Among Girls.

Recognizing the need of a work among the girls and young women similar to that undertaken by the "Big Brother" movement instituted by the Holy Name society, the welfare committee of the auxiliary of the House of the Good Shepherd, Chicago, have undertaken the organization of a "Big Sister" movement along parallel lines. The purpose of the association will be to provide for girls and young women who stand in need of assistance, such conditions of living, association and employment as will make for their spiritual and material welfare.

The House Beautiful.

—Where there is Faith, there is Love—
—Where there is Love, there is Peace—
—Where there is Peace, there is God—
—Where there is God, there is no Need—

* * *

All Work and No Play.

Mothers are often singularly unjust in the way in which they treat their daughters who work outside of the home. No mother would expect her son to clear up the table after dinner, or do the chores she had left undone, or put in the evening caring for the baby. If by any chance a mother did have a boy who would do such things for her she would chant his praises to high heaven and never be done telling what a paragon of a son he was.

Yet she expects her daughter to come home from work and do all of these things, and if the girl rebels mother considers her a most undutiful, cold-hearted and selfish girl, and complains to the neighbors about how her Mamie treats her. Yet if either son or daughter is going to be burdened with domestic labor on top of a hard day's work in office or store, goodness knows it should be the boy. He's physically ten times as strong and better able to do it.

To the everlasting honor and credit of the working girl it must be said that she is generosity itself and helpfulness personified when it comes to her own home. The majority of business girls turn over their pay envelopes to their mothers and get out of their hard labor only what their mothers choose to give them.

Go into any family where the girls work and you will see how unselfishly they spend their money. The families move to a decent neighborhood. The food is better. There are nice pieces of furniture. The younger children are being kept longer at school so that they may have a better chance than the older girls had. The girls have spent their earnings on their families instead of in saloons as the boys have.

Mother isn't satisfied, however; neither is father, because they have still somehow got it in the backs of their heads that a girl ought to do housework no matter what else she does.

Of course, if the mother is an invalid and the girl cannot earn enough to pay for a servant, it is her duty to help her mother with the housework, no matter how tired she is when she gets home from her work. It is a case of dire necessity in which one can only do the best one can. But in cases where the mother is strong and able-bodied, and the girl contributes to the household expenses, her mother has no right to call on her for any extra assistance

When a man gets home at night after his day's labor he finds a comfortable meal ready for him to eat, and after he has eaten it he sits down in quiet and comfort and reads the paper and rests until he is ready to go to bed or to go out for an hour or two's diversion

Nobody expects him to rush and help cook the dinner and then wash the dishes and then trim the new hat for little Sally or run a sewing machine till bedtime making father a shirt. But that's exactly what three-fourths of the mothers of working girls demand of their daughters. No wonder the girls have nervous collapses; no wonder they come to work tired and listless; no wonder they are not as bright and energetic and don't go as far as boys.

They are trying to climb with families on their backs. And so it's up to the mother who wants her daughter to get on in business and arrive at the place that has a worthwhile salary attached to it, to relieve the girl of every possible domestic burden so that she may have all of her strength and vitality to give to her job. She can't use up her strength in the dishpan and still have it to give to the store.

If the mother of the working girl wants to solve the problem of how to treat her daughter she has a ready formula at hand. Let her treat her daughter with the same consideration that she does her son, and expect no more of her.—The Catholic Universe.

* * *

Unsatisfied.

"What to me is the rose near by?
I want the rose that is out of reach!"

While the rose at my feet is just as sweet
As the rose on the casement above my head,
For the rose that is night I breathe no sigh,
'Tis the rose far beyond me I want instead!
For the rose I may take I have no desire;
For the rose beyond reach my heart is on fire!

Empty my hands till the end of life's day,
With the rose I may have I am not content;
Another I see in its bloom o'er the way,
And on it the strength of my love is spent;
With a longing and pain too deep for all speech
"I want the one rose that is out of my reach!"

—AMADEUS, O. S. F.

* * *

How true is that little poem! Maybe we have about everything we need, and still how much we desire that which seems to be unattainable. Not being able to get that is real sacrifice. The yearning heart ofttimes is dead to all near surroundings. The eyes look out and see away in the distance something the heart desires but still may not have all its own. However, it is a strange psychological fact that there are widely separated hearts at this moment beating as one.

Ogden Department

Events of the Past Week Among the Catholics of St. Joseph's Parish and Their Friends.

Mrs. A. R. Heywood was hostess during the week at a 4 o'clock tea given in honor of Mrs. Frank Q. Cannon of Honolulu. Astors and tiny lamps enhanced the beauty of the dainty tea table. Those present were Mrs. George McCormick, Mrs. Nora Smith Rowe, Mrs. D. C. Eccles, Mrs. W. F. Rudiger, Mrs. Jack Lynch, Mrs. William King, Mrs. Lester Whitlock, Mrs. William Rice Kimball, Mrs. W. H. Loos and Miss Inez Adams.

* * *

Mrs. Dermody returned on Saturday from a short trip to Twin Falls, Ida., where she visited her daughter Mrs. Kenney. Miss Barbara Dermody, who accompanied her mother, expects to spend the winter with her sister in Twin Falls.

* * *

William Fagan has just returned to San Francisco, where he is employed by the Southern Pacific railroad, after a three months' visit in Denver and Ogden.

* * *

Dave Hickey left Tuesday for San Francisco to visit his son, who is in the hospital in that city.

* * *

William O'Brien of the Utah field artillery, battery B, visited his home on Grammercy avenue during the week.

* * *

Miss Mary Mattson will entertain the Little Red Cross club during the coming week. This society, consisting of ten little girls who made themselves most helpful during the past winter has just been reorganized.

* * *

Mrs. Alexander Walker was hostess to St. Joseph's Sewing society on Thursday.

* * *

The annual election of officers of the Ogden council No. 777, Knights of Columbus, was held this week. L. J. Healy, the newly elected financial secretary, was presented with a fourth degree ring. The newly elected officers are the following: M. J. O'Connor, grand knight; J. B. Egan, deputy grand knight; John A. Junk, chancellor; L. J. Healy, financial secretary; H. F. Cahall, recording secretary; John F. Shaughnessy, warden; J. J. O'Connor, treasurer; S. J. Powell, advocate; John Cartle, inside guard; John Brophy, outside guard; W. J. Dermondy, trustee.

* * *

Miss Lillian Thomas is looking anxiously forward to the time, now drawing near, when she will be received into the church. Miss Thomas has been taking instructions in Catholic doctrine from the Rev. John Lagan for several months.

* * *

Dr. and Mrs. J. P. Dinneen returned this week from a six weeks' trip to Omaha, Council Bluffs and South Dakota, where they visited Dr. Dinneen's parents. The doctor also visited Chicago. They report ideal weather, a splendid trip and a most delightful vacation.

* * *

The Rev. John Ryan of Eureka made one of his hurried visits to Ogden this week, and while here was the guest of Monsignor Cushnahan.

* * *

When Mrs. Winifred McCool, wife of H. H. McCool, closed her eyes in death, she left a husband, daughter and father bowed down in sorrow, but not in hopeless grief, for in the death of such a noble, Christian woman there is as much of beauty and of holy joy as of sorrow. They who knew and loved the patient sufferer best and who understood something of the heavy burden of poor health which had been hers for so many years; who saw how gladly and confidently she turned with that burden to the Sacred Heart, whereon her name is written as a devoted promoter, would not call her back from the heavenly bliss that must be hers.

Surely her suffering was all earthly as the beautiful life, culminating in the promise to pray for her dear friends in heaven, who would be good to her loved ones, the unselfish tenderness of her woman's heart even in her last moments deserved.

Mrs. McCool was buried from St. Joseph's church and while her remains rested for the last time in that holy place, surrounded by a profusion of exquisite flowers, Monsignor Cushnahan preached a touching and beautiful sermon on the life of her whom he has known since her childhood days when as a girl she was numbered among the pupils of Sacred Heart.

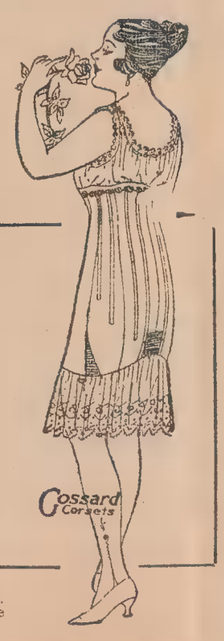
Mrs McCool is survived by her husband and one daughter, Katheryn, her father Patrick Creahan, and two sisters, Mrs. F. C. Todd of Buhl, Ida., and Mrs. C. M. Hamilton of Portola, Cal.

A host of friends and the entire parish of St. Joseph's extend the most sincere sympathy to Mr. McCool and his daughter in their hour of sorrow.

CALENDAR FOR SEPT.

1	S.	St. Giles.
2	S.	14th after Pentecost.—St. Stephen.—E. Gal. v, 16-24; G. Matt. vi, 24-33.
3	M.	St. Scarpia.
4	T.	St. Rosalia.
5	W.	St. Lawrence Justinian.
6	Th.	St. Onesiphorus.
7	F.	First Friday.—St. Regina.
8	S.	Nativity of B. V. M.
9	S.	15th after Pentecost.—St. Peter Claver, S. J.—St. Gorgonius.—E. Gal. v, 25, vi, 10; G. Luke vii, 11-16.
10	M.	St. Nicholas of Tolentino.—Bl. Charles Spinola and Comp., S. J.
11	T.	SS. Protus and Hyacinth.—Communions.
12	W.	The Holy Name of Mary.—St. Guy.
13	Th.	St. Maurilius.
14	F.	Exaltation of the Holy Cross.
15	S.	The Seven Dolors.
16	S.	16th after Pentecost.—SS. Cornelius and Cyprian.—E. Eph. iii, 13-21; G. Luke, xiv, 1-11.
17	M.	Stigmata of St. Francis of Assisi.
18	T.	St. Joseph of Supertino.—Novices.
19	W.	Ember day.—SS. Januarius and Comp.
20	Th.	Vigil.—SS. Eustachius and Comp.
21	F.	Ember day.—St. Matthew.
22	S.	Ember day.—St. Thomas of Villanova.—SS. Maurice and Comp.
23	S.	17th after Pentecost.—St. Linus.—E. Eph. iv, 1-6; G. Matt. xxii, 35-46.
24	M.	Our Lady of Ransom.
25	T.	St. Firmin.
26	W.	SS. Cyprian and Justina.
27	Th.	SS. Cosmos and Damian.—Temperate.
28	F.	St. Wenceslaus.
29	S.	Dedication of St. Michael.
30	S.	18th after Pentecost.—St. Jerome.—E. I Cor. i, 4-8; G. Matt, ix, 1-8.

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Said a Gossard Corsetiere last summer, and we have instructed our corsetieres to say the same thing to every woman who looks at a Gossard.

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Keith-O'Brien Co

OUR BOYS AND GIRLS

A Corner of the Paper Especially for Them.

Edited by Aunt Patricia.

Letters to Aunt Patricia should be addressed to her in care of the Intermountain Catholic, Salt Lake City, Utah.

A Boy's Summer.

A boy's summer! Can't you see
Them hallowed spots of memory?
The old mill race, with sun ashine
Betwixt its banks of velvet fine?
The hilltops green and over yon
The woods that beckon—coax—y' on.
To be a youngun' free and wild
As any wanderin' story child?

A boy's summer, gold and blest,
A fish pole where it's handiest,
A dam across the medder streams,
A top, a spool, contraption schemes—
A pathway to the "hi-hole's" perch—
A whistle made of silver birch.
For Pan to pipe the roundelays
That sing of boyhood's summer days!

A boy's summer! See that sign—
Or ain't your eyes as good as mine?—
Two fingers up that overtop
The penny rile and jimson crop,
An' tempt some youngun' 'til he must
Go traipsin' off through dimpled dust
Of paths that only younguns knows,
Where boys can swim in birthday clothes!

A boy's summer! God above,
I know what You're thinkin' of!
For us that's old an' growin' white
An' failin' in our sense an' sight.
You fashion golden days like these,
So's't we can set beneath the trees,
An' lookin' yonder through the haze
Kin dream of boyhood's summer days.

—John D. Wells.

Dear Nieces and Nephews:

I suppose you have often noticed that Aunt Patricia mentions now and again this awful war and urges you to do all in your power to join in the many opportunities that present themselves, even to the little people, to help in the great and worthy projects being advanced by the Red Cross and other organizations to raise funds to help the soldiers at home and abroad.

The other day I read an interesting article in the paper about several little girls who presented themselves at the local Red Cross headquarters with a little sum they had made giving a "show." I thought it would be a splendid idea to pass along to my nieces and nephews. I know how dearly children love to give a "show" in the back yard or some barn of the neighborhood, and even on the front porch. Many a "show" Aunt Patricia had on the front porch of her home in the long ago, and the audience often included the dignified members of the neighborhood who happened along. And such fun as we had!

These lovely late September days are ideal for shows, do you know? So why not get all the nieces and nephews together and give a big "show" in some of your back yards or barns. Maybe you could give a circus like Rebecca of Sunnybrook farm did. You all know her story, don't you? But I am sure none of you have such awful aunts as poor Rebecca had. Aunt Patricia wouldn't send all the boys and girls away and spoil your good times. So please let me know when the "show" is coming off so that I can be there in all my glory. If you want to ask any questions, why just write me, and I'll do all I can to help you out.

As ever your devoted and interested

AUNT PATRICIA.

The Word Yankee.

The origin of this word has been variously explained. Some authorities think it is a corruption of the word English as pronounced by our aboriginals, who called it "Yenghies, Yanghies, Yankee." It seems first to have been applied by British soldiers about 1775 as a term of reproach to the New Englanders, who afterward adopted it themselves. Others hold that Yankee is a corruption of Jankin, diminutive of John, a nickname given to the English colonists of Connecticut by the Dutch settlers of New York. Yankee is also said to have been in use early as 1713, meaning "very good." It is supposed to have been used by the students of Cambridge, Mass. By and by it was used throughout New England and applied to the settlers there.

"Yankee Doodle" was originally "Nankee doole" and was applied to Oliver Cronwell Curtis' well known verse: "Nankee Doole came to town upon a little pony,
Stuck a feather in his hat and called it macaroni."

—Exchange.

A Pound of Honey.

When you eat a spoonful of honey you have very little idea as to the amount of work and travel necessary to produce it. To make a pound of clover honey, bees must take the nectar from 62,000 clover blossoms; and to do this requires 2,750,000 visits to the blossoms by the bees.

In other words, in order to collect enough nectar to make one pound of honey, a bee must go from hive to flower and back again 2,750,000 times. Then, when you think how far these bees sometimes fly in search of these clover fields, often one or two miles distant from the hive, you will begin to get a small idea of the number of miles one of the industrious little creatures must travel in order that you may have a pound of honey.

Teasers.

1. Why does a dressmaker never lose her hooks?
2. Why is a wedding ring like eternity?
3. Why does the conductor punch a hole in your railroad ticket?
4. Why is a butler like a mountain?
5. When is water most likely to escape?

Answers.

1. Because she has an eye to each of them.
2. Because it has no beginning and no end.
3. To let you pass through.
4. Because he looks down on the valet (valley).
5. When it is half-tide.

A Charitable Boy.

There was once a little fellow named Vincent, who, when about 12 years of age, did some work, for which he was paid 30 cents. It was the first time he had ever earned anything, and he felt very well pleased with himself. The sum seemed quite a large one to him, and his first thought was: "I'll take it home and put it by till I can increase it by doing some more work."

On the way home, however, Vincent met a man who was very poor, and his boyish heart was so touched by the sight of the man's miserable dress and half-starved appearance that he at once gave him all his 30 cents, not keeping a single one for himself. That gift, I am sure, was as precious in the sight of God as if it were $30—for it was all the boy had. The charity thus displayed was but the forerunner of countless charitable works which he was to perform as a man, for little Vincent was no other than the world-renowned St. Vincent de Paul.—Ave Maria.

Do Fathers Forget?

"My father either never was young, or else he has forgotten how it feels to be young," said a young fellow in a confidential talk with his employer. "Why, he expects me to act and feel like a man of forty, when I'm only half that. It isn't fair for people to forget their youth."

Then the successful business man kindly and tactfully explained to the boy that the father had not forgotten at all, but had remembered perfectly the thoughts and emotions of youth. If he had not remembered, he would have been indifferent to his own boy's career.

"It is because he does remember that he wants to keep you from the pitfalls and snares, my boy," said the business man, kindly. "Take the matter of your associates, for example. Your father is quite right in warning you to keep away from the young men with whom you now mingle. As you say, they are not vicious or profane, but they are idle, content to allow their fathers to support them, and so they are dangerous friends. The next step may lead them into dissipation, for idleness brings a train of evils with it. At any rate it is because your father knows of these dangers that he is so concerned for your welfare."

Then because the man saw in the face of his young helper something which made him know that the young fellow thought he was merely moralizing, he added:

"I'll tell you something else, Morgan. I notified your father that I would have to let you go, if you kept on with these associates. He and I have been working together to bring you to your senses."

With that he dismissed the young man, and sent him home to think over what he had just heard. Fortunately, the young fellow had sense enough to know what to do, and he did it. It was not long before he had begged his father's pardon for causing him anxiety, and had thanked the business man for his warning.

It always is hard for young men to believe that fathers can enter into the feelings and thoughts of youth, but they may be certain that youth is not so far in the past that people reaching middle age have forgotten it. It is the keen remembrance of youth that makes parents so vigilant and so anxious that their sons shall keep their feet in right paths.

"I am glad I spent so much time reading good books in my teens, for now I never have a moment to read anything but the daily paper," said a busy business man, recently. "I used to think it a hardship when my mother wanted me to read her favorite books over and over, and to myself I said that she had never been young. But now I can see that she was wise enough to train my mind in that way. Many of the chapters of the Bible I read so often that I committed them to memory, and you may be sure that I do not regret it now. I am trying the same plan with my son, but it is uphill work. He feels sure that I never was a boy, or at least have forgotten how boys feel."

Until the end of time, it is quite probable that the impatience of youth will seek to ignore the counsel of middle age; but youth never should accuse middle age of forgetting.—Catholic Columbian.

Streets.

The highest street in the world—Main street, Denver.

The dirtiest street in the world—Tehanski, Nankin.

The cleanest street in the world—Via Castile, Seville, Spain.

The richest street in the world—Fifth avenue, New York.

The widest street in the world—Market street, Philadelphia.

The shortest street in the world—Rue Ble, Paris.

The most aristocratic street in the world—Grosvenor place, London.

The most beautiful street in the world—Avenue des Champs Elyees, Paris.

The narrowest street in the world—Via Sol, Havana, Cuba (42 inches wide).

IS NAMED PROVINCIAL.

Very Rev. de la Chapelle, S. M., superior of the mission band in his order and formerly rector of the Church of Our Lady of Victory, Boston, has been appointed provincial of the American province of the Marist Fathers. Father de la Chapelle succeeds the Very Rev. Joseph F. Sollier, S. M., and will have headquarters at the Marist college in Washington.

Ship's Officer—Oh, there goes eight bells. Excuse me, it's my watch below.

The Lady—Gracious! Fancy your watch striking as loud at that!

Orpheum

PHONE WAS. 756

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MEXICO

By Eber Cole Byam

NINETEENTH INSTALLMENT.

PRACTICALLY all the strife in Mexico since independence has been due to the efforts of a constantly increasing, but still insignificant minority of radicals, whose purpose to destroy the Catholic church has been masked by the specious pretext of a struggle to secure "Religious Freedom."

While the Catholic Hierarchy of Mexico quite naturally desired to preserve a unity of faith in a land where all were members of the One Church, there was no disposition to resort to armed violence in support of it.

Religious freedom, such as is known in the United States today, would be considered a precious boon to Mexico, and would find the Mexican Catholic clergy and their following standing shoulder to shoulder with their separated brethren to defend it. Instead of this "religious freedom permitting all to dwell together in unity," the Mexican "Liberals" have sought the complete extinction of the Catholic Church.

Wherever the Mexican people have been given even the shadow of an opportunity to express their real sentiments, they have voted overwhelmingly for the defense of their Church. This is why the militant minority, called "Liberal," has kept the country in turmoil and uproar for nearly a hundred years.

To Subject Church.

The primary efforts were directed toward subjecting the Church to the political control of the state. The first project was the proposal of the "Liberals," under the leadership of Valentin Gobez Farias, that the Mexican government appoint the bishops, fix the boundaries of the dioceses and organize new ones; handle all the church funds; recognize only such church laws as related to dogma, etc., etc. This proposal was presented to the Pope, with an offer of $100,000 per year as an inducement for him to accept.

The next attempt was to mortgage all the church property as a means of paying off some of the national debt. This project was an inheritance from the Spanish king, Charles III, who expelled the Jesuits in 1767.

The next effort was directed towards mortgaging the church property to finance the war with the United States, the active leader in this being the same Valentin Gomez Farias. This time the church authorities did contribute to the extent of some $3,000,000, which was secured by notes due in eighteen months, signed by the bishops.

After the war with the United States some of the "Liberal" state legislatures passed laws forbidding the payment of fees for religious services.

Beginning of Steal.

The "Three Years War" of 1856-9, placed Juarez and his extremely radical following in power, and then followed the decree in 1859, July Twelfth. The following are some of its articles:

Article 1. All the wealth which the secular and regular clergy have administered under various titles, whether in the form of landed property, taxes or capital, or in whatever name or form it may have been held, shall become the property of the nation.

Article 2. There shall be perfect independence between the affairs of the state and the affairs purely ecclesiastical. The government will limit itself to protecting, with its authority, the public worship of the Catholic religion and any other religion.

Article 4. The ministers of the faith for the administration of the sacraments and other religious functions, will be permitted to receive gifts and obligations offered in return for services rendered, but neither gifts nor indemnities shall be rendered in the form of real estate.

Article 5. The existent religious orders, irrespective of denomination, or for what purpose created, and all archconfraternities, confraternities and brotherhoods connected with the religious communities, and the cathedrals, parishes, or any churches, shall be suppressed throughout the entire republic.

Article 7. The books, manuscripts, paintings and antiques, and other objects belonging to the suppressed religious communities, shall be turned over to the museums, public schools, libraries and other public institutions.

Article 22. All transfers of wealth mentioned in this law by any individual of the clergy, or by any other person who has not received authorization from the constitutional government, shall be null and void. The buyer, whether a native or a foreigner, shall be obliged to return whatever was bought, or its value, and further shall be fined 5 per cent on the value. The notary authorizing the contract shall be deposed and forever debarred from public service, and the witnesses shall suffer the penalty of from one to four years in the penitentiary.

Article 23. All those who directly or indirectly oppose or in any manner prevent the fulfillment of this law shall be expelled from the republic, or turned over to the judicial authorities according to the decision of the government regarding the gravity of the offense. In the latter case they will be judged and punished as conspirators and there shall be no appeal from the sentence which will be pronounced against these criminals by the competent court.

The Logical Result.

A scramble immediately ensued by the Juarez politicians to possess themselves of the church property. This property was sold to the "friends of the administration," on a basis producing but an insignificant sum for the government. A single instance will suffice:

Jose Ives Limantour, the father of the great finance minister under Diaz, purchased a number of houses whose rentals, on the government basis of 6 per cent, represented a capital of $587,419. Of this amount the Mexican government received exactly $1832.40 in cash. The balance was paid in custom house certificates, government notes, and other paper, for which Limantour had paid $40,006.50, so that Limantour secured the property for less than 10 per cent of its face value as fixed by the government on the basis already mentioned. This transaction is typical.

The Mexican "liberals" wanted revenue-producing city properties, and, as a consequence, the convents and monasteries located in the small towns were looted and abandoned to ruin. The convent of San Francisco, in Celaya, saw its library and archives, invaluable as history, destroyed, to make cartridges. In 1876 the tile roof was destroyed to secure the cedar beams for a "liberal" holiday celebration.

NEW BISHOP

(Continued From Page 1.)

land. He was ordained at Thurles college and was made a priest in 1899. Becoming chancellor of the San Francisco archdiocese under Archbishop Riordan, he was made vicar general at San Francisco when Archbishop Hanna, the former vicar general, was elevated to the archbishopric in 1915. He has been in California for nearly fourteen years.

Plans were begun yesterday for the reception of the new bishop upon his arrival in this city. It is planned to make the celebration of his installation an event in local Catholic circles, the like of which has not yet been witnessed. The Knights of Columbus and other local Catholic organizations will tender him a reception. The Newman club, composed of Catholic laymen and clergy with literary tastes, will also arrange a reception for Bishop Cantwell, it was said.

Man for Place, Is Bishop's Answer

Responding to an invitation of the Los Angeles Examiner to say a word about the bishop-elect of Los Angeles, Bishop Glass on Tuesday night wired the following message to that paper, and it was printed in the issue of Wednesday:

"For the 'Examiner's' gracious invitation to say a word about the bishop-elect of Los Angeles, I am deeply grateful. Los Angeles has my heartiest congratulations upon her good fortune in obtaining Father John J. Cantwell as her bishop. Father Cantwell has spent all his priestly life in California. He knows her history. He loves her traditions, he is true to her spirit, her people are his people and her welfare has always been dear to his heart.

"Father Cantwell is a gentleman, a man of large views and wide understanding. He is a churchman of unblemished life, pious and devoted to the work of religion. He is an administrator of experience, a wise and able financier. Trained at the side of Archbishop Riordan and Archbishop Hanna, he has learned well the work of Episcopal administration and has become thoroughly imbued with the fine qualities of the former and the charming spirit of the latter. He is a leader Los Angeles will rally to and of whom Los Angeles will be proud. Her people, Catholic and non-Catholic, those of high or low degree, the rich and poor, will learn to reverence and honor the new bishop. And he will be to them father and friend and guide.

"Last but not least, Father Cantwell is a thorough-going, high-type American citizen, devoted to American ideals and to the principles for which America stands. In the present crisis Father Cantwell is for the Stars and Stripes without reservation. He is deeply interested in American soldier and sailor and stands ready to do a big and generous duty for them and for our great country and our country's cause. Am I not right in saying that Los Angeles is fortunate in her new bishop? Long may he rule over his great diocese."

New Bishop Is Good Friend of Soldiers

San Francisco, Sept. 18.—Liberal in his views, possessed of the tenderest human sympathies, a jovial, handsome six-footer in the prime of life, speaking with a marked Irish brogue, but extremely modest in discussing himself—this is the Very Reverend John J. Cantwell, vicar general of the San Francisco archdiocese, whose appointment as bishop at Los Angeles was announced today by the papal legation at Washington.

Witness his attitude towards the comforts and morals of Uncle Sam's new soldiers, expressed at the archbishop's residence here today:

Let Soldiers Smoke.

"The poor fellows, let them have what they want. They are going to be practically exiled in a foreign land; they are going to face cannon to protect you and me—the poor fellows. There is nothing immoral in their smoking. They smoke at home and they haven't changed their personalities. If they want a cigar or cigaret, give it to them; and as soon as it's smoked, give 'em another. The government hasn't prohibited their smoking.

"Their morals—leave them alone—the boys will take care of themselves—the drafts have taken young men from our best homes; they are gentlemen, and I have every confidence in them. Only surround them with a decent environment, as you would your own home."

The bishop-elect himself served on the committee raising a local soldiers' tobacco fund.

Father Cantwell declared himself today a foe of the saloon and saloonkeepers, as making a living from the degradation of their fellow beings, but is not opposed to the enjoyment of their personal liberty by moderate drinking in their homes. He pointed out that the government prohibits saloons near its soldiers, but has not prohibited drinking in the saloon.

Father Cantwell was born at Limerick in 1874 and educated by the Jesuits at the Sacred Heart seminary there. He studied for the priesthood at St. Patrick's college, Thurles, Ireland, where he was ordained in 1899.

Coming immediately to Berkeley to engage in his life work, he served as curate of the St. Joseph's church for five years, founding the Newman club, a flourishing Roman Catholic organization, at the University of California. He then came to San Francisco as secretary to the late Archbishop Riordan, since whose death he has been vicar general and a leading member of the Catholic priesthood of the state.

All the members of his family in this country, three brothers, are also priest—Rev. James P. Cantwell, secretary to Bishop Hanna; Rev. William J. Cantwell, pastor of San Anselmo, and Arthur, studying for the priesthood at St. Bernard's seminary, Rochester, N. Y.

Greetings to his new parishioners of Los Angeles were expressed by the new bishop today as follows:

"I have received no official notification, but I feel that it will be not only a responsibility but an honor to carry on the work so well inaugurated by my friend, the late Bishop Conaty, in the diocese of Monterey and Los Angeles."

Modestly declining to discuss the Pope's peace note and President Wilson's reply because "they know better than we—they have all the cards on the table," the beloved prelate's lively human sympathy overflowed at the mention of Belgium.

"Those poor innocent people," he murmured; "their sovereignty violated, their lives taken away, thousands of others sent to German mines—no excuse has ever been made for that. No one has a right to take away property but the government, and then there is compensation. But there can be no compensation for blasted lives. 'Military necessity,' the Germans claimed—but there are more ways than one to Paris."

Asked regarding the reported provision in the new Mexican constitution forbidding the holding of property for foreign priests or religious institutions, Father Cantwell expressed no alarm for the progress of his church there.

"The church existed without property for three hundred years, up to the time of Constantine, in the Catacombs without an open church. The church must go ahead along spiritual lines," he said.

GERMAN WAR PRISON

(Continued From Page 1.)

ed sailor-musician. Last Sunday they sang hymns during the services in a most impressive and inspiring manner. They also have congregation singing, the services having been closed by the singing of "Holy God" in German by all of the men. Their earnestness and enthusiasm in rendering the hymn was wonderful, impressing the outsider especially, as Bishop Glass told them, with the universality of the Catholic church.

"No matter where you are, nor what the conditions, the services and the benefits of the Catholic church are the same," said the bishop. "Here you find me, a Catholic bishop, having my power from the same authority as that of your own bishop at home. Your good chaplain, Father Fitzgerald, receives his authority and conducts services in the same way as your parish priests in your far-away homes. It is well for you not to forget, then, that your highest duty is to God, and that above all you are bound to live good, clean lives and be true to the church to which we all belong."

The Rev. Father Leo Hartz, S. M., of All Hallows college, Salt Lake, preached to the men in German, while Bishop Glass spoke in English, which is understood by a large number of the men. The men were highly pleased with the services, and told Chaplain Fitzgerald repeatedly of their appreciation of the visit of Bishop Glass.

Food Is Plentiful.

The well-known German neatness and thoroughness is in evidence everywhere in the prison. The quarters are kept spotless, and in the mess halls one could eat off of the floors. The government has provided excellent cots and mattresses, with army blankets, in the sleeping quarters, and in the mess halls a good grade of white china and very serviceable silverware is used. The sample menus indicate that plenty of good, substantial food and not a few delicacies are provided.

At the end of the assembly hall there has been fitted up by the sailors what is probably one of the most unique theatre stages in America. Blankets have been used to provide a curtain and a complete set of scenery has been made by stretching burlap secured from gunnysacks or frames built by the men. A professional artist in the Cormoran crew has painted attractive conventional designs on the "wings" and "drop" to make the whole equipment look like a real stage. Plays and entertainments of various kinds are given regularly, and are thoroughly enjoyed by the men, and by the American officers in charge of the prison as well.

Athletic contests, a "circus" and many other forms of outdoor amusement have been enjoyed during the summer months. The Cormoran enjoyed a band organization, too, and it will probably be reorganized in the near future, when instruments arrive. Most of the instruments went down with the ship, but through the liberality of some German-American citizens band instruments will be provided as soon as they can be manufactured, and then the prison will boast of a full band. The leader of the Catholic choir managed to save his violin, however, and Chaplain Fitzgerald secured a small organ, so that some music is already enjoyed. The choir leader beautifully rendered Gounod's "Ave Maria" at the services last Sunday on his violin, with organ accompaniment.

Newspapers Permitted.

Philosophically and sensibly, the sailors and their officers are making the best of their confinement, and are thoroughly satisfied with the treatment accorded them by the American government. This they volunteer themselves. In a manner they are allowed to keep somewhere in touch with outside events. Newspapers, both German and American, are posted on a kiosk in the prison, but not until they are two weeks or more old, thus rendering whatever current information they might contain valueless.

With reading matter, music, entertainment, good food, comfortable quarters, scenic environments unequalled, kindness and courtesy, we reiterate, the lot of a German prisoner of war in these United States is far from being a sad one, for the prisoner has no cares or worries over the high cost of living, the outcome of the war or any of the thousand and one problems that perplex the poor, ordinary mortal in this turbulent world of 1917.

COMPLIMENTS K. OF C.

(Continued From Page 1.)

man accepted must be of the highest type of American manhood and morally first-class, and none other will be appointed. A designation to do this work can be regarded as the highest testimonial to the reputation of these secretaries and assistants.

The committee announces the following appointments as secretaries:

Camp Dodge, Des Moines, George J. Pflanz, Jr.; Camp Jackson, Columbia, S. C., J. T. Koennecke; Camp Upton, Yap Hank, Long Island Navy Yard, Harry A. Werner; Camp Dix, Wrightstown, N. J., Thomas Neary; Camp Devene, Ayer, Mass., John E. Dunphy, assistant; Camp Funston, Fort Riley, Kan., E. L. Mooney, Jr.; Camp Travis, Fort Sam Houston, Edward Corrigan; Camp Lee, Petersburg, Va., W. L. Kelly; Camp Taylor, Louisville, Ky., A. J. Ohleschlager; Jefferson barracks, Rudolph C. Shapler.

Twenty-two additional secretaries are to be appointed in a day or two, which will complete the list.

Going to France.

The representatives in France will shortly report sites and locations for our halls in such parts of France as will be most advisable, and it is not beyond the possibilities that Colonel Callahan will go to France ultimately to acquaint himself with the work.

This committee wishes its members and friends to know that it is co-operating with the war service committee of the American Library association, and in this connection the committee has received a letter from the library association, in which, among other things, they say:

"The information you are sending to your brothers of the Knights of Columbus, concerning the libraries for our soldiers and sailors, is excellent. Your letters have the faculty of making a fellow know you are his friend, and at the same time stimulating him to increased activity in whatever he may be doing.

"If you want to be more specific as to the places for sending books, you might suggest in your letter that reading matter be turned over to the local library as the official representative of the American Library association. I might add for your information that the local libraries forward the reading matter to twelve or fifteen central points, from which they are redistributed to cantonments and camps."

MORAL LAW

(Continued From Page 1.)

about by the edict of any potentate or ruler. It cannot be brought about unless it is instilled in the hearts of a people.

The coming of peace renders more emphatic than ever before the need of moral education. Nations are craving for a permanent peace, a peace which will eliminate the very causes of war. Such a peace must spring from a feeling in the hearts of the people that the moral law and its teachings are supreme. No people will be moral, just and upright except through the agency of moral education.

This is why the Catholic church and the Catholic schools are always insistent that no education is complete that does not inculcate moral principles. If our Catholic ideal of education was ever justified, it stands forth today in the light of modern events, and in the light of the future the world longs for.

A Greater Teacher.

It might not have appeared twenty years ago that men would know by these things what was right. Men thought that war was an impossibility because we were so civilized, because we had established such close international economic relations. Yet these economic relations failed to obtain. It was said that international comity and international law would prevent war, yet both of these are gone.

We have had a great many teachers, scientists, artists, philosophers, politicians and statesmen in the last hundred years, but there stands before the world today a teacher whose precepts are not those of these teachers, but are of a higher order. The great lesson written clearly across the skies of Europe today, where it may be read by all who will observe, is that if you would have peace you must do those things which are for the preservation of peace. Let peace grow up in the hearts of the people; let them obey the moral order, respect authority and have reverence for law, and then there will come to the world that lasting peace which we all pray will come soon.

UP-TO-DATE SCHOOLS

Are you looking for a school for your girl or boy? Why not send them to Squirrel Manor Co-ed school? We take them at any age and equip them for absolutely useless lives, or fit them for any of the big asylums or private sanatoriums for the insane. Highest references from head keepers everywhere. See studies below:

PREPARATORY JUVENILE COURSE.

First Year.

Roller skating upon the hands.
Making animals of popcorn.
Trilling upon high C.
Making paper lace curtains.
Undressing to music.

Second Year.

Elementary crocheting.
Electric poster collecting.
Finger nail polishing.
Rope skipping.
Protozoa.

Third Year.

Mud daubing.
Japanese juggling.
Constructing bird's nests.
Prolonged "R" rolling.
Analyzing teachers' complexions.

INTERMEDIARY ECLECTIC COURSE.

First Year.

Construction of ant-hill fortifications.
Daily thesis upon symbolism of Mother Goose.
Matching coins.
Memorizing great poems backward.

Second Year.

Translating insurance policies.
Fly-specking as a fine art.
Advanced mumble peg.
Dining table decoration.

CLASSICAL COURSE.

First Year.

Hasty construction of best sellers. (Text book by Robert Chambers.)
Kamchatkan alphabet.
Russian dancing.

Second Year.

Indian tomahawk throwing.
Glow-worm culture.
Pie eating from champagne glasses.
The influence of Futurist painters upon Theodore Roosevelt.

Write for terms and prospectus to Business Department.

Squirrel Manor School,
Nuts-on-the-Graymatter.
Harvey Peake.
—Life.

HOLY PLACE TO BE MARKED

SOCIETY ERECTS MONUMENT

Will Commerate First Mass in N.Y. State

Unveiling of Granite Shaft Features Convention of Alhambra Order.

AN event of unusual importance and interest to Catholics everywhere will take place on Indian hill, near Syracuse, where was located an Onondaga Indian village, in which was erected a bark chapel by two Jesuit missionaries, Fathers Chaumonot and Dablon.

In that chapel the Holy Sacrifice of the Mass was first offered in New York State. In keeping with one of the main principles of the Order of the Alhambra, namely, appropriately marking places hallowed in American Catholic history, the order is erecting a beautiful granite shaft, weighing about eight tons, on a site consisting of two acres of land, recently purchased. The total cost of the movement will approximate $1000. It is proposed to develop the site and make it attractive to travelers and also to hold annual pilgrimages to the spot, and in this way keep fresh in memory this wonderfully historical spot.

A movement of this nature has been frequently discussed by Catholics laymen and various organizations for the past twenty years, and it must be pleasing to the hierarchy of the Church to now see its completion.

The ceremonies will take place on Sunday afternoon, Sept. 23, and will be attended by Bishop John Grimes, D. D., Bishop of Syracuse; the Rev. Thomas J. Campbell, S. J., and Dr. John G. Coyle of New York, as well as many of the clergy throughout the country.

The convention sessions of the Alhambra will take place at the Yates hotel on Monday and Tuesday, Sept. 24 and 25.

Father Joseph Chaumonot, S. J.

Father Chaumonot was one of the first missionaries among the Onondaga Indians. He was born in a village of Burgundy and became a Jesuit in Rome on May 18, 1632, when he was 21 years old. His residence in Italy explains why his name is sometimes written Calvinotti. He was assigned to the Canadian mission in 1639 and went straight from Quebec to join Father Brebeuf and his companions, who were evangelizing the Hurons in the neighborhood of Georgian bay. In 1640 he accompanied Father Brebeuf on the memorable journey along the north shore of Lake Erie. They started out in November, and going in a southerly direction reached the village of Onginara or Niagara. There they turned west and traveled as far as the Detroit river and finally after five months arrived at the place from which they had set out.

The purpose of the expedition was to prospect for the future missions among the Neuter Indians. Hence as they proceeded on their way, they drew up a map of the country, and it is of interest to know that one of the proposed sites was on the Detroit river facing the place where the city now stands. Their hopes, however, were never realized for Father Brebeuf was killed by the Iroquois nine years later, and the Huron tribe was annihilated. To have been the associate of Father Brebeuf on that terrible journey, and death staring him in the face at every instant, gives us the measure of Father Chaumonot's greatness.

His Work Lives.

When the Huron missions were destroyed he led a remnant of the tribe down to Quebec, where a home was given them on the Isle d'Orleans. After two successive migrations they finally setttled at what is now known as La Jeune Lorette. Douglas, in his Old Quebec, says that "even today the Lorette Indian's reflect credit on their teachers. The work of the Jesuit Fathers still bears fruit and whoever knows the Lorette Indian and has hunted with him, can excuse the vein of exaggeration in which the Jesuits record the many virtues of their converts." This praise redounds chiefly to the glory of Father Chaumonot, who was their spiritual guide during the greater part of his life.

In 1654, when there was some hope of establishing a mission among the Iroquois, the first one to be thought of to make sure of the sincerity of the request for a missionary post was Father Chaumonot, but he could not leave his Hurons just then, and the great Father



La Moyne was sent in his place, and when it was found that the outlook was favorable, Father Chaumonot and Father Dablon were chosen for the work.

They started out on October 4, 1655, and reached Lake Ontario on the 24th. At Onondaga they were received with demonstrations of the greatest joy. Father Chaumonot addressed the assembly in an impressive speech and amazed the Indians by his eloquence and his mastery of their language. On November 14 he celebrated Mass in a little bark chapel whose site has been fixed, beyond doubt, by General Clarke and is described in Hawley's "Early Chapters" (page 23). The mission was called St. John the Baptist.

Starts Colony.

The Indians, however, wanted settlers as well as black robes, and to satisfy them Father Dablon set out with a guide and traveled over the ice to Quebec to ask for white men. His appeal was listened to and on July 11, 1656, a flotilla of canoes containing fifty Frenchmen and a number of savages of various tribes was seen paddling across Lake Onondaga, and making for Ganenta, where a log house was erected for the new establishment. On June 1, 1657, another chapel was set up in the town of Onondaga, and from there the mission was extended to the Oneidas and Cayugas. But on March 22, 1658, when the Onondagas awoke from their stupor after a night of gorging, dancing and singing, there was not a white man in the blockhouse or any of the missions. Anticipating a general massacre, they had all slipped away with darkness and escaped to Montreal.

Father La Moyne ventured back again among the Onondagas in 1661, but was very badly treated. He was stripped naked, dragged through the street by the howling mob, and tied to the stake to be burned to death; but they extinguished the fire and released him. On another occasion he was about to be tomahawked by a savage, and conditions became so bad that he was compelled to take refuge among the Cayugas.

It was not until after Father D. Courcelles' expedition against the Iroquois in 1661 that missionary work in the Mohawk valley again became possible. At Onondaga the prominent figure was the great Father John de Lamberville, who remained at his post until the treachery of Governor De Nonville severed the relations of the Iroquois and the French.

Would Preserve Faith.

Upon Father Chaumonot's return to Quebec and for the next thirty-five years he was intrusted with the care of the Huron colony. His old affection for Loretto, which he visited when a ragged boy in Italy, asserted itself again on his return to Canada. When with his Indians on the Isle d'Orleans, before he went down to Onondaga, he was already laying the foundation of his famous sanctuary by uniting it with all the great shrines of the Blessed Virgin in Europe. Thus he sent to the Sodality of Paris what to the white man must have been a surprising gift—a wampum belt and a letter of congratulation written on birch bark. The belt, which was to be offered to the Blessed Virgin, contained the inscription Ave Maria worked out in white and purple beads on a white background. The letter conveyed the information that "we have nothing more precious in our hands or holy in our hearts to be presented to you."

"What has lasted in Lorette is the Catholic faith, which was purchased for them by the blood of Brebeuf, Lalemant, Garnier and Daniel, and which they were anxious to preserve when they asked to be taken to Quebec. 'Let us go there,' they said, 'lest we lose our faith.' The mission chapel is still there; its steeple pointing to heaven still shows the road to the children of the forest; its bell still summons to prayer the last descendants of a people which soon will be no more. Near the church is God's Acre, still dear as of old. The Huron has lost nothing of his care of the dead, but the arrows and the bows which the hunter was to use in the land beyond are replaced by the cross which promises resurrection."

Founder of Sodality.

These were Chaumonot's Indians. He had placed them especially under the Blessed Virgin's protection and she took care of them. It was the same devotion of the Mother of God which prompted him to found the Congregation of the Holy Family, which is still a potent factor in Canadian religious life. It gave great trouble in Frontenac's days by the refusal of its austere members to attend the state balls, which were considered too worldly an amusement—a resolution which Frontenac resented. The old missionary had established the congregation even among the Onondagas, so that it has the distinction of being New York's first sodality.

'In spite of their hardships and exposure, or perhaps on that account, these old pioneers generally lived to a great age if they escaped the tomahawk. "Le pauvre Hechon," "the man who drags the load," as Chaumonot called himself, gave up his work in 1692, and after lingering for a year went to heaven February 21, 1693. He had been a missionary since 1639, that is, for more than half a century.

THE YOUNG SOLDIER

BY KATHARINE TYNAN.
In Collier's Weekly.

Since you are so young, child, I shall
Not fear your noon or even fall,
Nor dread you are taken unawares,
Nor weary Heaven with many prayers.

I shall not wake at night afraid
Of where your darling head is laid,
Nor say, "He finds the wind too rough,
Dear God!" for now the wind's left off.

I shall have ease though lightnings leap,
Nor hear the thunder in my sleep,
Nor dread the crying of the seas,
Nor any mountain precipice.

God pity her who lies awake
Unquiet for some darling's sake!
Soft sleep my little son tonight,
Where many stars make candlelight!

His sword is laid beside his knees;
God knows my little son hath ease—
And I, his mother, may go sleep
And pray for them who wake and weep.

The Snares.

With those proud birds that feed not
Upon the grains of earth,
I winged my flight, to heed not
What snares of Love were worth.
But through the skies elated
Love spreads celestial strings;
On earth the feet are baited,
In heaven he caught my wings.

The Joy of the Apostle.

The missionary has plenty of inspiration for his work, difficult as it is. Father Owen Morris of Uganda, Africa, says:

"To have persevered, with the aid of God's grace, to the priesthood, and to be actually at work in the harvest field of Christ; to go in, morning after morning, to your thatched Catechumenate and look at the little crowd of black faces as they stare at you, whilst you tell them of the One Only God, who created them, who knows and loves each one of them, and of Christ, who died for them, of His blessed mother, who cares for them—all this is a truly wonderful experience. It lifts you up and 'renews your youth, like the eagle.' You breathe, as it were, a sort of apostolic atmosphere, and you would not exchange your simple life and obscure lot for the gilded throne of any earthly potentate."

The Holy See has created a new diocese in Australia which will be known as the See of Wagga Wagga.

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We have maintained a strict all-wool standard in spite of steadily rising costs of fine wool, in the face of the clamor for cheaper clothes. We know that the men and young men of America share our belief that all-wool is best; is real economy.

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FABIOLA
OR THE CHURCH OF THE CATACOMBS
By CARDINAL WISEMAN.

(Continued From Last Week.)

Then Syra's conversation, and all that had resulted from it, passed again through her mind; it was painful to her, yet she could not help dwelling on it; and she felt as if that day were a crisis in her life. Her pride had been humbled by a slave, and her mind softened, she knew not how. Had her eyes been opened in that hour, and had she been able to look up above this world, she would have seen a soft cloud like incense, but tinged with a rich carnation, rising from the bedside of a kneeling slave (prayer and willing sacrifice of life breathed upwards together), which, when it struck the crystal footstool of a mercy-seat in heaven, fell down again as a dew of gentlest grace upon her arid heart.

She could not indeed see this; yet it was no less true; and wearied, at length she sought repose. But she, too, had a distressing dream. She saw a bright spot as in a delicious garden, richly illuminated by a light like noonday, but inexpressibly soft, while all around was dark. Beautiful flowers formed the sward, plants covered with richest bloom grew festooned from tree to tree, on each of which glowed golden fruit. In the midst of this space she saw the poor blind girl, with her look of happiness on her cheerful countenance, seated on the ground; while on one side, Agnes, with her sweetest simple looks, and on the other, Syra, with her quiet patient smile, hung over her and caressed her. Fabiola felt an irresistible desire to be with them; it seemed to her that they were enjoying some felicity which she had never known or witnessed, and she thought they even beckoned her to join them. She ran forward to do so, when to her horror she found a wide and black and deep ravine, at the bottom of which roared a torrent between herself and them. By degrees its waters rose, till they reached the upper margin of the dyke, and there flowed, though so deep, yet sparkling and brilliant, and most refreshing. Oh, for courage to plunge into this stream, through which alone the gorge could be crossed, and land in safety on the other side! And still they beckoned, urging her on to try it. But as she was standing on the brink, clasping her hands in despair, Calpurnius seemed to emerge from the dark air around, with a thick heavy curtain stretched out, on which were worked all sorts of monstrous and hideous chimeras, most curiously running into and interwoven with each other; and this dark veil grew and grew till it shut out the beautiful vision from her sight. She felt disconsolate, till she seemed to see a bright genius (as she called him), in whose features she fancied she traced a spiritualised resemblance to Sebastian, and whom she had noticed standing sorrowful at a distance, now approach her, and, smiling on her, fan her fevered face with his gold-and purple wing, when she lost her vision in a calm and refreshing sleep.

* * *

CHAPTER IX.
Meetings.

Of all the Roman hills, the most distinctly traceable on every side is undoubtedly the Palatine. Augustus having chosen it for his residence, successive emperors followed his example, but gradually transformed his modest residence into a palace, which covered the entire hill. Nero, not satisfied with its dimensions, destroyed the neighborhood by fire, and then extended the imperial residence to the neighboring Esquiline, taking in the whole space now occupied between the two hills by the Coliseum. Vespasian threw down that "golden house," of which the magnificent vaults remain, covered with beautiful paintings, and built the amphitheatre just mentioned, and other edifices, with its materials. The entrance to the palace was made, soon after this period, from the Via Sacra or Sacred Way, close to the arch of Titus. After passing through a vestibule, the visitor found himself in a magnificent court, the plan of which can be distinctly traced. Turning from this, on the left side, he entered into an immense square space, arranged and consecrated to Adonis by Domitian, and planted with trees, shrubs and flowers.

Still keeping to the left, you would enter into sets of chambers, constructed by Alexander Severus in honor of his mother, Mammaea, whose name they bore. They looked out opposite to the Coelian hill, just at the angle of it which abuts upon the later triumphal arch of Constantine, and the fountain called the Meta Sudans. Here was the apartment occupied by Sebastian a tribune, or superior officer, of the imperial guard. It consisted of a few rooms, most modestly furnished, as became a soldier and a Christian. His household was limited to a couple of freedmen and a venerable matron, who had been his nurse, and loved him as a child. They were Christians, as were all the men in his cohort, partly by conversion, but chiefly by care in recruiting new soldiers.

It was a few evenings after the scenes described in the last chapter that Sebastian, a couple of hours after dark, ascended the steps of the vestibule just described, in company with another youth, of whom we have already spoken. Pancratius admired and loved Sebastian with the sort of affection that an ardent young officer may be supposed to bear towards an older and gallant soldier who receives him into friendship. But it was not as to a soldier of Caesar but as to a champion of Christ that the civilian boy looked up to the young tribune, whose generosity, noble-mindedness and valor were enshrouded in such a gentle, simple bearing, and were accompanied by such prudence and considerateness as gave confidence and encouragement to all that dealt with him. And Sebastian loved Pancratius no less, on account of his single-hearted ardor, and the innocence and candor of his mind; but he well saw the dangers to which his youthful warmth and impetuosity might lead him; and he encouraged him to keep close to himself, that he might guide, and perhaps sometimes restrain, him.

As they were entering the palace, that part of which Sebastian's cohort guarded, he said to his companion, "Every time that I enter here, it strikes me how kind an act of Divine Providence it was to plant, almost at the very gate of Caesar's palace, the arch which commemorates at once the downfall of the first great system that was antagonistic to Christianity and the completion of the greatest prophecy of the gospel—the destruction of Jerusalem by the Roman power. I cannot but believe that another arch will one day arise to commemorate no less a victory over the second enemy of our religion, the heathen Roman empire itself."

"What! do you contemplate the overthrow of this vast empire, as the means of establishing Christianity?"

"God forbid! I would shed the last drop of my blood, as I shed my first, to maintain it. And depend upon it, when the empire is converted, it will not be by such gradual growth as we now witness, but by some means, so unhuman, so divine, as we shall never, in our most sanguine longings, forecast; but all will exclaim: 'This is the change of the right hand of the Most High!'"

"No doubt; but your idea of a Christian triumphal arch supposes an earthly instrument; where do you imagine this to lie?"

"Why, Pancratius, my thoughts, I own, turn towards the family of one of the Augusti, as showing a slight germ of better thoughts; I mean Constantius Chlorus."

"But, Sebastian, how many of even our learned and good men will say, nay, do say, if you speak thus to them, that similar hopes were entertained in the reigns of Alexander, Gordian, or Aurelian; yet ended in disappointment. Why, they ask, should we not expect the same results now"

"I know it too well, my dear Pancratius; and bitterly have I often deplored those dark views which damp our energies; that lurking thought that vengeance is perpetual, and mercy temporary; that martyr's blood and virgin's prayer have no power even to shorten times of visitation, and hasten hours of grace."

By this time they had reached Sebastian't apartments, the principal room of which was lighted, and evidently prepared for some assembly. But opposite the door was a window open to the ground, and leading to a terrace that ran along that side of the building. The night looked so bright through it, that they both instinctively walked across the room, and stood upon the terrace. A lovely and splendid view presented itself to them. The moon was high in the heavens, swimming in them, as an Italian moon does; a round full globe, not a flat surface, bathed all round in its own refulgent atmosphere. It dimmed, indeed, the stars near itself; but they seemed to have retired, in thicker and more brilliant clusters, into the distant corners of the azure sky. It was just such an evening as, years after, Monica and Augustine enjoyed from a window at Ostia, as they discoursed of heavenly things.

* * *

It is true that, below and around, all was beautiful and grand. The Coliseum, or Flavian amphitheatre, rose at one side in all its completeness; and the gentle murmur of the fountain, while its water glistened in a silvery column, like the refluent sea-wave gliding down a slanting rock, came soothingly on the ear. On the other side, the lofty building called the Septizonium of Severus, in front, towering above the Coelian, the sumptuous baths of Caracalla, reflected from their marble walls and stately pillars the radiance of the autumn moon. But all these massive monuments of earthly glory rose unheeded before the two Christian youths, as they stood silent; the elder with his right arm round his youthful companion's neck, and resting on his shoulder. After a long pause, he took up the thread of his last discourse, and said, in a softer tone, "I was going to show you, when we stepped out here, the very spot, just below our feet, where I have often fancied the triumphal arch, to which I have alluded, would stand. But who can think of such paltry things below, with the splendid vault above us, lighted up so brilliantly, as if on purpose to draw upwards our eyes and hearts?"

"True, Sebastian; and I have sometimes thought, that, if the under side of that firmament up to which the eye of man, however wretched and sinful, may look, be so beautiful and bright, what must that upper side be, down upon which the eye of boundless Glory deigns to glance! I imagine it to be like a richly embroidered veil, through the texture of which a few points of golden thread may be allowed to pass; and these only reach us. How transcendantly royal must be that upper surface, on which tread the lightsome feet of angels, and of the just made perfect!"

"A graceful thought, Pancratius, and no less true. It makes the veil, between us laboring here and the triumphal church above, thin and easily to be passed."

"And pardon me, Sebastian," said the youth, with the same look up to his friend, as a few evenings before had met his mother's inspired gaze, "pardon me if, while you wisely speculate upon a future arch to record the triumph of Christianity, I see already before me, built and open, the arch through which we, feeble as we are, may lead the Church speedily to the triumph of glory and ourselves to that of bliss."

"Where, my dear boy, where do you mean?"

Pancratius pointed steadily with his hand towards the left, and said, "There, my noble Sebastian; any of those open arches of the Flavian amphitheatre, which lead to its arena; over which, not denser than the outstretched canvas which shades our spectators, is that veil of which you spoke just now. But hark!"

"That was a lion's roar from beneath the Coelian!" exclaimed Sebastian, surprised. "Wild beasts must have arrived at the vivarium of the amphitheatre, for I know there were none there yesterday."

"Yes, hark!" continued Pancratius, not noticing the interruption. "These are the trumpet-notes that summon us; that is the music that must accompany us to our triumph."

Both paused for a time, when Pancratius again broke the silence, saying: "This puts me in mind of a matter on which I want to take your advice, my faithful counsellor; will your company be soon arriving?"

"Not immediately, and they will drop in one by one; till they assemble, come into my chamber, where none will interrupt us."

They walked along the terrace and entered the last room of the suite. It was at the corner of the hill, exactly opposite the fountain, and was lighted only by the rays of the moon streaming through the open window on that side. The soldier stood near this, and Pancratius sat upon his small military couch.

"What is this great affair, Pancratius,' said the officer, smiling, "upon which you wish to have my sage opinion?"

"Quite a trifle, I dare say," replied the youth bashfully, "for a bold and generous man like you; but an important one to an unskilful and weak boy like me."

"A good and virtuous one, I doubt not; do let me hear it, and I promise you every assistance."

tius, hesitating and blushing at every

"Well, then, Sebastian—now don't think me foolish," proceeded Pancratius, hesitating and blushing at every word.

"You are aware I have a quantity of useless plate at home—mere lumber, you know, in our plain way of living; and my dear mother, for anything I can say, won't wear the lots of old-fashioned trinkets which are lying locked up and of no use to anybody. I have no one to whom all this should descend. I am, and shall be, the last of my race. You have often told me who in that case are a Christian's natural heirs—the widow and the fatherless, the helpless and the indigent. Why should these wait my death to have what by reversion is theirs? And if a persecution is coming, why run the risk of confiscation seizing them, or of plundering lictors stealing them whenever our lives are wanted, to the utter loss of our rightful heirs?"

"Pancratius," said Sebastian, "I have listened without offering a remark to your noble suggestion. I wished you to have all the merit of uttering it yourself. Now just tell me, what makes you doubt or hesitate about what I know you wish to do?"

"Why, to tell the truth, I feared it might be highly presumptuous and impertinent in one of my age to offer to do what people would be sure to imagine was something grand or generous; while I assure you, dear Sebastian, it is no such thing. For I shall not miss these things a bit; they are of no value to me whatever. But they will be to the poor, especially in the hard times coming."

"Of course, Lucina consents?"

"Oh, no fear about that! I would not touch a grain of gold dust without her even wishing it. But why I require your assistance is principally this. I should never be able to stand its being known that I presumed to do anything considered out of the way, especially in a boy. You understand me? So I want you, and beg of you, to get the distribution made at some other house; and as from a—say from one who needs much the prayers of the faithful, especially the poor, and desires to remain unknown."

"I will serve you with delight, my good and truly noble boy! Hush! did you not hear the Lady Fabiola's name just mentioned? There again, and with an epithet expressive of no good will."

Pancratius approached the window; two voices were conversing together so close under them that the cornice between prevented their seeing the speakers, evidently a woman and a man. After a few minutes they walked out into the moonlight, almost as bright as day.

"I know that Moorish woman," said Sebastian; "it is Fabiola's black slave, Afra."

"And the man," added Pancratius, "is my late schoolfellow, Corvinus."

They considered it their duty to catch, if possible, the thread of what seemed a plot; but as the speakers walked up and down, they could only make out a sentence here and there. We will not, however, confine ourselves to these parts, but give the entire dialogue. Only, a word first about the interlocutors.

Of the slave we know enough for the present. Corvinus was son, as we have said, to Tertullus, originally Prefect of the Praetorium. This office, unknown in the republic, and of imperial creation, had, from the reign of Tiberius, gradually absorbed almost all civil as well as military power and he who held it often discharged the duties of chief criminal judge in Rome. It required no little strength of nerve to occupy this post to the satisfaction of despotic and unsparing masters. To sit all day in a tribunal, surrounded with hideous implements of torture, unmoved by the moans or the shrieks of old men, youths, or women, on whom they were tried; to direct a cool interrogatory to one stretched upon the rack and quivering in agony on one side, while the last sentence of beating to death with bullet-laden scourges was being executed on the other; to sleep calmly after such scenes, and rise with appetite for their repetition, was not an occupation to which every member of the bar could be supposed to aspire. Tertullus had been brought from Sicily to fill the office, not because he was a cruel, but because he was a cold-hearted man, not susceptible of pity or partiality. His tribunal, however, was Corvinus's early school. He could sit, while quite a boy, for hours at his father's feet, thoroughly enjoying the cruel spectacles before him and angry when any one got off. He grew up sottish, coarse and brutal; and not yet arrived at man's estate, his bloated and freckled countenance and blear eyes, one of which was half-closed, announced him to be already a dissolute and dissipated character. Without taste for anything refined, or ability for any learning, he united in himself a certain amount of animal courage and strength, and a considerable measure of low cunning. He had never experienced in himself a generous feeling, and he had never curbed an evil passion. No one had ever offended him whom he did not hate and pursue with vengeance. Two, above all, he had sworn never to forgive—the schoolmaster who had often chastised him for his sulky idleness, and the school-fellow who had blessed him for his brutal contumely. Justice and mercy, good and evil done to him, were equally odious to him.

Tertullus had no fortune to give him, and he seemed to have little genius to make one. To become possessed of one, however, was all-important to his mind; for wealth, as the means of gratifying his desires, was synonymous with him to supreme felicity. A rich heiress, or rather her dower, seemed the simplest object at which to aim. Too awkward, shy and stupid to make himself a way in society, he sought other means, more kindred to his mind, for the attainment of his ambitious or avaricious desires. What these means were his conversation with the black slave will best explain.

"I have come to meet you at the Meta Sudans again for the fourth time at this inconvenient hour. What news have you for me?"

"None, except that after tomorrow my mistress starts for her villa at Cajeta, and of course I will go with her. I shall want more money to carry on my operations in your favor."

"More still? You have had all I have received from my father for months."

"Why, do you know what Fabiola is?"

"Yes, to be sure, the richest match in Rome."

"The haughty and cold-hearted Fabiola is not so easily to be won."

"But yet you promised me that your charms and potions would secure me her acceptance, or at any rate her fortune. What expense can these things cause?"

"Very great indeed. The most precious ingredients are requisite, and must be paid for. And do you think I will go out at such an hour as this amidst the tombs of the Appian Way, to gather my simples, without being properly rewarded? But how do you mean to second my efforts? I have told you this would hasten their success."

"And how can I? You know I am not cut out by nature, or fitted by accomplishments, to make much impression on anyone's affections. I would rather trust to the power of your black art."

"Then let me give you one piece of advice; if you have no grace or gift by which you can gain Fabiola's heart——"

"Fortune, you mean."

"They cannot be separated—depend upon it, there is one thing which you may bring with you that is irresistible."

"What is that?"

"Gold."

"And where am I to get it? it is that I seek."

The black slave smiled maliciously, and said:

"Why cannot you get it as Fulvius does?"

"How does he get it?"

"By blood!"

"How do you know it?"

"I have made acquaintance with an old attendant that he has, who, if not as dark as I am in skin, fully makes up for it in his heart. His language and mine are sufficiently allied for us to be able to converse. He has asked me many questions about poisons, and pretended he would purchase my liberty and take me back home as his wife; but I have something better than that in prospect, I trust. However, I got all that I wanted out from him."

"And what was that?"

"Why, that Fulvius had discovered a great discovery against Diocletian; and from the wink of the old man's awful eye, I understood he had hatched it first; and he has been sent with strong recommendations to Rome to be employed in the same line."

"But I have no ability either to make or to discover conspiracies, though I may have to punish them."

"One way, however, is easy."

"What is that?"

"In my country there are large birds, which you may attempt in vain to run down with the fleetest horses; but which, if you look about for them quietly, are the first to betray themselves, for they only hide their heads."

"What do you wish to represent by this?"

"The Christians. Is there not going to be a persecution of them soon?"

"Yes, and a most fierce one; such as has never been before."

"Then follow my advice. Do not tire yourself with hunting them down, and catching, after all, but mean prey; keep your eyes open, and look about, for one or two good fat ones, half trying to conceal themselves; pounce upon them, get a good share of their confiscation, and come with one good handful to get two in return."

"Thany you, thank you; I understand you. You are not fond of these Christians, then?"

"Fond of them? I hate the entire race. The spirits which I worship are the deadly enemies of their very name." And she grinned a horrible, ghastly smile as she proceeded: "I suspect one of my fellow-servants is one. Oh, how I detest her!"

"What makes you think it?"

"In the first place, she would not tell a lie for anything, and gets us all into dreadful scrapes by her absurd truthfulness."

"Good! what next?"

"Then she cares not for money or gifts; and so prevents our having them offered."

"Better!"

"And moreover she is——" the last word died in the ear of Corvinus, who replied——

"Well, indeed, I have today been out of the gate to meet a caravan of your country-folk coming in; but you beat them all!"

"Indeed!" exclaimed Afra, with delight; "who were they?"

"Simply Africans," replied Corvinus, with a laugh; "lions, panthers, leopards."

"Wretch! do you insult me thus?"

"Come, come, be pacified. They are brought expressly to rid you of your hateful Christians. Let us part friends. Here is your money. But let it be the last; and let me know when the philtres begin to work. I will not forget your hint about Christian money. It is quite to my taste."

As he departed by the Sacred Way, she pretended to go along the Carinae, the street between the Palatine and the Coelian mounts; then turned back, and looking after him, exclaimed: "Fool! to think that I am going to try experiments for you on a person of Fabiola's character!"

She followed him at a distance; but as Sebastian to his amazement thought, turned into the vestibule of the palace. He determined at once to put Fabiola on her guard against this new plot; but this could not be done till her return from the country.

* * *

CHAPTER X.
Other Meetings.

When the two youths returned to the room by which they had entered the apartment, they found the expected company assembled. A frugal repast was laid upon the table, principally as a blind to any intruder who might happen unexpectedly to enter. The assembly was large and varied, containing clergy and laity, men and women. The purpose of the meeting was to concert proper measures, in consequence of something which had lately occurred in the palace. This we must briefly explain.

Sebastian, enjoying the unbounded confidence of the emperor, employed all his influence in propagating the Christian faith within the palace. Numerous conversions had gradually been made; but shortly before this period there had been a wholesale one effected, the particulars of which are recorded in the genuine Acts of this glorious soldier. In virtue of former laws, many Christians were seized and brought to trial, which often ended in death. Two brothers, Marcus and Marcellianus, had been so accused, and were expecting execution; when their friends, admitted to see them, implored them with tears to save their lives by apostasy. They seemed to waver; they promised to deliberate. Sebastian heard of this and rushed to save them. He was too well known to be refused admittance, and he entered into their gloomy prison like an angel of light. It consisted of a strong room in the house of the magistrate to whose care they had been intrusted. The place of confinement was generally left to that officer; and here Tranquillinus, the father of the two youths, had obtained a respite for them of thirty days to try to shake their constancy; and, to second his efforts, Nicostratus, the magistrate, had placed them in custody in his own house. Sebastian's was a bold and perilous office. Besides the two Christian captives, there were gathered in the place sixteen heathen prisoners; there were the parents of the unfortunate youths weeping over them and caressing them, to allure them from their threatened doom; there was the gaoler, Claudius, and there was the magistrate, Nicostratus, with his wife Zoe, drawn thither by the compassionate wish of seeing the youths snatched from their fate.

(To Be Continued.

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Taylor, Joseph William	Undertaker	21 S. West Temple.
Troy Laundry	Laundry	18 E. Broadway.
Utah Plumbing & Heating Co.	Plumbers	873 E. Ninth South
Vienna Bakery	Baked goods	732 E. 4th South.
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West Side Pharmacy	Drugs, etc.	8th W. and 2d So.
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BISHOP IS GUEST OF HONOR AT RECEPTION

Highly Successful Opening Meeting Is Held by Members of Catholic Woman's League at Literary Club on Tuesday.

The first meeting of the season of the Catholic Woman's league was indeed an auspicious occasion. Planned in honor of the Rt. Rev. Joseph S. Glass, C. M., D. D., it was an occasion of glad rejoicing on the part of the Catholics of the city, for it marked not only the anniversary of his coming to Salt Lake, but it was also a manifestation of the joy that filled the hearts of the people at the good news that Bishop Glass was to remain among them.

About three hundred members and their friends availed themselves of the open meeting to attend the reception tendered Bishop Glass, thus to become acquainted with him, whose interests are so closely centered about the league, and to see for themselves the work being accomplished by the organization.

Mrs. Bird Presides.

The meeting was presided over by the president, Mrs. A. H. S. Bird, who in her address, welcomed the new members, wished success to all the undertakings of the league, outlined the work of the coming year, and on behalf of the members expressed their delight at the good news which had reached the city that day.

An artistic musical program was given under the direction of Mrs. Marsh Boden Boothby and included harp and vocal selections by the city's best artists.

Musical Program.

Miss Dorothy Rippe, a young lady of musical talent and genius, who has pleased many an audience at St. Mary's academy on various occasions, delighted her hearers with a harp solo, "La Danse Sylphes," by Godifroid. Mrs. Ernest A. Smith, a recent acquisition to the musical circles of the city, charmed the audience with her sweet contralto voice, when she gave "The Nightingale," by Ward Stephens, and an "Irish Folk Song," by Arthur Foote. Not satisfied with these two selections, the audience wanted more, so Mrs. Smith graciously responded with an encore, singing Nevin's "My Rosary," with an effect only accomplished with the soft deep notes of the contralto voice. Mrs. Percival O. Perkins was the accompanist for Mrs. Smith.

The address of the evening was delivered by the Rt. Rev. Bishop Glass. As an introduction to his remarks, Bishop Glass read his message to the league, which appears among the first pages of the year book.

Sacrifice Necessary.

He reminded his hearers that if the organization is to be a success there must be individual sacrifice and individual devotion. That success spells self-denial, spells work and spells taking the initiative. Bishop Glass declared that the predominating ruling vice of the people of Salt Lake was modesty. They are too modest, not only of the resources of their beautiful city, but also of their individual power. He hoped the people realized the privilege of entering in this league, whose cause is so high, the interests of Christ.

Taking up the theme of the day, the war with its horrors, the going of the boys in khaki to defend the honor of their country and their country's flag, Bishop Glass reminded the mothers and the wives and the sisters who are left behind that they, too, must fight for the cause and that in fighting for the interests of Christ, they are fighting for the interests of their country.

Bishop Glass assured the people that he was satisfied, happy and contented to be among them and congratulated them on the work of the past year and the auspicious beginning of the new. He hoped that the Catholic people of the city would become better acquainted and co-operate with each other in accomplishing the work in store for the league.

Reception Follows.

At the close of Bishop Glass' remarks the meeting was adjourned and the three hundred people passed in line to shake hands with him, wishing him happiness and success in the new year, the third year of his abode with them, and assured him of their hearty co-operation.

Tea was served at a late hour to the guests present and an enjoyable social hour was spent. The rooms of the attractive Ladies' Literary club house were decorated with quantities of red rose berries and marigolds arranged in large bowls. The tea table was especially pretty with its decorations of gold and white. A rich cluny cloth over gold satin covered the table and the centerpiece was a low basket of yellow-tipped snapdragons in a quaint basket, the handle of which was tied with deep blue tulle.

Taking turns in presiding at the tea and coffee urns were Mrs. W. S. McCornick, Mrs. Thomas Kearns, Mrs. J. C. Lynch and Mrs. Joseph Geoghegan. Assisting during the tea hours were Mrs. Frederick U. Leonard, Mrs. L. F. Hummer, Miss Martha Struck, Miss Mary Lynch, Miss Anna Dailey, Miss Mary McKellar, Miss Katherine Fitzgerald, Miss Julia Stephens, Miss Bessie Marks, Miss Kathleen Homer, Miss Celeste Laramie and Miss Ethel Bixby.

The hostesses of the evening were the members of the entertainment committee, of which Mrs. James Bernard McEnany is chairman. The other members of the committee are Mrs. W. S. Hodgson, Mrs. N. A. Robertson, Mrs. Louise Sullivan Titcomb, Mrs. J. A. Slaughter, Mrs. Otto Fisher, Mrs. John T. White and Mrs. James O'Connor.

At a late hour the crowds dispersed, declaring this meeting of the league one of the most successful and pleasant in the annals of the organization. Many more interesting meetings are planned for the fall and winter, and it is hoped they will be as well attended and that the spirit of good fellowship will prevail.

The Bible class under the direction of the Very Rev. George Rapier, S. M., will resume its studies next Monday evening at 8 o'clock at the club rooms of the Knights of Columbus in the Hotel Utah.

St. Mary's Academy.
Salt Lake City.

Through a regretted press error the event of the formal opening of school at the academy with holy mass was omitted from the items of last week. The celebrant of the opening mass at 8.30 Sept. 10 was the Rt. Rev. Joseph S. Glass, C. M., D. D. The entire Catholic student body, day pupils and resident students, were present. The theme of His Lordship's brief discourse was on "Gratitude to God for His Blessings," chief among which the bishop classed the opportunity of receiving the education which St. Mary's offered. The talk was, as always, short but hearty and sincere, one from which students in any class must carry away something and from which the higher classes must glean much. Bishop Glass went to the study hall at the 10 o'clock assembly, renewed old acquaintances and welcomed all the students to St. Mary's Salt Lake.

The few words of interest and encouragement given by the bishop to the pupils as he stops on his way to or from important duties and calls in the classrooms or assembly hall mean much to keep the ambition of the students high.

* * *

Class elections were held throughout the school on Friday afternoon. The fourth grade officers are: President, Mary Catherine McGurrin; vice president, Josephine Wallace; secretary and treasurer, Lucille Delury. The fourth grade elected for president, Mary McCormick; vice president, Norine Daniels; secretary and treasurer, Eugenie McCullough. In the sixth grade the president is Elsie Geoghan, vice president, Margaret Riley; secretary and treasurer, Hope Fibber, librarian, Catherine Oman. The seventh grade officers are president, Hattie Weighall; vice president, Maurine Clark, secretary and treasurer, Selline Bruneau, librarian, Mary O'Brien. The eighth grade made Edna Fergeson, president; Margaret Helmes, vice president; Catherine Bailey, secretary-treasurer; and made choice of lavender and gold for class colors. The commercial class elected Ingobo Herman, president; Helen Herman, vice-president; Mary Anderson, secretary and treasurer; Zita Sweeney, librarian. Their class colors are white and gold and their flower the daisy. The officers chosen by the First academic class are: president, Helen McCarthy; vice president, Edna Kuster, secretary-treasurer, Helen Keller. The class flower chosen is the pink sweet pea and the class colors are pink and green. The Second academic officers are: president, Dorothy Rippe; vice-president, Ruth Bruneau; secretary-treasurer, Alice Fargo. Their class colors are red, white and blue, and their flower sweet peas in class colors. The Third academics elected Marguerite Shea, president; Rhoda Bruneau, vice-president; Emily Bond, secretary-treasurer, and Ruth Carney, librarian. The Third academic colors are old rose and silver, and their flower the Cecil Bruner rose. The officers of the graduating class are: President, Anna Gillis; vice president, Josephine Ryan; secretary-treasurer, Eldine Buckley; librarian, Dorothy Arnold. Their class colors are blue and gold and their flower the Forget-me-not.

* * *

On Sunday afternoon St. Mary's was honored by a call from Dr. Edward A. Face of the Catholic university, Washington, D. C. Dr. Pace was returning from his summer work on the coast, and having stopped in Salt Lake gave the faculty of St. Mary's a most pleasant hour.

* * *

Sunday evening an important program was rendered for the boarders by the students of instrumental and vocal music. Not a small part on the program was played by the lantern slides and original sketches of local value only, but of all the more value, locally, because of that. The program follows:

Harp selection .....Dorothy Rippe
Snapshots of our friends.....
The Doll's Dance.....
.....Misses Elva and Wilma Forrester
Vocal selection.....
.....Misses C. Sanders and G. Ayers
Lantern slides.....
Vocal selection, Little Gray Home in the West .....
Miss Marian Bruneau. Accompanist, Amelia Schlect.
Violin solo .....
Frances Douglas. Accompanist, Mrs. McGutrin.
Piano solo. Rustles of Spring.....
.....Carrie Douglas

* * *

Congratulations and prayers for every blessing in her new life follow Miss Marie Miller, class '15, who lately married Tom Owens, a graduate of All Hallows college. Mr. Owens is soon to leave Salt Lake to follow the call of his country.

* * *

Letters from Miss Nellie Fitzmaurice, class '13, who has been in Susquehanna, Pa., for the past two years, bring to her friends at St. Mary's the glad news of continued success.

* * *

The Rev. J. B. Mallay of Baltimore said Mass in the Convent chapel at St. Mary's on Wednsday.

* * *

Wednesday morning witnessed the beautiful and impressive ceremony of confirmation in the academy chapel after 8 o'clock Mass, celebrated by Bishop Glass. Andrew Joseph and Marie Krauss were the happy recipients of the Holy Sacraments, their parents, Mr. and Mrs. J. E. Krauss, being present. The sponsor was Mrs. Abbot Maginnis. The Bishop's strong sermon centered about the soldier qualities necessary to the attainment of high Christian ideals.

* * *

The teachers and little friends of Lillian and Mary Farnan extend to them their heartfelt sympathy because of the death of their dear father.

Common Need

The need that is common with most people is the need of a sufficient amount of money. The only certain way to secure this is to invest your surplus earnings in absolutely safe Securities.

You will always be supplied with a satisfactory reserve fund if you systematically invest your surplus in the 6 Per cent Secured Certificates which this Company offers for sale in denominations of $100 and upwards.

Write for booklet and full detailed information.

SALT LAKE SECURITY & TRUST COMPANY
Salt Lake City, Utah

Investiture Is to Take Place Oct. 14

Archbishop Hanna and Bishop Glass to Attend Ceremonies at Ogden.

MONSIGNOR IS HOME

Sunday, October 14, has been definitely decided upon as the date for the solemn investiture of the Rt. Rev. Monsignor P. M. Cushnahan, V. G., who was recently appointed a domestic prelate by His Holiness, Pope Benedict XV. Monsignor Cushnahan has returned from a visit in the east, and is now making preparations for the elaborate ceremonies which will mark his formal reception of the great honor that has come to him.

His Grace, the Most Rev. Edward J. Hanna, D. D., archbishop of San Francisco and one of Monsignor Cushnahan's warmest admirers, has arranged to be in Ogden on that Sunday, and will preside at the services which are to be held in St. Joseph's church. His Lordship, the Right Reverend Bishop, will pontificate at the Mass to be celebrated on the occasion. Archbishop Hanna will preach the sermon.

Catholics of Ogden are planning to make the event a big, public ceremony, since the Monsignor is beloved by thousands in Ogden who are not members of the church. An elaborate musical program will be prepared by the choir of St. Joseph's church, and it is probable that Prof. Philip A. Bansbach, choirmaster and organist of the Cathedral of the Madeleine, Salt Lake, will assist them for the occasion.

Plans are being made by a large number of Salt Lake friends of Monsignor Cushnahan to attend the investiture, and it is likely that arrangements will be made for a special train over the Bamberger on that morning.

Pocatello, Idaho

Miss Nell Rogan spent Sunday in Lava Hot Springs visiting friends.

* * *

Mrs. M. A. Mullin and daughters, Maude and Delia, have returned from an extended trip to the east. While east they visited New York City, Buffalo, Brooklyn, Niagara Falls, Canada, Chicago, Omaha and other eastern points. They report a very fine time.

* * *

Miss Marie Hiber of McNeal, Neb., has arrived in Pocatello and has accepted a position in the Lincoln school.

* * *

Miss Lucille Hood is spending several weeks the guest of friends in Salt Lake City and Ogden.

* * *

Miss Delia Mullin left Friday for Salt Lake City, where she has entered the Holy Cross hospital for a course in training at that institution.

* * *

Miss Leona Seavers returned to Salt Lake Monday after several weeks' visit with Pocatello friends and relatives.

* * *

Georgé Gregoire spent several days with friends and relatives last week. George is with the Second Idaho and at present stationed at Boise.

* * *

Mr. and Mrs. Michael Kelley celebrated their golden wedding Sunday evening at the home of their daughter Mrs. Ed. Brady. A large crowd of friends gathered to wish the grand old couple the best of wishes. Mr. and Mrs. Kelley received many beautiful gifts.

* * *

Mrs. J. Brady and Miss Powers of Iowa are the house guests of Mr. and Mrs. Ed Brady on South Garfield avenue, having come to Pocatello to attend the golden wedding of Mr. and Mrs. Michael Kelley.

* * *

Mrs. Tom Rickard and daughter Marguerite have returned from a pleasant visit in Twin Falls.

* * *

Judge and Mrs. J. J. Guheen have returned home after some time spent at Burley and Twin Falls.

* * *

Mrs. D. J. Malone and daughter Margaret have returned from a trip through the east.

* * *

Misses Mame and Cecelia O'Brien are again home after a pleasant visit with friends in Ashton and a delightful trip through the Yellowstone park.

* * *

Wednesday was declared a half holiday by the mayor so that the people of Pocatello could all join in giving the 109 drafted men from Bannock county a good send off. A special train carrying 109 drafted men left Pocatello for American Lakes, Wash., Wednesday. A large crowd gathered at the station to bid the boys good-by.

* * *

Mrs. P. J. Derham and daughter Mary returned from a pleasant vacation spent in California.

* * *

Miss Ann McLaughlin left last week for Washington, D. C., where she has accepted a position.

* * *

Bernard Kinney returned to Omaha Saturday, where he will again resume his studies at Creighton.

* * *

George McLaughlin will leave shortly for Illinois, where he will resume his studies at the university.

* * *

Tom Hewett, one of the efficient clerks in the postoffice, will leave shortly for Salt Lake to spend his vacation.

* * *

P. C. O'Malley has returned from a two weeks' visit in Wyoming, where he went in the interest of an oil company in which he is interested.

Using a safety deposit box is a form of insurance. Loss of important papers, jewelry or other valuables through fire or theft would be too important for you to afford to take the chance. Cost of protection is small. Ask our safe deposit department about it.



Walker Brothers Bankers

Boys Are Wanted for Gregorian Society

Prof. Bansbach Offers Splendid Musical Training for Sanctuary Choir.

PRACTICE BEGINNING

Unusual opportunities for splendid musical training are offered boys between 9 and 15 years of age in the Cathedral parish, who have good voices. Fall practice for the boys' Gregorian sanctuary choir is being started, and Prof. Philip Bansbach, organist and choir director of the cathedral, has issued a call for boys between the ages mentioned to join the organization, which was formed last season.

The Gregorian Sanctuary choir met with instant popularity last year, and promises to be one of the best musical organizations of its kind in the west. Professor Bansbach has had such a wide experience in choir direction that it is certain he will develop a boys' choir which will achieve an enviable reputation if he receives the co-operation of the boys. It is not beyond the range of possibilities that a choral organization may be built up that will be in demand for concerts throughout this section of the country, just as the famous Paulist boys' choir in Chicago is in demand all over the United States. Thus there are many attractive features, especially since it is the aim of both Bishop Glass and Professor Bansbach to make a notable organization of this kind if possible.

Two meetings of the choir will be held each week during the winter months, on Tuesdays and Thursdays at 4 o'clock in Cathedral hall. The practice periods will only be an hour each time, so the boys will have to sacrifice very little play time, and the opportunities offered are such as to make this sacrifice well worth while. Professor Bansbach, however, desires to emphasize the necessity of beginning work with a full attendance, and, therefore, urges the parents of candidates for the choir to remind their sons to be on hand next Tuesday afternoon.

CAPT. DONOVAN IS ORDERED TO COAST

Notice has been received by Capt. Joseph L. Donovan, U. S. A., of his transfer from the third war prison barracks at Fort Douglas to Santa Clara university in California, where he will organize a cadet battalion. Captain Donovan, who has been at Fort Douglas for several months past, will leave for the coast as soon as an officer arrives to relieve him.

Previous to coming here, Captain Donovan, who was on the retired list, was a professor of engineering at Santa Clara. He will also resume his class work there on his return.

During his all to brief stay in Salt Lake, Captain Donovan has made many friends who will sincerely regret his departure. Both among the army officers at Fort Douglas and among the civilians of the city who have met him, the captain has been most popular. As executive officer of the war prison, he ahs fulfilled an important post in a manner that has highly pleased his superiors, and also the German prisoners who have came under his jurisdiction.

While at the post, Captain Donovan has been quartered with Chaplain E. H. Fitzgerald, an intimate friend of many years, who is especially regretful that his good friend has been called to another duty.

Park City

Park City, Utah, Sept. 19.—Sunday at St. Mary's church Father Galligan baptized the infant daughter of Mr. and Mrs. Peter Brokavish. The name given the child was Anna Anita and the sponsors were Anna Brokavich and Joseph Brokavich.

* * *

Father Kileen of Provo, accompanied by Miss Leahy and Mrs. Shea of Provo, visited in the Park last week, guests of Father Galligan and Mrs. J. J. Galligan.

* * *

The Rev. Thomas Galligan was a Salt Lake visitor Tuesday, returning home Thursday morning.

* * *

Mrs. R. D. Wright, who has been down from Butte on an extended visit with relatives and friends, left Sunday for Ogden to stay a short time before returning to her home in Montana.

* * *

Miss Marcella Smith was a passenger for Salt Lake Wednesday afternoon to remain some time with friends.

* * *

Mr. and Hrs. T. L. Powers and family have gone to Salt Lake, where they will make their home for the winter.

* * *

William E. Shea, Howard Breen, Eugene Sullivan and Frank Collins were among the Park City boys who left Thursday morning for the training camp at American Lake.

* * *

Misses Mary Shields and Susanna Shields went to Salt Lake Monday morning to witness the military parade given as a farewell for the 145th regiment field artillery. Miss Mary returned home in the evening and Miss Susanna will remain in Salt Lake for some time, a guest at the home of Attorney General and Mrs. Dan B. Shields.

* * *

Miss Catherine Malone visited in Salt Lake with friends for several days during the week.

* * *

Neil Collins was a Salt Lake passenger Monday morning for a few days' stay on business and pleasure.

* * *

Frank A. Shields of McGill, Nev., was in the Park Wednesday on a short visit with relatives.

* * *

Dr. and Mrs. Anderson and Miss Susanna Shields and Miss Gladys Parsons spent Sunday at the Hot Pots in Midway.

* * *

Will Burke was in the Park last week on a short visit with his parents, Mr. and Mrs. Jack Burke, before going to Indiana to attend school at the Valparaiso School of Law.

There is a story told of a famous singer, Babrielli, who demanded a fee of 1000 ducats for singing before the Empres Catherine II of Russia. "Far too much," said the empress, "Why, it is more than I pay my field marshals." "Then let your field marshals sing for you," replied Gabrielli.

SOCIAL AND PERSONAL



MRS. JAMES B. M'ENANY,
Who was in charge of the reception given Tuesday evening by the Catholic Woman's league in honor of Bishop Glass.

EVENTS OF WEEK IN SALT LAKE SOCIETY

SOCIAL functions are decidedly quiet these days, showing that at last the women of the country have come to the realization of the grave situation overhanging the land, and that something beside pleasure must be the order of the day. The hours once spent in idle amusements offered by gay receptions and teas, brilliant balls and pretty bridge luncheons are now occupied at Red Cross classes, where knitting, the making of useful garments for soldiers and sailors, and hospital work are being taught.

However a little pleasure intermingled with the somber duties of the day is necessary to keep the mind healthy, so now and again an informal dancing party or a few tables of bridge are heard of.

Realizing the necessity of looking out for the future the women's clubs of the country are doing all in their power to keep up the spirit of mental advancement, by advocating regular attendance at meetings where things intellectual are discussed, and the taking up of some study that the women of the land will be prepared for the readjustment after the war.

There is a quiet that prevails over all, and an economy in menus that Mr. Hoover, himself would smile with gratitude to see.

* * *

The members of the Crystal Bridge club held their first meeting Wednesday afternoon at the home of Mrs. F. J. Westcott in First avenue. Following the 1 o'clock "Hoover luncheon," four tables of bridge were played. The house was pretty with quantities of fall garden flowers. The next meeting of the club will be held at the home of Mrs. Ezra Thompson.

* * *

Word was received of the marriage of Miss Katherine Cronin of this city and Frank Broyles of Scofield, Utah. The marriage took place at the Cathedral of the Blessed Sacrament in Sacramento on Wednesday, September 5, at 7 a. m., and was followed by a wedding breakfast at the home of the bride's brother, Dr. D. G. Cronin. Miss Manila Cronin was the bridesmaid and Paul Sears the best man. After an extended wedding trip Mr. and Mrs. Broyles will make their home in this city. Among the out of town guests at the wedding was Mrs. C. England of Salt Lake.

* * *

Announcement is made of the marriage Sunday morning at 9 o'clock, of Miss Marie Miller and Thomas B. Owens, both of Salt Lake City. The ceremony was performed in the chapel of All Hallows college by the Rev. Father J. M. Sullivan. Mr. Owens, who is a member of D battery, Utah light field artillery, is a graduate of All Hallows, and the bride is a graduate of St. Mary's academy.

* * *

Miss Amy Mulvehill, formerly social worker for the Woman's league, has resigned that office and is now engaged in the health inspection of county school children, juvenile court and probation work.

* * *

Mrs. Frank E. Clarity, wife of the assistant general manager of the Denver & Rio Grande railroad, and children have come from Denver to make their home in this city. Mr. and Mrs. Clarity and family are at home at No. 32 Bransford apartments.

* * *

Mrs. A. H. S. Bird has returned from San Francisco, where she went to place her daughters, Joan and Marion in school at Sacred Heart academy.

* * *

M. J. Dailey left Monday for Cuba.

* * *

A. G. Krauss left Wednesday for Helena, where he has been appointed superintendant of the claims department of the Mountain States Telephone company.

* * *

Mrs. Paul Keysor has gone to San Francisco for an indefinite stay.

* * *

Mr. and Mrs. J. A. DeBouzek have had as their guests during the week Dr. and Mrs. John C. Wilson and Miss Gertrude Grant of Los Angeles.

* * *

Mr. and Mrs. Arthue E. Halstead are now at home at Storrs, Utah. Mrs. Halstead was formerly Miss Estella Kane of this city.

* * *

Mrs. Franks Dietrichs of Lark, Utah, has come to Salt Lake to make her home.

* * *

Miss Helen Kearns and Miss Margaret O'Brien will leave about the first of October for Indiana to resume their studies at St. Mary's of the Woods.

* * *

Miss Hazel Hill has gone to Notre Dame, Ind., to continue her school work at St. Mary's academy.

O'BRIEN WILL JOIN AMBULANCE SERVICE

T. J. O'Brien, general sales agent of the Federal Coal company and a prominent member of the Cathedral parish, is preparing for a call to go to France as a member of the American field ambulance service. Mr. O'Brien has applied to the state department for passports, and is expecting a call to duty early next month, when he will leave for New York to board transport for Paris. Mr. O'Brien recently volunteered his services to F. S. Murphy, local representative of the field ambulance service.

Mr. O'Brien has been prominently identified with the Knights of Columbus for a number of years, having held numerous local and state offices. He has been district master of the Fourth Degree, and for the past year was head of the local assembly of that degree. He has been warmly congratulated by his many friends for his patriotic action in volunteering for the strenuous duties he plans to undertake.

BRENNAN GOES TO DIVISIONAL STAFF

Word has been received in Salt Lake that Marvin C. Brennan, former secretary to the Rt. Rev. Joseph S. Glass, C. M., D. D., has received a promotion at American Lake, Wash., where he is at Camp Lewis with the sixteenth division of the national army. Mr. Brennan, who went from Salt Lake with the first quota of 5 per cent, has been transferred to the divisional headquarters from company G of the Three Hundred and Sixty-second infantry to which the Salt Lake men were originally assigned. On account of his general clerical experience it is believed that Mr. Brennan has been given clerical duties in the general headquarters of the big camp.

ENDOW SEMINARY.

At its convention in Scranton this year the Catholic Women's Benevolent Legion voted to provide the American Foreign Missions seminary at Maryknoll, Ossining, New York, with a burse of five or possibly six, thousand dollars. The movement initiated by a zealous member, met with instant recognition and a check for $3000 was given to the seminary before the end of August. The various councils are interesting their members and the full amount will soon be raised

Own a Diamond

You will find no better diamonds than those we offer. They are made right, look right and are sold right.

Diamonds have been going up for years. Lucky is one who owns one. We are selling our stocks at "yesterday's" prices.

BOYD PARK
FOUNDED 1902
MAKERS OF JEWELRY
166 MAIN STREET SALT LAKE CITY

Salt Lake Churches

CATHEDRAL.
Sunday Masses—6, 8, and 11 a. m.
Weekday Masses—7 and 8 a. m.
Baptisms—3 p. m., Sundays. At other times by special arrangement.
Confessions—Saturdays and the evenings of feast days, 4 to 8 p. m., and resumed at 7.30 p. m.

ST. PATRICK'S.
Sunday Masses at 8 and 10 a. m.
Weekday Mass at 8 a. m.
Confessions—Saturday evenings from 7 to 8 p. m. and every morning before the hour of the Mass on weekdays.

OUR LADY OF LOURDES.
Sunday Masses at 8 and 10 a. m.
Weekday Masses at 8 a. m.

Cathedral of the Madeleine.
East South Temple and B streets. Cathedral residence, 331 E. South Temple street. The Right Reverend Joseph S. Glass, C. M., D. D., pastor; assistants, the Rev. Dr. S. Anzalone and the Rev. Theodore Schultz. Telephone, Wasatch 347.

St. Patrick's Church.
Fourth South between Ninth and Tenth West streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 10.30 o'clock. The Rev. Michael Sheehan, pastor. Residence, 931 W. Third South. Telephone, Wasatch 7928.

Our Lady of Lourdes Church.
Eleventh East and Seventh South streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 9 a. m., except on the first Sunday of the month, when it will be held immediately after the 10 o'clock mass. The Rev. Wm. Flynn, pastor. Residence, 830 S. Eleventh East. Telephone, Hyland 1346.

St. Ann's Chapel.
Twelfth South between Fourth and Fifth East streets. Mass and sermon on Sunday at 8.30 o'clock. The Rev. Timothy O'Brien, chaplain. Residence, St. Ann's orphanage. Telephone, Hyland 3177.

MURRAY AND MIDVALE.
The Rev. Timothy O'Brien, pastor. Residence, St. Ann's orphanage, Salt Lake. Telephone, Hyland 3177. Masses in Midvale at W. O. W. hall at 10.15 a. m., on Sundays, Sept. 16 and 30. Mass in Murray at Foresters' hall, Sunday, September 23, at 9.30 a. m.

Societies and Choirs.
Holy Name society the first Sunday of each month at 8 a. m.

* * *

Meeting of the St. Vincent de Paul society every Sunday morning at 10 o'clock in the parlors of the cathedral residence.

* * *

Catholic Woman's league meets the first Tuesday of every month at 2.30 at the Ladies' Literary club, 850 E. South Temple.

* * *

Social service department of the Catholic Woman's league meets the last Friday of every month at the office in the Charity Organization building at 128 E. First South street.

Office hours are from 10 a. m. to 12 m., and from 2 p. m. to 4 p. m. Telephone Wasatch 2165.

* * *

The Catholic Woman's league auxiliary to the Red Cross meets in the library of Cathedral hall every Monday and Thursday afternoons at 2 o'clock.

* * *

Promoters of the League of the Sacred Heart meet the last Sunday of each month in the sewing room of the cathedral residence at 3.30 p. m.

* * *

Madeleine Choral society meets every Sunday morning after the 11 o'clock Mass in the music room of the Cathedral residence.

* * *

Children of Mary sodality every second Sunday of the month at 8.30 a. m.

* * *

The Young Ladies' sodality class in surgical dressings and bandages meets every Monday at 1 o'clock in the Red Cross rooms.

* * *

Altar society, first Monday of the month.

* * *

Holy Angels sodality, every third Sunday at 9 a. m.

* * *

Knights of Columbus, every Tuesday night at 8 o'clock in clubrooms at Hotel Utah.

* * *

Altar Boys' society meets every Friday afternoon at 4.30 o'clock.

* * *

Boys' Gregorian Sanctuary choir meets Tuesday and Thursday afternoons at 4 o'clock in Cathedral hall.

* * *

St. Cecelia choir meets Friday afternoons at 4 o'clock in Cathedral hall, and Sunday morning at 9 o'clock Mass.

ARCHBISHOP TURNS GARDENER.

Archbishop Walsh of Dublin, Ireland, has placed under tillage the extensive lands surrounding his residence at Drumcondra, which have hitherto been used for pasturage. Vegetables and potatoes will now be grown there and already the work of food production is in progress.

DIRECTS WAR WORK.

Felix Limongi, prominent in Knights of Columbus affairs in Milwaukee, has been appointed director of the war activities of the Knights of Columbus with the American forces in France.

FOR SCHOOL DAYS
FEED THE KIDDIES
PLENTY OF
BREAD MADE FROM
Husler's
(The Flour of the Hour)

THE INTERMOUNTAIN CATHOLIC

COLORADO IDAHO UTAH NEVADA WYOMING MONTANA

Vol. 19, No. 44, Eighteenth Year. SALT LAKE CITY, UTAH, SATURDAY, SEPTEMBER 29, 1917. Colorado Catholic, Thirty-third Year.

WOMEN'S CRY FOR HELP IS FOUND

Stirring Message of Belgian Woman Gets Past the German Censors.

GERMAN ATROCITIES

Appeal Tells of Cruelties Practiced by Huns During the War.

ASSISTANCE IS SOUGHT

The appeal, portions of which are reproduced below, from the women of Belgium to the women of neutral countries against the deportation of civilians, was written in December, 1916, but on account of the severe censorship established at the Belgian frontier by the Germans, it was only recently that a copy reached Mrs. Juliette Carton de Wiart, wife of the well known Belgian statesman. It was printed last Sunday in the New York Times.

Mme. Carton de Wiart vouches for the authenticity of the document, knowing the signers theeof, and affirms that it expresses the unanimous prayer of the Belgian women's organization.

O YOU, who who have never known the pressing anguish of your native land, threatened, bruised, or violated; you who have not felt cruel anxiety for the dearly beloved ones exposed to the bullets of foes; you who have never suffered from the horrors of invasion, listen to the cry of distress of the women of downtrodden Belgium.

Grief and Indignation.

We who have written these lines, or subscribed to them, believe we can speak in the name of Belgian women, Christians or unbelievers, mothers of families or unmarried, field laborers or city laborers, working women, artists and literary women, modest citizens and poor housekeepers, all communing with us in the same grief and in the same indignation at the odius deportation of Belgian workmen condemned to enforced labor in Germany and against their own country.

We know that, throughout the world, people sympathize with us and our sufferings. However, despite the cry of indignation which must have resounded in all lands, are not the neutral nations likely to accustom themselves to the spectacle of this new iniquity, coming after so many others; will they not become discouraged at protestations so far without effect?

O you who, in your hearts, hold treasures of compassionate goodness, do not turn your pity away from us!

Do not permit these things to be accepted as accomplished facts for which there is no repeal. Do not allow the exploits of these butchers to appear less iniquitous because of their having become habitual.

Country a Prison.

Our Belgium is a prison to which noises from without hardly penetrate, and from which complaints with difficulty escape to the countries of freedom. We do not know whether you have read the stirring protests addressed to our tyrants by our Bishops, by our magistrates, senators and deputies, by our provincial councils, town administrations, workingmen's syndicates, merchants and many other constituted groups or persons of initiative.

We do not know if the outrage which is now perpetrated on us has reached your ears in all its real infamy, or whether it has been misrepresented by our enemies, for among all the afflictions which have beset us during these twenty-eight months it is not one of the least to see with what barefaced lies a German-inspired press disguises all facts concerning us.

Our aggressors slander us in order to besmirch us, and from the depths of our jail, where we are condemend to dumbness, we ask ourselves, with melancholy, if there will not remain something of these accumulated lies to tarnish our honor.

At the present moment they are attempting to make the nations believe that our unemployed are a burden on them, besides a danger and reproach to us.

No! Our unemployed are not a

(Continued on Page 5.)

FAITH AND FATHERLAND

A Common Catholic Slander is Nailed.

HIS Eminence, Cardinal Bourne, of England, paid an extended visit to the British Grand Fleet a short time ago, being received everywhere with the wildest enthusiasm by Catholic sailors, and by thousands of non-Catholics also. Accompanying him was his private secretary, Monsignor Jackman. During a visit to one of the ships Monsignor Jackman was given a splendid opportunity to "nail to the counter," as he himself said, one of the most popular Catholic libels.

A Protestant put what he thought was a real "poser" to Monsignor Jackman. He said: "Here is your Cardinal; he comes to the fleet and tells the men that they are doing what is right, and Cardinal von Hartmann tells the Germans that they are doing what is right. Yet you claim that the Catholic church is united."

It was the old story, the intimation that a man could not be a good Catholic and a good citizen, that the allegiance of a Catholic must be divided, at least, between his country and his church. But listen to Monsignor Jackman's reply:

"I was glad of that question," he said in commenting upon the incident. "It suggested the old, old lie that man, because he is a Catholic, forgets his country and becomes less English. So that lie is nailed to the counter. I said, 'On points of Catholic faith we view all things together; but our faith never has interfered with our duty as soldiers or sailors, but, on the contrary, emphasises it. Ours is a freemasonary that has no boundaries, but is also a religion that brooks no interference with the duties of obedience and loyalty to our Faith and Fatherland.'"

"Remember the Lusitania"

By WESLEY FROST.
Former U. S. Consul at Queenstown, Ireland.

Note—The following address, giving official facts upon which the United States government based, in a very large measure, its declaration of war, was delivered last Friday evening by Mr. Frost to the Bonneville club of Salt Lake City. Mr. Frost was recently relieved from his post at Queenstown, following a nervous breakdown, after serving in that difficult and most important position for the first three years of the war.

TEN THOUSAND men, women and children have now been killed by German submarines. Every month sees losses equal to those of the Lusitania horror; and every day the death of thirty-five innocent civilians. At this moment the poor fellows from two or three vessels are fighting for breath.

The ocean south of Ireland is the most crowded highway of commerce in the world, and on a fine day I have seen merchant ships in all directions like a vast parade. Thus it happened that as consul at Queenstown for the three years ended last June I reported to our government upon the destruction by submarines of eighty-one different ships carrying American citizens. I collected at first hand much of the evidence upon which America has entered the war, and placed this evidence on record in legal form. The witnesses usually came to the consulate straight from the sea, with the cries of dead comrades still ringing in their ears; and their statements were checked up individually against one another and against the depositions of the surviving officers.

All Raw Facts.

So you will see that I am not here to implant any set of opinions about the submarine campaign, but to give you the raw facts for forming opinions of your own.

In the first place, take the cases in which there was so-called "warning" by the submarine. This "warning" consists simply in bombarding the unfortunate victim without pause or pity. Men and women are mangled by shell fire after they have surrendered and are doing all in their power to comply with the submarine's desires.

The Madura, a little Russian barque, cut down her mainsail upon the submarine's first shot, to show submission; but when her life boat was rescued it was a perfect shamble. The captain, a huge black-bearded Finn, sat in the stern sheets with his wife and at their feet two dead sailors lay weltering in blood while another was just gasping out his life. The four other sailors were all wretchedly wounded. These inoffensive working men were slaughtered while trying frantically to do anything the submarine wanted.

Teuton 'Mercy.'

I can name you case after case where a harmless sailing ship has heaved to and signaled obedience, like a small dog that turns over on his back and holds up his paws, and then has been mercilessly raked with shrapnel till it was a ghastly inferno of blood. Whenever the submarines dared to do so they treated steamships in the same way.

Any attempt to seek safety seems to awake the homicidal mania in the submarines. On a dismal February day I saw the dismembered fragments of the captain of the Anglo-Californian carried ashore in a gunny-bag, and the mutilated bodies of eight of his men. Their crime consisted in having tried to run away from destruction. In the Eavestone case, the submarine deliberately turned its gun upon the life boats when they were well away from their sinking ship and shot down the captain and four men. And so in the Rowanmore case and others.

Cowardly Spite.

When the firing fails to produce murder, owing to distance or to the roughness of the sea, the submarines show their cowardly spite by committing other abominations. They seized a life boat of the Cairnhill and placed its nineteen men on the submarine's deck. They then threw overboard from the life boat the food, water, sails and finally the bandanna handkerchiefs full of little treasures the simple-hearted seamen sought to save. To point their hideous joke they even filled the watercask with salt water. The description reminded one of the loathsome tomfoolery of a troop of playful orang-outang gorillas. When they returned to the submarine they went below and submerged instantly, leaving our boys floundering in a stormy sea, 150 miles from land, with no refuge but that gutted life boat.

This submergence trick has been done repeatedly. Then there was the case in which the submarine officers amused themselves by taking snapshots to send home to their sweethearts while twelve men were drowning, and in another an American merchant officer was taken back on board and made to touch off the bombs which destroyed his own vessel.

Sworn Statements.

Remember, I am making none of these statements idly. They were all solemnly sworn to before me by our fellow citizens in the name of Almighty God, an I know them to be the naked truth.

Often heroic actions by the victims occurred. While the Saxonian was being shelled a young Pennsylvania sailor reached the ladder to the boats at the same time with the boatswain, and although shots were whistling around them he stepped gallantly aside and let the elder man go first. When they were both on the ladder a shell burst below them and killed the boatswain instantly, while our brave American boy escaped with only a few painful wounds. This hero's name is James Weygand; and never did Mrs. Frost and I visit a hospital bedside more gladly than his.

Now turn to the cases where no warning is given, but where those craven monsters creep up and assassinate a ship without the faintest premonition. The probability is always in such cases that the ship sinks like a death trap, almost at once, carrying most or many of her mariners to death by suffocation beneath the waves.

Cold-Blooded Murder.

The Bandon was torpedoed on a black winter night and sank in sixty seconds so that of thirty-two men only four lived to tell this tale. The Vedamore sank in five minutes, losing half of her crew of fifty, and there are scores, if not hundreds, of cases where ships have sunk in less than ten minutes. The mate of the Riserta, with his arm broken, told me how she sank in two minutes, and out of his twenty-six comrades only eight were left on the surface. The ship was split clean in two, so that the bow and stern doubled toward each other like a jackknife and sank like a rock. When no warning is given, therefore, torpedoing is tantamount to cold-blooded murder.

You may say that the submarine dare not give warning, for fear it might be fired upon; but in many cases the vessels have neither gun nor wireless, and

(Continued on Page 2.)

ALCOHOL AGE PAST, SAYS PRIEST

'Bone Dry' Camps for Soldiers Pleases the American People.

WHISKEY IS NO MORE

Manufacture Stopped and Priest Says Mothers' Prayer Answered.

FOUGHT EVERYWHERE

BY STANTON LAWSON.

Washington, D. C., Sept. 24.—Every precaution has been taken by the government to provide "bone-dry" camps for the soldiers in the service of the United States, and Secretary Baker is now considering what can be done along this line for the American forces abroad.

It is pointed out that thus far General Pershing has been permitted to use his own judgment on the liquor question. The regulations fixing a five-mile "dry" zone, or a half-mile zone where camps are near cities, do not apply in France because many of the American regiments are billeted where it would be difficult to enforce them.

Priest Interviewed.

Difficulty also is seen, it is said, in enforcing the law that liquor shall not be sold to American soldiers in uniform, since the penalty of this law is directed against those who serve liquor to the soldier, not the soldier himself.

The Rev. Peter C. O'Callaghan, C. S. P., rector of the Apostolic Mission House, Washington, and for many years president of the Catholic Total Abstinence Union of America, in an interview with the writer on "The Passing of the Alcohol Age," said:

"The manufacture of distilled liquor for beverage purposes ceased in the United States for the duration of the war on September 8, which was the Feast of the Nativity of the Blessed Mother. We may well believe her powerful help hastened the event. Countless mothers and innumerable wives and daughters have been with unremitting prayer invoking her intercession to save drinking sons or drunkard husbands and brothers from the curse of intemperance. Alcoholism has been so entrenched in the habits of mind as well as in the habits of appetite that it could not have been so far dislodged, if it had not been for the stress of war. Not only has the manufacture of distilled liquors been prohibited, but the sale of any alcoholic beverages to soldiers or sailors in uniform has been made a crime. Patriotism is a noble passion and has shown the potency of its appeal in the willingness of the American people to accept the partial deprivation of alcohol quite as much as in their willingness to suffer deprivation of life itself.

Alcohol Discredited.

"Alcoholism has been attacked in almost every country engaged in the world war. It has been discredited to such an extent that it can never be rehabilitated by its protagonists. The reasons offered for the prohibition of the manufacture or use of beverage alcohol in various countries have been mostly that its manufacture consumed cereals which were needed for food, or its use impaired efficiency when nations needsd every ounce of human effectiveness. It has been impossible to make successful objection that alcohol is a food of value, or the use of it a stimulus to human endeavor. It is one of the encouraging signs of the times that fallacious theories as to the value of alcohol are no longer dominant. The thinking world is ready to acknowledge that alcohol is a drug and its use must be classified with the use of opium, morphine, heroin, cocaine and other habit-forming narcotics.

"The passing of the alcohol age involves a period of transition. Those who have lived longest and have been identified with the alcohol age of the race will think as they have thought to the end. But it is useless to kick against the goad of advancing time. Those who talk the language of fifty years ago are not the less intelligent than those who are of today. Their conclusions would be as unquestionable as of old, if their promises were as indisputable as they used to be.

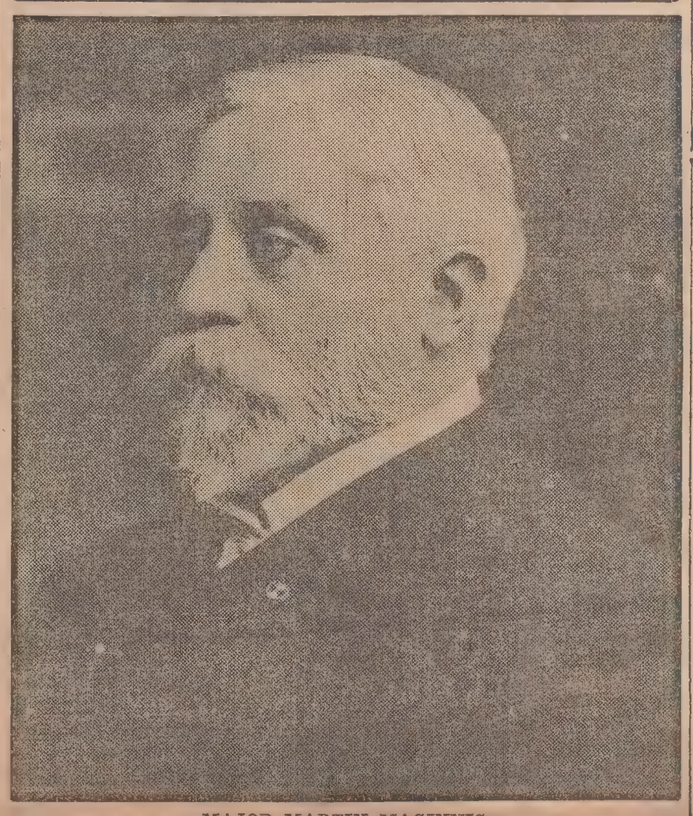
Conviction General.

"Although the present revolution in human thinking on the alcohol question has been wrought by scientific, sociological and political forces, more directly than by religious and moral endeavor, none should rejoice more than the religious-minded at the progress that has been achieved and at the promise it gives for ultimate and permanent safeguards for sobriety. 'The children of this world are wiser in their generation than the children of light.' It is often humiliating that it should be so, especially when the children of this world are more zealous as well as wiser than many of the children of light in warding off a danger that is fraught with moral consequences infinitely more dangerous than its physical and social consequences.

"At all events it is the conviction of the best informed that alcohol drinking will soon be universally discredited, and and the sale of alcoholic beverages generally prohibited. The alcohol age has nearly run its course, and none should lament its passing except those who have made profit out of human weakness."

CATHOLIC LEADERS OF THE WEST

MAJOR MARTIN MAGINNIS OF MONTANA



MAJOR MARTIN MAGINNIS

Known Throughout Treasure State as the 'First Citizen of Montana.'

KNOWN through the length and breadth of the state of Montana as Montana's "First Citizen," Maj. Martin Maginnis is one of the most striking and most interesting Catholic leaders of the great intermountain empire. A soldier, statesman, business man, journalist, railroad builder and leader wherever he has been, Major Maginnis is beloved and admired by the thousands who have been privileged to know him. Recently a splendid poem on his beloved state has been proposed for the Montana state song, and is being widely adopted as such.

Major Maginnis was born on October 27, 1841, and will celebrate his sixty-sixth birthday next month. His birthplace was in Mayne county, New York. Both his father and mother were natives of Ireland. After attending the public schools near his birthplace and also Macedon academy, the young man migrated to Minnesota with his family, where he completed his education at Hamline university, at Red Wing. Here he became interested in the Red Wing Sentinel, of which William Colvill was editor. When the civil war broke out, Martin Maginnis enlisted in a company of volunteers organized by Colvill, and which subsequently saw strenuous service. The company was made a part of the First regiment of volunteers to enroll for the entire period of the war, and, known as the Minnesota volunteer infantry, became a famous regiment. In the charge at Gettysburg it was most conspicuous and suffered heavy losses.

Wins Commission.

During the early part of the war Sergeant Maginnis was promoted to a lieutenancy for gallantry in action. During the entire war the young man was in the thick of battle. His company recovered Cushing's battery on the death of Armstead, and in following Pickett's it captured three times its own number in prisoners and one battle flag, but lost 15 per cent of its number. After this Lieutenant Maginnis was made the captain. After service during the New York draft riots, it took part in the small but sanguinary battle of Bristoe station.

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Father's Advice to His Son in Civil War

Government Sends Copies of Letter to Men Drafted Into the Service.

DUTY ALWAYS FIRST

The extracts printed below, from a letter written by an eminent Massachusetts judge to his soldier son, are now being sent by the United States government to men newly drafted for the national army and to volunteers, in the hope that it will serve as an inspiration to them in the struggle against Germany.

Concord, Mass., Dec. 15, 1862.

My dear Boy:

I did not have the opportunity I had hoped to talk with you last evening—and, therefore, take this opportunity, when we are sending you your mittens and the envelopes which you forgot, to give you a few last words of affectionate counsel from home.

One of your first duties as a soldier will be to take all the care you can of your health. The firmer that is, the better you will be able to do any service, or undergo any fatigue, required of you. To preserve your health, you must try to lead as regular and temperate a life as is possible. I hope you will not try to avoid your full share of labor, danger, or exposure, where either is necessary or called for. Take every proper occasion for bathing your whole body—and scrupulously regard your personal cleanliness, no matter how much trouble it may give you. Have nothing to do with spirituous liquors of any kind. Take your food as regularly as you can get it, and neither eat immoderately nor go a long time without food, if you can avoid it. Especially be careful not to eat to excess after long fasting.

I hope you will never disgrace yourself by any profaneness or obscenity, and will avoid all conversation and companions where they are practiced or allowed.

Try to preserve a cheerful and contented spirit and encourage it in others. Bear hardships without grumbling and always try to do more, rather than less, than your duty. You will have occasion to be patient much oftener than to be brave.

The dutly of a soldier is unquestioning obedience—but, beyond this, I hope you will cultivate a kind, respectful and considerate temper toward your officers.

I hope you are going with a love for your country and your cause, and with a determination to be faithful to every duty you have undertaken. My boy, you bear the name of one who, to the end of his honored life, never shrunk from a duty, however painful, nor from a danger to which duty called him. Be sure that you do no discredit to it. Neither by cowardice, by falsehood, by impurity, by levity, nor by selfishness. Remember always your home and your friends—those who will welcome your return with pride and joy if you shall come back in virtue and honor; who will

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FATHER YORKE ON FREEDOM OF IRISH

Noted San Francisco Priest Tells Why Ireland Should Be Free.

OPPOSED TO HATRED

Warns Friends of Ireland Against Too Much Hatred of England.

A RACIAL DEMAND

Speaking at the California state convention of the "Friends of Irish Freedom," in San Francisco last Sunday, the Rev. Peter C. Yorke warned the members of that organization that they should seek the freedom of Ireland not because of a hatred of England, but because of a firm conviction that every race of people had a right to its own government. Father Yorke also warned his hearers against entangling alliances with German organizations, and warned them that nothing must come before their loyalty to America.

Father Yorke said in part:

"There exists in certain quarters in this country, even among men who are friendly to Ireland, the idea that the Irish claim to nationality is based on the wrongs Ireland has suffered from England. Nothing could be farther from the truth. No great cause is built upon hatred, and the misgovernment of Ireland was at times only a little worse than the misgovernment of England herself.

A Separate Nation.

"The claim of Ireland is based upon the natural and historic fact that she is a separate nation. There is no need to elaborate the truth that separate nations are entitled to political independence. That truth has been made axiomatic by the President's letters and the acquiescence of the American people. If England had given Ireland the most efficient government that any country ever had; if her population were increasing by leaps and bounds; if her cities were filled with industries, her ports with commerce, her fields with abundance, the claim of Ireland to freedom would be just as strong as it is amid the jobbery and corruption and poverty and oppression of today.

"It is true we remember the evil; it is true it rankles in our hearts; but it is not for that we make Ireland's claim to freedom. I may have two neighbors, one my enemy, and the other my friends. Should my enemy invade my house, put the door key in his pocket, and proceed to run my affairs I might, in throwing him out, experience a certain satisfaction because I don't like him, but the reason I should throw him out is not that he was my enemy, but because I have a right to be master of my own house. If my friend should attempt to do the same I am bound to treat him in a similar fashion, though I might regret having to use violence on my friend.

Right to Rule.

"The Irish democracy should be master of the Irish house, and no strange people, be it friend or enemy, has a right to usurp the management of Irish affairs.

"But the claim is made that to bring up the Irish question now is to embarrass and weaken England, and consequently to embrass and weaken the United States, seeing that we are at war. Some who make this claim do so dishonestly and because they are opposed to the Irish cause. With them we do not reason. But there are others, sincere Americans and sincere friends of democracy, who say you surely cannot expect to win the war if you stab at England through Ireland, and that if England is beaten Germany will have everything her own way and we shall have to suffer enormous losses to make ourselves secure against Teutonic oppression. To such persons we owe an explanation of our action, and we have an explanation that completely justifies us.

Poland and Ireland.

"It will be admitted by all that in the present war the relations of the United States to England are precisely the same as the relations of the United States to Russia. We are not allies, but associates in a common

(Continued on Page 2.)

Diocese of Denver

MARY A. KELLY, Correspondent.

The Intermountain and Colorado Catholic is placed on sale at the James Clarke church goods house, 1645 California St., Denver, Colo.

Denver Catholics Pleased With Bishop

Denver Catholics received with great pleasure the announcement that the Rt. Rev. John Henry Tihen of Lincoln, Neb., will succeed the late Bishop Matz as head of the Denver diocese. Bishop Tihan is well known in this city, where he has been a frequent visitor. His eloquent sermon on the occasion of the silver jubilee of Bishop Matz in October, 1912, is well remembered. Last month, when Denver's beloved prelate was called to his reward, it was the bishop of Lincoln who was requested to preach the funeral oration, but instead read extracts from the late bishop's will when it became known that the late prelate urged and even commanded that no eulogy be pronounced. On two occasions he lectured before the local council of Knights of Columbus, of which order he is a fourth degree member. Knights of Columbus are making elaborate plans for a banquet and reception to the new bishop when he assumes his new duties.

The Rev. H. L. McMenamin, rector of the Cathedral, left for Lincoln Sunday evening to confer with Bishop Tihan on affairs of importance to the diocese. He was the bearer of many letters and messages of felicitation from the Catholics of Denver to their new head. Father McMenamin announced that the installation of the new bishop may be delayed for five or six weeks because of the difficulty of communication with Rome.

The official papal order must come by special messenger and because of the war travel is necessarily slow and uncertain.

Bishop Tihan is 56 years of age and was born in Indiana. He was educated in his native land and was ordained to the priesthood in 1886. For several years he was attached to St. John's church, St. Louis, and was then transferred to Wichita, Kas., where he was chancellor of the diocese. The title of monsignor was conferred upon him about ten years ago and in 1911 he was consecrated Bishop of Lincoln.

Doings of Denverites

At the last meeting of the Cathedral Altar and Rosary society it was decided to give a linen shower in order to furnish the handsome new rectory with an adequate supply of linens, towels, etc. The shower will be at the home of Mrs. J. K. Mullen Wednesday afternoon, Oct. 10, and not only members of the Altar and Rosary society, but all the ladies of the parish are requested to attend or be represented in the contribution list. Last Sunday a special collection was taken up at the Masses at the Cathedral to secure funds to make the necessary alterations in the building. The architects estimate of the cost os $5000, while several thousand more will be required for furnishings. Work will be begun in the near future and the house will probably be ready for occupancy before Christmas.

* * *

The first of a group of buildings which the Missionary Sisters of the Sacred Heart are erecting to shelter the little girls under their care, will soon be completed and others will be started immediately. It was the intention of the sisters to erect separate buildings from time to time, according as their needs demanded and their income warranted, but as a steady rise in building materials and labor is predicted it has been deemed advisable to erect the other buildings immediately. The frame building which has been the home of the Sisters and their little charges for so many years, will not be abandoned, but will continue to form a part of the Queen of Heaven orphanage. It will probably be used for school rooms, while dormitories, refectory, chapel, kitchen and playrooms will be in the building now rapidly nearing completion.

* * *

The next meeting of the Good Shepherd Aid association will be held Tuesday afternoon, Oct. 9, at the home of Mrs. J. C. Dornes, 1480 Madison street.

* * *

The Guardian Angel guild met Wednesday afternoon with Mrs. A. H. Hardy, 2345 Elm street.

* * *

St. Vincent's Orphans Aid society will hold its regular monthly meeting on Tuesday afternoon, Oct. 2, at the home of Mrs. Ella Meckbaugh, 450 East Ninth avenue.

* * *

The Rev. David T. O'Dwyer of St. Patrick's church, left Sunday evening for Washington in company with Verner Z. Reed, who will serve on a commission to settle labor troubles in America.

* * *

Pride is felt in Denver over the announcement made through the Associated Press that one of the highest honors which France pays to her defenders, the Croix de Guerre,, the cross of war has been awarded to Raymond R. Croke, son of Mr. and Mrs. Edward J. Croke of 2701 E. Colfax avenue. The young man, who is only 21 years of age, is a member of the American ambulance corps and received the notable war decoration for his valor at Verdun, when in the face of heavy shelling by the German artillery he rescued a French officer who had fallen wounded. Raymond Croke has been in service in France for about six months, having answered the call for ambulance men just before the United States entered the war.

He received his early education in the Immaculate Conception parochial school.

His brother, Clinton Croke, is serving the United States in Porto Rico.

* * *

Miss Sally Brown, one of the most attractive young women of Denver, was married Monday evening, September 24, to Lieut. Edward Arthur Whitaker of St. Paul. The wedding, which was the most fashionable of the season, took place at the home of the bride's mother, Mrs. Annie D. Morris, 410 Marion street, in the presence of two hundred relatives and friends. The ceremony was performed by the Rev. William O'Ryan of St. Leo's church. The bride wore a gorgeous robe of silver brocade, draped in tulle with court train of the brocade lined with shirred white chiffon. Her veil was held in place by strands of pearls and her shower bouquet was of cupid roses. She was attended by her sister, Mrs. Charles Lowell of Fort Collins as matron of honor and Miss Dorothy Sachs as maid of honor. Pink satin and tulle were combined in their gowns and the young women who stretched the broad satin ribbons to form an aisle for the wedding party were also dressed in pale pink. They were Mrs. J. F. Brown, Mrs. George Tritch, Jr., Miss Thankful Bickmore, Miss Janet Laidley of Charlestown, W. Va., Miss Frances Whitaker of St. Paul, sister of the groom, Miss Josephine McCormick of St. Paul, Miss Constance McCondille of St. Paul and Miss Helen Tritch. Maurice Whitaker of St. Paul, brother of the groom, was best man. An elaborate reception followed the ceremony and then Lieut. and Mrs. Whitaker left for a brief honeymoon trip. They will then go to Camp Dodge, near Des Moines, Ia., where Lieut. Whitaker is temporarily stationed, but their permanent home will be in St. Paul. The groom's parents, Mr. and Mrs. Edward Arthur Whitaker, came to Denver to be present at the wedding.

* * *

A wedding of interest to a large number of friends was that of Miss Annie Henry and Edward Bell Field, which took place Tuesday evening, September 25, at the bride's home, 541 Ogden street. The Rev. J. J. Donnelly performed the ceremony. The groom is president of the Mountain States Telephone company, and Mrs. Field was in the employ of that company for thirty-five years. Mr. and Mrs. Field are spending their honeymoon in the east.

* * *

Miss Josephine Metz, who recently came from Nashville, Tenn., to make her home in Denver, was married on Saturday, September 22, to Edmund T. Prendergast, a prominent business man of Colorado Springs. The ceremony was performed at St. Philomena's church by the Rev. M. J. Kelly. There were no attendants. After a honeymoon in California the couple will reside in Colorado Springs.

* * *

Mrs. William A. Grainger and her niece, Miss Helen Morse, left last Sunday for Miss Morse's home in Rochester, N. Y. Mrs. Grainger expects to remain east until after the holidays.

* * *

M. J. O'Fallon is in New York on business.

* * *

Mr. and Mrs. William Delleker have returned from Glenwood Springs, where they enjoyed a two weeks' visit.

* * *

Mr. and Mrs. Michael J. Dosch are the proud parents of a daughter, born last week in St. Joseph's hospital.

* * *

Miss Davina Purcell has returned from an extended stay in Kansas City.

* * *

William J. Cox and daughter, Miss Emily Cox, are at Excelsior Springs.

* * *

Mrs. Frederick Hunt Wood and little son, Frederick Hunt Wood, Jr., have returned from Boston, where they visited relatives.

* * *

Mrs. Alexander G. Douds entertained at Monte Carlo whist Saturday afternoon as a farewell compliment to Mrs. William A. Grainger, who left next day for an extended stay in the east.

* * *

Miss Lillian Hurd was hostess at a theatre party Wednesday afternoon in honor of her niece, Miss Felica Davis, who will be one of the season's debutantes.

* * *

Miss Jeanne De Mare, who underwent a serious operation last month at St. Joseph's hospital, is recovering and will soon be able to leave for New York to resume her musical studies.

* * *

Miss Adelaide Thams has gone to Washington, where she was called by the illness of her mother, Mrs. John Thams. Mrs. Thams accompanied her daughter, Miss Gertrude Thams, when the latter entered school in Virginia two weeks ago and was visiting in Washington when taken ill.

* * *

Mrs. Ella Wilkin entertained her bridge club Thursday afternoon.

* * *

Mrs. George T. Kearns has recovered from her recent illness.

* * *

Miss Mary Belle Schaefer entertained about twenty of her little school friends at an informal party Saturday afternoon.

* * *

Frank Tettemer, the young son of Mrs. May Tettemer, has recovered from a slight operation performed last week at St. Joseph's hospital.

* * *

Miss Florence Dunn has returned from California. While there she visited her brother, Edward Dunn, and the large contingent of Denver boys in the United States marine service at Mare Island.

* * *

Miss Georgia Hughes has returned to her home in California after spending the summer with the family of her brother, Dr. Tandy A. Hughes.

* * *

Miss Lillian Hurd was hostess at a dinner of twenty-two covers Saturday evening.

* * *

Mr. and Mrs. Thomas F. Savage and family have moved into the home recently purchased by them at 741 Corona street.

* * *

Robert T. Rainey of St. Joseph. Mo., is the guest of his sister, Mrs. W. A. Lang, 705 E. Seventeenth avenue.

* * *

Mrs. Wilbur F. McCue was hostess at a daintily appointed luncheon at the Argonaut hotel Saturday. Covers were laid for eighteen.

* * *

Mrs. J. F. Toner entertained her card club at luncheon last Thursday.

* * *

Miss Hazel Brady and Miss Ethel Brady entertained at bridge Friday afternoon in honor of Mrs. Walter Mullare of Trinidad and Miss Helen Morse of Rochester, N. Y.

* * *

Mrs. W. J. Doran has as her house guests her sister, Mrs. Adams, and the latter's little daughter Adeline from Akron, O. They will remain until November.

* * *

Mrs. Caldwell Yeaman entertained last week for her niece, Miss Olga Quintell, who leaves soon for her home in New York.

* * *

Mrs. Daniel Brady entertained her euchre club Wednesday afternoon at her home on Detroit street.

* * *

Robert Sullivan celebrated his twelfth birthday last Thursday by a party, to which twenty of his young friends were invited.

* * *

Miss Katherine Meany has recovered from an attack of appendicitis.

* * *

Mr. and Mrs. Oscar Malo are visitors in New York City.

* * *

William P. Horan left last week for Borton, accompanied by his son Frank E. Horan, who will enter Harvard law school.

* * *

John Desmond, a veteran of the civil war, died on September 18 at the age of 70 years. Mr. Desmond served in the Union army in the Forty-second Massachusetts infantry. He was a member of Carr post No. 14, representatives of which attended his funeral, which was held from St. Elizabeth's church on Saturday morning. Interment was made in Mount Olivet cemetery.

* * *

Phillip Willington, who died on Saturday, September 22, at his home, 1133 Eleventh street, was buried from St. Elizabeth's church on Monday morning. A requiem Mass was sung. The funeral was attended by members of the "Third Order of St. Francis," of which the deceased was a member. Interment took place in Mount Olivet cemetery.

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Victor G. Plamondon, young son of Mr. and Mrs. H. S. Plamondon of 1041 Federal boulevard was buried from the Church of the Presentation on Tuesday morning. Interment in Mount Olivet cemetery.

* * *

Francis P. Over, the infant son of Mr. and Mrs. Harry Over, was laid to rest at Mount Olivet cemetery on last Sunday.

* * *

The funeral of Edward J. Mohatt of 3336 W. Thirtieth street was held from St. Dominic's church on Thursday morning. Interment in Mount Olivet cemetery.

Nurses Respond to Call of Nation

The Alumnae association of St. Joseph's hospital nurses has proven its patriotism and love of country. The president, Miss Mary Burns, has made the announcement that already more than thirty of the 200 members are in the service of the government, while nearly every member of the alumnae hopes to answer the call of her country in the near future.

When the Red Cross made its appeal for funds the association responded with a gift of $50 for the cause. Recently they made and donated seventy-five surgical masks to be used by the surgeons while performing operations.

Among the members at present in the government service are Nellie Culiton and Agnes Rogers, army; Anna Swanson, Lillian Ryan, Mamie Hoffman, navy; Eva Fortman, Maud Lally, Blanch Nyswonger, Mabel Quirk, Margaret McCallum, Isabelle Gallagher, Delia Mead, May Mew, Ruth Vowell, Mary Roche, Alma Atkinson, Margaret McCabe, Mary McCullum, Louise Ketterer and Mary Harrington, American Red Cross.

FATHER YORKE

(Continued From Page 1.)

cause, that is, the war against Germany.

"Now Poland is far more necessary to Russia than Ireland is to England. Poland is Russia's richest possession. According to the English, Ireland is only a source of continuous expense to England. Take Poland away from Russia and Russia becomes once more an Asiatic instead of a European power. Take Ireland away from England and it does not affect her position among the nations. Ireland is merely an island separated from England and the continent by stormy seas. Poland is still what she was in the days of the Turks, the outer rampart of western culture and the strong wall of the Latin against the Greek. Therefore there is absolutely no comparison between the importance of Ireland to England and the importance of Poland to Russia.

"Yet, mark the conclusion. Mr. Wilson has not hesitated to specify Poland as one of those nations entitled to national independence. The Pope has not hesitated to use the same language. If these two high authorities believe that postulating the independence of Poland is not stabbing her associate, Russia, in the back, how can any consistent American hold that postulating the freedom of Ireland is stabbing our associate, England, in the back?

Irish Are Loyal.

"But it may be objected that Russia had promised of her own initiative to give home government to Poland; but so had England as regards Ireland. In fact the English cry has been: 'We'll give Ireland anything Irishmen can agree on. It is they, not we, that stand in the way. Hence, when Americans demand that Irish democracy be given the right to determine Ireland's future by the only means that democracies can determine anything, namely, by a majority vote, we are simply following our President's lead, and taking as sincere the utterances of the English themselves.

"Indeed, those that know the record of the Irish in America know that if they believe for a moment that any action of theirs concerning the old country were to bring even the smallest damage to America, they would sooner cut off their right hand than commit it or countenance it."

'REMEMBER THE

(Continued From Page 1.)

the weather conditions are such that the submarine can observe this perfectly well. Yet it deliberately chooses the stroke, like a dagger in the back. Why, even a rattlesnake signals before it strikes.

A feature of these warningless explosions is the boiler explosions which occur in one case out of two and beget horrors worse than shrapnel. I saw a magnificent Scotch chief engineer from the Salmo frightfully scalded about the head and torso, so that he died in agony at the Queenstown hospital. Time after time I listened to those engine-room stories of the most sickening character, where fine men, often Americans, were blown into ribbons or boiled to death in live steam.

Torpedo the Lifeboats.

The Lucilline, carrying naphtha, was struck without warning at 2 o'clock at night; and her crew stumbled on deck into dazzling moonlight only to be overcome by the naphtha fumes, so that fourteen of them perished miserably. Another ship, a horse transport, was torpedoed four times in succession, the torpedoes exploding among the lifeboats which were being taken to. Could anything be imagined more unmanly and inhuman?

The Germans may say sneeringly that war is not like cricket; but I retort that the German war is not even like football. It is conducted in cynical contempt of even the lowest standards of human beings!

Now when the submarine has wrought its dastardly work, where does it leave such victims as survive the shelling and the foundering? Tossed in tiny boats at the mercy of the most cruel ocean in the world! Two, three and even four hundred miles out upon the boundless wastes of water! I ask you to think back to your last ocean voyage and see again the bleak expanses of soulless crests. Remember the winds and waves raging like madmen against the great steamer that bore you, and then picture yourself fighting them for life in a little cockleshell, hundreds of miles from land.

Just what hundreds of hardy seamen perish miserably when deserted by the iron sharks we have no means of knowing; but we know they are large from the scores of instances in which only one or two boats reach land to tell how they separated from comrades who are never heard from. The Towergate was sunk in a roaring tempest 200 miles off the Blasquet islands, west of Ireland, in March, and I saw the single boatload of survivors five days later at Limerick. Emaciated, hollow-cheeked, unshaven, their clothing hanging disheveled about them. They told me in hoarse whispers of the others who had quit the wreck with them, and who were by that time derelict corpses halfway to the ocean bed. They themselves had struggled lion-heartedly for three days and three nights against the gale, and on the fourth day, when in sight of land, had fallen spent and hopeless in their boat, trusting to that providence which did, in fact, eventually rescue them.

Men Weak as Infants.

A case which stands out in my memory was that of the Mariner, a horse transport, attacked in a November hurricane. Two boats, laden with American muleteers, fought the wild elements for thirty-six hours. After nightfall on the second day they found themselves driving before a bowling wind into the rocky bay of Ballinskelligs, the most notoriously cruel of the Irish fjords. Their last red flares strove to pierce the spindrift at 10 o'clock. Their doom seemed sealed. But at 11 o'clock a plucky little British admiralty tug, which had been searching through the storm, nosed its way between them and the raging surf, not a quarter of a mile off, and lifted the exhausted young men, now weak as infants, out of the very jaws of an awful death.

All honor, say I, to the gallant and indefatigable British navy, which night and day, year in and year out, has been intrepidly hunting down those jackals of the sea. Britain's pride in her seamen has been a thousand times well won by fearless skill and hardihood which shed honor upon all mankind.

Here, again, I could give you a catalogue of arresting instances in which the Germans abandoned frail lifeboats to the fury of the elements far from land. I could picture to you the aged skipper of the Galgorm Castle, with his brave wife by his side, praying fervently and fighting earnestly through a night and day of demoniac tempest from which his other lifeboat never survived. I could tell you of the crippled Feltria, whose crew throughout the night tried to shelter themselves in the sinking vessel's lee, and in the morning found but twenty men remaining out of seventy-three. I could describe the icy tempest which smote a lifeboat of the Ainsdale, so that in ten hours one-fifth of its occupants were frozen dead.

Mock Pleas of Victims.

But you will not catch the full infamy of this German practice of deserting open boats until you hear that in countless instances the submarines refused (and that with base mockery) the pleas of these lifeboats for towage. After destroying a Belgian relief ship, for example, the submarine savagely denied a prayer for towage which it could have given with ease and safety—and as a result a ship's officer died from exposure. In only one of many cases did the Germans tow lifeboats toward land, and then they submerged without warning, leaving the lifeboats to escape being drawn down into the depths.

Now, before taking up the passenger cases, let me say that I do not for a moment deny that the submarine will have a permanent place in the armament of all nations, but what I do say, and what I hope I am proving to you, is that in the hands of white men it will be far less abominable than the Huns have made it.

Do you think that an American submarine will ever rake with shell fire a helpless boat that has surrendered and sought mercy? Can you believe that our U-boats will ever torpedo without warning an unarmed vessel which they could easily give time to get its lifeboats out? Will Yankee sailors ever deliberately follow a ship until nightfall to enhance the awfulness of its destruction? Can you imagine white men denying with jeers to tow toward land tiny boats adrift alone, hundreds of miles out at sea?

The thing is unthinkable. And if you are asked precisely what Germany's submarine guilt consists of, remember these four points. The facts I have given simply mean that the inhuman Prussian policy of Schrecklichkeit, abandoned in Flanders at the shudder of protest from a nauseated world, is still in rank and poisonous bloom on the lonely waters of the sea, where the principal witness is the silent but unforgetting heaven above.

But to me the dumbfounding, the stupefying thing about the submarines is that they attack passenger ships and kill women and children. Rough work by man against man is more comprehensible, and most men do not care to protest, even if their opponent does fight foul. But war against women, and foul play at that, is the consummate quintessence of savagery. The Germans themselves seem to recognize this, for in only one of the passenger cases I handled did the submarine have the nerve to hail the boats after it had wrought its deed of shame.

You remember that the big Laconia was torpedoed on a stormy February night at 10.30. She listed to port, and No. 8 lifeboat scraped its way down the starboard side and struck the water leaking like a basket, but supported by its air tank. With its nineteen people it drifted, full of water, away from the other boats, plunging giddily up and down the twelve-foot swells in the chilling drizzle of rain. Its occupants sat in icy water up to their waists, and an elderly Chicago lady and her daughter were forced to stand up on account of their feminine short stature. Not long after midnight a Manchester business man succumbed to the ordeal and sank back forever. At 1.30 the older American lady gave way and died. Her daughter's reason seemed unseated by the situation, and she kept chafing the corpse's hands and addressing endearments to it until at 2.30 a merciful heaven released in turn her overtaxed spirit to join her mother's. As the night wore on the fingers of death touched first one and then another of those innocent people, until when the wan dawn began to suffuse the winter sea the survivors found themselves shipmates with eight staring corpses.

Proud of His Work.

And this, mark you, was the one passenger case in which the U-boat had the temerity to hail the survivors. Her commander showed lively pleasure at his achievement and made the victims repeat the ship's name and tonnage three times.

As usual, there is a staggering catalogue of these cases. Another Cunard boat, the California, sank in ten minutes, with the loss of forty-one lives. And the Hesperian, Mantola and Arabic each had its peculiar scenes of wretched suffering and death. The Arabic and Hesperian, it may be remarked, taught us the need of securing point-blank formal proofs of every act in these cases, for they showed how glaringly unwarranted were the allegations which Germany would put brazenly forward.

I must find a moment for the Abosso, a big passenger liner which came up from West Africa, and received a torpedo in her vitals without warning 300 miles from land at 9 o'clock on an April evening. A lovely sunset was fading in the west, and a crescent moon and evening star looked down upon the horrible scene that followed. The graceful ship yawned and veered in her extremity like a stricken animal, so that her lifeboats were smashed or overturned in seeking the water, spilling human begins like grains of sand. And as the darkness of night closed over the sea 300 men, women and little children struggled in those lonely waters; a hundred of them perished. This was an instance, moreover, in which the submarine, cold-blooded, waited until nightfall to compass its destruction of lives!

Recalls Lusitania Horror.

And now let me recall to you something of the Lusitania horror. You remember that the Lusitania was over an eighth of a mile long, was worth $12,000,000 and carried 2000 souls. If the Utah hotel were to be engulfed today by sudden earthquake, the losses of property, in number of lives, and in brain power and heart-power—all would be less severe than the losses when the Lusitania was destroyed.

The 7th of May, 1915, found the wonderful south Irish littoral smiling in the sunshine, with the sea like a mirror. A goodly company of America's great men and finest women were looking with pleasure from the deck of the devoted vessel at the enchanting emerald green of Old Kinsale. When, suddenly, at eight minutes past 2 o'clock, a swift torpedo came leaping through the surface from landward, and with its exploding detonation that splendid scene was converted into the most appalling catastrophe the human race has ever experienced.

Confident in her floating capacity, the ship's officers forbade the manning of the lifeboats, and when the huge vessel foundered, eighteen minutes later, 1200 persons were thrust headlong into eternity. Eight hundred men, 300 women and 100 children perished by this abysmal crime, and thirty-three of the children were infants in arms! Out of 190 Americans only sixty-six lived to tread God's earth again; and our death roll included Elbert Hubbard, Charles Frohman, Charles Klein, Herbert Stone, Lindon Bates, Capt. James B. Miller, and (perhaps greatest of all) Dr. H. S. Person, as fine a type of the constructive idealist as our American business world has ever produced.

To the credit of our race be it said there was never a trace of panic in that awful event. But there was confusion of the most heart-rending kind—husbands belonging to their wives crushed and flung hurtling like debris, white-haired ladies dying in pathetic, silent, self-control, and children drowning in speechless terror while looking into the eyes of their powerless mothers.

Death of Elbert Hubbard.

Elbert Hubbard clung to a cylindrical steel drum broken out from a liferaft, and as often as he was able to climb onto it, it rolled and toppled him off on the far side, until our genial veteran philosopher presently gave way to shock and exposure. The icy fingers of that sea, indeed, were able to search with paralyzing sureness into the heart's chambers of even the strongest man. One lifeboat, rowing about, observed a mysterious flash on a distant wave, and found a life-buoy clasped by a drowned woman's hand, and on the hand a superb diamond.

I saw the ghastly procession of rescue vessels as they landed the living and the dead that night under the flaring gas torches along the Queenstown water front. Boat after boat came up out of the darkness, discharging bruised and shuddering women, maimed and half-naked men, and a few wide-eyed little children, whose innocent minds were wrestling blankly with this strange new manifestation of life. Frenzied women begged me for their husbands, and men with pitiable choking efforts at matter-of-factness went ceaselessly from group to group looking for their little daughters, their brothers and in some cases for their American brides. Piles of corpses, like cordwood, grew higher and higher among the coils of rope and ships' stores on the dark old quays.

The incidents next morning in the three improvised morgues were even more poignant, as the police and the searching relatives moved carefully among the mute corpses. I saw a woman recognize a dead sister, with two drowned babes clasped to the cold bosom that had so recently been their warm nestling place. I looked into the dead face of Charles Frohman after he had gone away into that "last great adventure" of his. The supernal tranquillity of all those quiet faces will never fade from my inner eye. Peacefulness was the expression, and yet tempered with a good-naturedly puzzled and aggrieved look, as though some friend had played a rude joke that they did not yet understand.

During the next night Queenstown lived in a nightmare. Grown men and women staggered in and out of my office literally insane from grief, and every hour brought to light some fresh phase of tragedy and woe, until mind and heart refused longer to register the redundant awfulness. I visited the additional groups of corpses as they came in from day to day. The rigor mortis soon relaxed into flabbiness, and the livid features grew preposterously repulsive. Later on the lips and noses were eaten off by seabirds, and the eyes gouged out into staring pools of blood. Still later the flesh was wholly gone from the grinning skulls, while from bloated trunks there projected limbs partially chewed off or bitten clean off by fishes into stumps of jagged bone.

Now I have been telling you these revolting things not idly, but because it is my earnest conviction that you have a right to have them brought vividly and unforgettably to your attention. The American flag today is streaming from our warships on those horror-sick waters; and it is you who must maintain it there and see that it shall eventually brighten into triumph. Thus when I have placed the facts of this satan's carnival before your minds my own task is done. It is for you to turn them over in painstaking meditation; and to draw conclusions; and to govern your actions by your conclusions.

And may I also say that when I urge you to "remember the Lusitania," it is by no means to arouse hatred or rancor, but only to arouse wrath and resolution; not to wreak vindictive vengeance for these enormities, but to end them, to terminate this unutterable business!

In this spirit only dare we, in this dire hour of war, utter our hearts to the Deity in the words of Beatrice Barry:

"That little children may in safety ride
The strong, clean waters of thy splendid seas;
That anti-Christ be no more glorified,
Nor mock Thy justice with his blasphemies.
We come—but not with threats or braggart boats.
Hear us, Lord God of Hosts!"

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PRUSSIAN MILITARISM AT WORK

By the Rt. Rev. Dr. Cleary, Catholic Bishop of Auckland, New Zealand.

The following is a copy of a letter written to his clergy by the Right Rev. Dr. Cleary, R. C., Bishop of Auckland, New Zealand:

Dear Rev. Fathers:—In the course of a previous letter to you, I detailed a few of the results of my investigations into the conduct of the German army towards the civilian population in those parts of northern France, in or near which I was acting as Catholic chaplain to a New Zealand brigade that had been for some time without the ministrations of our Church. In this communication, I wish to restate in part, and in part to extend, the findings of inquiries over an area of some twenty miles long by five miles wide. These inquiries were based throughout on the testimony of eyewitnesses—clergy, mayors and other public functionaries, commercial men, some French officers and men, and hundreds of farmers, farm workers, etc. A fact, light motor, kindly placed at my disposal while at the front, enabled me to visit a large number of towns, villages, farm houses and workers' cottages, and to penetrate on several occasions a considerable distance into Belgium. While our brigade was billeted in towns, villages and farms over a wide area, behind the lines, their long-drawn drills, fatigues and other occupations limited my possibilities of attendance on them to a few short hours daily, and when my hospital duties were done I made the fullest use of my facilities for inquiring into the facts of the German occupation.

German War Book.

As editor of the New Zealand Tablet, I had followed at long range the harsh system of proscription, expropriation and language suppression practiced on unhappy Prussian Poland. And many times, both as youth and adult, I had personally witnessed some of the varied forms of hard oppression practiced by the Prussian administration in the conquered provinces of Alsace and Lorraine. The misgovernment of these provinces differed, in one important respect, from any other of which I had knowledge from the reading of history or of which I had had experience in a country known to you. The Prussian system had no "let up"—its iron pressure never ceased; it presented no periods of relaxation as time went on. On the contrary, as the years sped by, the hard grind of oppression tended rather to increase and to extend more and more to the intimate and personal things of life, as if the clear purpose was to break the heart and crush the spirit of the people. I had, however, only witnessed there the Prussian system of civil administration of a conquered territory. Till the last months of 1916 and the early part of 1917 I had only seen the Prussian military system at work on military material, in the piping times of peace—sternly, and not infrequently, violently, licking soldiers into shape on drill grounds, in camps and on the march. I had, however, carefully read the several rather startling inculcations of "ruthlessness" and "terrorization" of civilian populations so clearly enunciated in the "Kriegsbrauch im Landkriege," the standard work issued by the German general staff for the instruction and guidance of all army officers. I refer to it hereafter by its English designation, "The German War Book. (Under this title it has been very carefully and conscientiously translated into English by Professor Morgan, M. A., of London university. In my quotations I use his translation).

With cynical frankness this Prussian militarist publication provides for the violation of a number of acknowledged moral standards and sacred conventions (expressed or implied) which make for restraint, chivalry and Christian feeling in the conduct of war. Indeed, the official "Introduction" to this official work declares that such Christian and humanitarian restrictions and conventions not infrequently "degenerate into sentimentality and flabby emotionalism," and the system of organized "terrorismus" (terrorization) of the civilian population of an invaded country is laid down as a policy of prime importance in the conduct of a war. Herein, this war book is, on the whole, a faithful embodiment of the principles of Prussian militarism, as laid down by writers from Clausewitz to Goltz and Bernhardi. Prussia and Prussian principles control and direct the whole German military machine. And Prussia holds the melancholy distinction of being the only western nation of our time that has, both in print and in practice, declared that neither accepted moral standards nor established international conventions (such as the Hague regulations) must be allowed to stand in the way of any desired military advantage. Side by side with the German War Book, I read and compared the "Manual of Military Law," which is the official text-book supplied to officers by the British War office. It embodies the words or the effect of the Hague regulations in the sections relating to the treatment of the civilians in time of war.

When making inquiries in France, I found (as I had expected) that some elements of the German army were not sufficiently Prussianized to live fully down to the ghastly ruthlessness sanctioned by the War Book. Of this, more will be said in due course.

Forms of Outrage.

Both in northern France and Belgium one hears very numerous stories of oppression and outrage against the civilian population. Some of these, told at second, third, or tenth hand, I felt bound to regard as exaggerated or wholly untrue. Others were stated in a form which did not aid investigation. Others, relating to fully detailed cases of alleged crimes (some of them of peculiar atrocity) I had not the time (nor, as to certain of them, the inclination) to investigate. I here refer only to acts of oppression and violence, vouched for by eye-witnesses of the standing already described, or of declared competency and good character. The more public and striking outrages described hereunder are, moreover, supported by a very considerable mass of independent and convergent testimony which cannot be lightly set aside, and which induces a strong conviction that, on the whole, the German army of occupation did, in point of fact, translate into action the policy of "ruthlessness" and "terrorization" against the non-combatant population of the part of France to which reference is here made.

Military regulations forbid the mention of places and persons in such communications as this; but as soon as this restriction is removed, the names (so far as I have noted them) will be forthcoming. Throughout my stay at the front, I found a particularly large mass of independent, widespread, and convergent testimony pointing to the practice of several chief forms of "frightfulness" directed or authorized by the German War Book. I limit myself here to the following:

1. The official seizure of civilian hostages.
2. The officially organized and wholesale plunder of private property.
3. Murder, or massacre, of civilians, under the direction of army officers.
4. The organized and systematic destruction of churches, also under the direction of army officers.
5. I will conclude by reference to a few other authorized and serious violations of established conventions and usages of warfare among Christian and civilized peoples.

Hostages.

During my stay in France, I met a number of prominent and respected civilians—mayors, parish priests, merchants, etc.—who had been seized by the German troops as hostages or sureties for the "good behavior" of the local population toward the invaders. The "good behavior" usually included the safety of the German communications; the prompt supply of transport, money, or other things requisitioned; and the avoidance of any of the many (and often vague) things which the German commander, in his absolute discretion, might regard as helping the French enemy or interfering with the invaders' military plans. Failure, or alleged failure, on the part of the inhabitants exposed the hostages to heavy fines, deportation, long imprisonment or prompt death at the hands of a firing party. Now, hostages have, in such circumstances, no effective power of control over a scattered and distracted population, and they are in no way responsible for the military action of their country's forces. For these reasons, the taking and (on occasion) execution or other penalizing of hostages is abhorrent to Christian sentiment and the modern practice of civilized war. Part 2, chapter I (section 7) of the German War book deals with this question of hostages and it admits what follows: "Every writer outside Germany has stigmatized this measure as contrary to the law of nations and as unjustified towards the inhabitants of the country." The same official publication goes on to say that this practice of taking hostages "was also recognized on the German side as harsh and cruel," but that its supreme justification was "the fact that it proved completely successful." In the war of 1870, the Germans (says the War book) forced their French hostages "to accompany trains and locomotives." In the town of —— (where I was billeted for a week in the mayor's house) the Germans, when in retreat before the advancing French troops, found yet another use for hostages. A large number of the townsfolk (variously estimated for me by many eye witnesses) were "rounded up" as hostages by the retreating invaders. Those unhappy civilians were placed in two guarded lines along two adjoining bridges and their approaches, at the very edge of the town. One of these bridges was over a canal, the other over a river beside the canal; and over these two bridges the German troops proceeded to retreat between the two long rows of French hostages: the idea was that the oncoming French would, in order to save their own people, forego the military advantage of blowing up the bridges with high explosive shells or of treating the flying enemy to doses of bursting shrapnel or machine-gun fire. The French shrapnel did, however, spatter over the bridges, smiting friend as well as foe. All my local informants assured me that, as each hapless hostage dropped, slain or wounded, he was thrown by his captors into the water, from which the bodies of twenty-two of them were subsequently recovered.

Although permitted and authorized by the German War book, the exposure of civilians to the fire of their own troops is, of course, contrary to the usages of civilized war. It is expressly forbidden by chapter XIV., sec. 163, of the British "Manual of Military Law."

Pillage.

In every war that occurs, in some or other degree, the looting of private property. (By looting is meant private thefts committed by individuals.) In a previous letter to you, I was able to bear personal testimony to the generally splendid conduct of our New Zealand troops in this respect; and I have reason to believe that the restraint practiced by them in this matter represents the general attitude of the whole army. In the old wars, for instance, fowls, even in friendly countries, were commonly looked upon by soldiers as "derelict goods," the lawful prize of the first comer. And so they were regarded by both German officers and men. But since the enforced retirement of the invaders, domestic fowls have again gradually multiplied in northern France; and it is a high tribute to our men to state that there important "live stock" of the French people, in the regions traversd by me, are practically as safe from confiscation as they would be in New Zealand or the British Isles. The fowl-runs in the war area represent a testimonial to the good conduct of our men, just as surely as another excellent testimonial is furnished by the great and highly reciprocated kindness and affection which they manifest to the children. This sometimes shows itself in quaint and "spoiling" ways (as some of them would do their little ones), but always with the best of intentions.

In modern military law, the seizure of the private property of non-belligerents is not permissible, except under the pressure of immediate military necessity; and where it is so taken, it is to be paid for on the spot, or its receipt acknowledged by a proper document. Over all the regions of France and Belgium traversed by me, and formerly occupied by the German troops, the plunder of the private property of civilians was carried out in a generally wholesale way, without any pretense of military necessity, without payment and usually without receipt, under the orders and direct supervision of army officers and as an act of settled state policy. The evidence of this public policy of plunder was simply overwhelming; it extended over the whole occupied area visited by me; and it spared no class or section of the people—involving rich and poor alike to the extent of their respective chattel resources. Collating the oral and ocular evidence furnished to me by, literally, hundreds of townspeople, villagers, and peasantry, I found that the general official procedure was as follows:

At an early suitable moment after the occupation of a country district or centre of population, official arrangements were made for the seizure and exportation of the greater part of the chattel property of the inhabitants. For this purpose, a sufficient supply of motor lorries was assembled. Squads of soldiers, under the supervision of officers, proceeded with the work of plunder. Others raided the fields and farms, collected and drove off all horses, cattle, sheep, pigs, etc., and took possession of all fowls and Belgian hares (which were numerously raised in northern France for food purposes.) Returns were demanded of all stock, stores of grain and other foodstuffs—the failure of a boy to mention a quantity of wheat concealed in a cellar, resulted in his being shot by a firing-party close to my last billet in France. Grain and forage were seized and sent away; so, too, was a great part (sometimes nearly all) the food in dwellings; and much of the sustenance of even poor people was roughly thrown about, damaged, wasted, or destroyed. This was in 1914-15. Bed-coverings were almost invariably taken; so, usually, were linen and woollen articles (underclothing of every sort included), napkins, towels, curtains, table-covers, etc., ornaments, and furniture, excepting (as a rule) bedsteads and other heavy and cumbrous pieces. Locked drawers, presses, etc., were broken open. Money, plate, costly ornaments of comfortably portable size, and jewelry seem (according to the information given to me by numerous victims of this modern Great Pillage) to have been specially favoured by the officers. And when the work was done to the satisfaction of the command, the long procession of high-loaded motor lorries set out on its way towards the Rhine.

Three Instances.

I will give here just three partial instances of the truly Prussian thoroughness with which this policy of plunder was carried out, in violation of natural right and the law of nations. One woman villager, a worker's wife, showed me her gutted (but somewhat reorganized) home, and wound up her detailed description of the official pillage with these words: "Those Prussians did not even leave me my baby's little booties or socks or shirts—they took everything, everything, everything (ils ont tout pris, tout, tout, tout)." Only a few doors away from her humble abode stood (and stands) the big house of a manufacturer with whom I was billeted for some days. He had sent away his wife and children shortly before the invaders occupied the village. These made a pretty clean sweep of his house. Several Prussian officers were billeted there. They personally stole every article of jewelry in the place, and all the valuable gold and silver family plate (some of it consisting of old and treasured heirlooms); they seized a number of costly gold and other ornaments; they invaded every drawer, and even carried away his wife's silk dresses. All his oil-paintings were taken away, except a few, of lesser value, and some of these were slashed with sword-cuts. "Ils ont tout pille (they have pillaged everything," said my host to me in his account of the behavior of his guests from beyond the Rhine. Just one other instance out of a great number that might be cited: It occurred at a little farmhouse, the home of a poor, childless, and very old widow, just behind our fighting lines. I was billeted in that shell-cracked farmhouse, within German gunfire range, for thirty-two days, while serving as chaplain in the fighting lines. The local evidence went to show that the poor old woman's home and little farm, like many others in the neighborhood, was pretty thoroughly "cleaned up" by the plunder-parties. Her own story, and that of another old eye-witness living in the house, was to this effect: That the military officials took practically everything, down to the last fowl; that they compelled the old woman to cook her own stolen food for them; that they fed inordinately thereon, drank great quantities of her coffee, and (said she) "what they did not devour, they wasted," leaving hardly a scrap of eatable food in the place. "Payment?" she replied, in answer to a question; "not a sou!" And receipt for goods taken? "There was no receipt," said she. The same replies were, in substance, made to me in all of the hundreds of cases of officer-led plunder of which I have a recollection. And, according to international law and to established conventions (to which Germany was a party), such a course of conduct in war is illegal; it is thieving, naked and unadorned.

Levies.

Article 52 of the Hague regulations declares, in regard to requisitions: "They must be in proportion to the resources of the country." This provision is, as to its purport and effect, embodied in section 416 of the British "Manual of Military Law," and the British requisitioning instructions. The same just and humane Hague regulation was affirmed by Article 40 of the Declaration of Brussels, accepted by Germany. But it is also set aside in Chapter IV of the German War Book, where it declares that "it will scarcely ever be observed in practice, and that "in cases of necessity the needs of the army will alone decide." Over a great part of the country visited by me, the civilian population not alone had their chattel property systematically plundered, but they were, in addition to this, subjected to racking (sometimes confiscatory) money fines and levies. Some small hamlets, robbed of practically everything, and living in part on borrowed money, had to provide, on short notice, forced contributions running into 160 pounds and upwards. From the information supplied to me by my manufacturing host and others, some of these compulsory payments, in the circumstances of the contributors, amounted in practical effect to the "buccaneering levies" (brandschatzungen) which are declared to be illegal in Chapter IV of the German War Book. Yet this cruel and unjust measure is in full accord with the spirit of the militarist writers whose pagan principles are crystallized in the War Book. One of these is Clausewitz, an authority of high standing with Prussian militarists. In the fifth chapter of his "Vom Kriege," he declares that the military right of requisitioning private property "has no limits except those of the exhaustion, impoverishment, and devastation of the whole country." And, despite its condemnation of "buccaneering levies" and some commendable references to the rights of private property, the German war book itself reaches the same merciless conclusion. This is stated in the third paragraph of the introduction and in a fierce foot-note quotation thereto from Moltke, which is given with approval. Both in text and foot-note we find, nut-shelled, the Prussian policy of "terrorismus" against both the persons and the property of non-combatant populations.

3. Murder of Civilians.

Another and more terrible form of this established Prussian militarist policy of "terrorisation" of peaceful populations is the frequent and unnecessary taking of civilian lives. From numerous eyewitnesses—of the classes already described—I heard details of the murders of many unarmed civilians. One of these, already referred to above, was a mere boy, guilty of no military offence punishable by death. As illustrating the methods followed by officers in some such cases of murder, I cite two instances vouched for by competent and respectable eyewitnesses frequently seen by me. The first of these cases, already mentioned in a previous letter to you, will bear repetition:

During the early days of my stay at the front, in Northern France, I visited one of my priests, a Catholic chaplain, who was then billeted, with two other New Zealand officers, at a better class of farm house, quite close to the trenches. I had been informed that the house-mother there was witness to a tragedy that had been reported to me. I found her to be an extremely pious Catholic woman, of middle age, fairly educated, and speaking better French than is common among the peasantry of that region. She confirmed, even in most details, the story which I had heard, and told me, in substance, what follows: Her brother, a farmer, lived near by—a quiet, inoffensive man, very industrious, extremely careful not to mix himself up in military or political matters, not guilty of spying or any civil or military offense, and immensely devoted to his wife and three children. While my informant was on a visit to him, there entered some German officers. One of them (without any judicial formality) drew his sword and severed the farmer's hand at the wrist, the hand dropping to the floor. They then fired three revolver shots at him, two of the shots penetrating the victim's abdomen, the third his throat. All this took place in the presence of the victim's sister (my informant), and of his wife and three children, all of whom were frantic with horror at the sudden tragedy. The poor man's sister cried to him: "Oh, brother, you are dying; make an act of sorrow for your sins and of love of God." He replied faintly: "I cannot, sister; say them for me." Then his sister knelt beside him and began to recite the prayers. When she was so engaged, the dying man cried out: "I am done for" and, making a big sign of the Cross over himself, began to recite the acts of sorrow for sin and of love of God. And so he died. The sorrow-riven widow, seemingly almost unbalanced by grief, left the sceen of the tragedy, and lives in the town of ——, where I was billeted in the mayor's house for a week.

(To Be Continued.)

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Well, try a pair of cool shoes for the feet and be glad.
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Probate Notice.

IN THE DISTRICT COURT, PROBATE division, in and for Salt Lake county, state of Utah.

In the matter of the estate of Eli Gregson, deceased.—Notice.

The petition of E. J. Willis, executor of the last will and testament of Eli Gregson, deceased, praying for an order of sale of any or all of the real estate and personal property belonging to said estate now on hand, has been set for hearing on Friday, August 24, A. D. 1917, at the hour of 10 o'clock a. m., at the county courthouse, in the courtroom of said court, in Salt Lake City, Salt Lake county, Utah.

Witness the clerk of said court, with the seal thereof affixed, this 2nd day of August, A. D. 1917.

THOS. HOMER,
(Seal) Clerk.
By M. M. Snell, deputy clerk.
N. J. Sheckell, attorney for petitioner.

NOTICE TO CREDITORS.

Estate of James T. Strong, deceased. Creditors will present claims with vouchers to the undersigned at 403 Felt Building, Salt Lake City, Utah, on or before the 15th day of December, A. D. 1917.

H. P. STRONG,
Administrator of James T. Strong, Deceased.
N. J. Sheckell, attorney for administrator.
Date of first publication, August 4, A. D. 1917.

NOTICE TO CREDITORS.

ESTATE OF MARY JENKINS, deceased. Creditors will present claims with vouchers to the undersigned at 403 Felt building, Salt Lake City, on or before the 1st day of December, A. D. 1917.

JOSEPH JOHNSON,
Administrator of the Estate of Mary Jenkins, Deceased.
N. J. Sheckell, Attorney for Administrator.

NOTICE TO CREDITORS.

ESTATE OF JOHN JIMPSON, DECEASED.

Creditors will present claims with vouchers to the undersigned at 216 Main street, Bingham Canyon, Utah, on or before the 10th day of November, A. D. 1917.

ISADOR M. GANCHAT,
Executor of the last will and testament of John Jimpson, deceased.
Dan B. Shields, Attorney for Executor.
Date of first publication September 8, A. D. 1917.

Joseph Wm. Taylor
UTAH'S LEADING UNDERTAKER and LICENSED EMBALMER.
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Salt Lake City, Utah

ESTABLISHED 1889.

THE INTERMOUNTAIN CATHOLIC

In vain will you build churches, give missions, found schools—all your works, all your efforts will be destroyed if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic Press.
—Pope Pius X.

Published in Salt Lake City, Utah, every Saturday by the Intermountain Catholic Publishing Company, 515-517 McIntyre building.

RT. REV. JOSEPH S. GLASS, C. M., D. D., President.
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Advertising rates on application.
Entered at the Salt Lake postoffice as second class matter.

THE INTERMOUNTAIN CATHOLIC is the official organ of the diocese of Salt Lake and is the only Catholic journal in the intermountain country. It is widely circulated through the states of Utah, Nevada, Idaho, Montana, Wyoming and Colorado.

Reliable business firms are urged to consider the value of this paper as a medium for reaching thousands of Catholics throughout the entire Rocky Mountain region. Its Catholic readers are urged to patronize the advertisers who contribute to the support of their church paper.

Correspondence is solicited from the Reverend Clergy, from officers of Catholic societies and others who are interested in the welfare of the paper. All items of news will be gratefully received.

A SECTARIAN SOCIETY.

THE Young Men's Christian association is receiving great praise from press and public. As far as we can learn the praise is well deserved. The organization is doing good work in providing for the mental and physical comfort of "the boys."

The latest notable recognition comes from Secretary of War Baker, who, writing in a magazine of current date, says:

"For many years the Y. M. C. A. has been established as a permanent feature of army life in times of peace. The war, however, has developed for it a degree of prominence far larger and a field of usefulness far wider than even its friends could have hoped."

The secretary of war concludes that the cost of maintaining the organization at our military camps "should be a legitimate charge against government funds." It is not our purpose to find fault with this suggestion of the secretary. Nor do we take issue with those who believe in the Young Men's Christian association and are supporting it. The point that we wish to emphasize is that if the government can find justification for maintaining the work of the Young Men's Christian association, it should logically support the work of the Knights of Columbus or the Young Men's Hebrew association. The Y. M. C. A. continually dwells upon the broad Christian charity of its work, that it embraces all mankind and knows no creed or sect. It is right here that we take issue with it. Everyone familiar with the constitution of the Y. M. C. A. knows that it is a distinctly Protestant organization. Some time ago the question was asked of Mr. Messer, the general secretary of the society in Chicago, and he frankly Y. M. C. A. is essentially a Protestant organization. In my opinion it should remain distinctly Protestant." The action of government in recognizing the Knights of Columbus as the official representative for work among Catholics and the Young Men's Christian association in the same capacity for work among Protestants indicates that it stands as a Protestant society.

A case involving the legal status of the Y. M. C. A. as an organization competent to receive a grant from the state or municipality was recently decided in Virginia. The city authorities of Portsmouth were deliberating on the transfer of a parcel of real estate to the Y. M. C. A. for the carrying out of its purposes, and doubting their right to do so they appealed to the city attorney for an opinion on the legality of such a transaction. In reply to their request the city attorney set forth the provisions of the Virginia constitution governing such cases. It seems that the constitution of that state authorizes the general assembly to extend to cities and towns the right to make appropriations of public funds, personal property or real estate to any charitable institution or association, "provided that such institution or association is not controlled in whole or in part by any church or sectarian society." The question arose whether the words "sectarian society" should apply to the Young Men's Christian association. The opinion of the city attorney was as follows:

"Admitting the Young Men's Christian association to be a charitable institution as contended for, the real question arises, is it a non-denominational Young Men's Christian association. A nondenominational Christian association, in my opinion, is one in which all Christians or believers in Christ have an equal right to participate upon the same terms and conditions. Is this so of the Young Men's Christian association of this city?

"We are told it is managed and controlled by its active members and to be an active member one must be a member of a Protestant church. Is not this requirement an exclusion of all Christians who are not members of the Protestant faith or churches? And yet are there not many Christians who are not members of a Protestant church? If these propositions be true, then can it be said that the association is a nondenominational Young Men's Christian association? Yet it must be in order to be a recipient of the city's bounty."

The Y. M. C. A. is doing good work for Protestants. Its work among the soldier boys deserves unstinted praise. If a man believes in its particular form of Christianity we have no fault to find with him. We do protest in its being made a public institution and obtaining money under the pretense that it is a nonsectarian institution.

HUMANITY ABOVE LAW.

A FEW zealous defenders of the constitution are terribly wrought up over the national law that bars from interstate commerce products of the labor of children. They fear for the sovereign rights of states. One senator declares that it indicates "how completely Congress will usurp the rights of the states, deprive them of their reserve power and reduce them to a state of impotent and insignificant vassalage."

These words indicate a desperate condition. There is no doubt that there have been some tendencies in recent federal legislation to threaten the legitimate rights of local government. The child labor law, properly considered, gives no manifestation of such a danger. It does not attempt to prevent any state letting its children grow up in ignorance. The state may still allow children to work at any age and as many hours a day as possible, under the most insanitary and inhuman conditions, if it so chooses. Thank God there are few states who are willing to avail themselves of this inhuman right. In the last few years laws regarding child labor have been passed in most of the states, and practically all of these states are trying to enforce the laws. The purpose of federal legislation is to prevent those who would coin the life blood of little children into dollars from competing with those who would at least see to it that if children must labor they would labor under conditions that are human.

If this is unconstitutional, then common humanity suggests that the constitution be ignored in this particular instance. Nor do we fear it will cause a popular uprising among our humane and Christian population.

SEARCH THE SCRIPTURES.

A SERIOUS conflict is raging in Methodist circles in St. Louis. Some ministers are opposing a series of meetings because the evangelists who are going to conduct the services will assert that the end of the world is near and cite Scriptures to prove it. Other clergymen of the denomination are in favor of the meetings being held.

We can find no objection from Protestant theology that should prevail. If the gentlemen of the Moody institute, who are promoting the affair, can find in Scripture that the end of the world is close at hand, they ought to be given an opportunity to state the facts. It is perfectly orthodox from a Protestant standpoint. The whole theory of Protestantism is built on the right of everybody or individual to take out of the Bible just what he wishes. If one says that he finds in the Bible evidence that the end of the world is coming, who shall gainsay him? Private interpretation of the Bible has abolished practically all the supernatural helps to heaven. It is making a clean sweep of the doctrine which their fathers held to be essentials of Christianity. But they are only following the lines laid down by their fathers. They have made a bad wreck of Christianity and no man can conjecture where it will end. If the history of the few years of Protestantism is a criterion, it is a matter of only a short time when there will not be left a shred of Christianity in the sects.

The main point is that the ministers who believe the end of the world is near at hand have a genuine Protestant right to preach their doctrines. Those who oppose them are heretics from the very fundamental teaching of Protestantism, the right of private interpretation.

THE CATHOLIC SCHOOL.

WHY do you send your child to the Catholic school? The answer is simple. It is your Catholic duty to do so. But why, you may ask, is it my Catholic duty? You may go even further and protest that you do not consider it a duty at all. It is a matter, you think, that you are to decide yourself. You may resort to the old threadbare argument that if the public schools were good enough for you they are good enough for your children. See, you say, I am a product of the public schools, and I dare say my faith is just as strong as if I were educated in the most Catholic school. If I have not felt the want of a Catholic school, I do not see how my children are going to feel the want of it.

We will let the matter pass that you do not feel the lack of a Catholic school in your own case. That could well be disputed, however. At any rate you would have been a great deal better if you had the benefits of a thoroughly religious education. Perhaps your surroundings were different, perhaps in your school days there were not so many dangers to faith. But it is not a question of what happened to you; not a question of the character of the schools you attended in your youth. It is a question of the present, a question of the children of today. And for the children of today a school with religion in it is necessary.

What argument have we for that? First of all there is the great argument of authority. Did it ever occur to you what the Catholic mind is in regard to this matter wherever you turn? If there is one thing on which the bishops and priests throughout the world are unanimous, it is the need of Catholic schools. Why do we see them, wherever it is at all feasible, building and maintaining schools, fostering vocations for sisterhoods and brotherhoods in order to have teachers for those schools? It is not a whim; one does not find whims so universal and of such a sameness. It is because they are convinced that the faith of the little ones demands the protection of the Catholic school. And so the burden has been gladly assumed. We pay our share of the public taxes, we do our part in the maintenance of the public schools, and then we take on ourselves the added burden of extra schools. Why? Surely not because we are stubborn; not because we are finical; but because we know that the public school does not give a full education. By its very nature it cannot touch on a subject without which all other learning is of little importance.

To try to educate the child while leaving out the thought of his duties to God is to attempt the impossible. The public schools of the country, by the very fact that they are public, by the very fact that Jew and Gentile and atheist have one as much right as the other there, and as much claim to have anything repellant to them kept out of the child's studies, are avowedly Godless. In present conditions they cannot be anything else despite all horrified protests to the contrary.—Western Watchman.

SAFETY FIRST.

THE New Thought league has conferred a blessing on humanity. It has abolished the devil.

This is consoling news to those of us who have had a rather disagreeable feeling that his Satanic Majesty was rather too near us. The only question that now worries us is whether the devil will stay abolished. The fear lingers that he may "stick around." We doubt that he will discriminate in favor of the New Thoughters. He may even invoke a referendum. From the way some people are going he would poll a large vote. Nevertheless, we are glad that the New Thoughters have taken action. It indicates that his majesty is becoming more and more unpopular all the time. It may be that other denominations will eventually abolish him. There is some comfort in the thought.

While we are grateful to the members of the New Thought league, we are going to continue on guard. Safety First!

WE WON'T STARVE.

ARE the people of this country in danger of want or starvation? No. The food administration is no scaremonger. What has been said emphatically is the plain fact that there is a world shortage of food, and that if we did not conserve our supply and substitute some foodstuffs for others, we could not supply the needs of our allies. As to going hungry ourselves, there is no danger of it, and private hoarding through fear of such a thing is both foolish and wicked, since it sends the prices up and causes intense hardship to the poorer people. Don't hoard, don't waste, don't overeat. In short, practice your religion, and you need have no fear that you will not get enough to eat, if you earn and deserve it.

THE INTENTION.

IN a proclamation that will rank high among the many beautiful and impressive documents that he has issued during his official life, the President addresses the children of the nation. The inspiration for the proclamation is the desire to form in each school a unit in Red Cross work, to ask the children to give up their playtime to help care for the soldiers in France, and to do any other work that their little hands and big hearts will permit. It is a high service and the President rightly thinks that the children will "learn by doing these kind things to be future good citizens more perfectly than through any other school lessons."

The high ideals embodied in the President's address emphasize the call of our Holy Father to the members of the League of the Sacred Heart. He asks them to pray during the month of October that the Apostleship of Prayer may spread among the young. The children of today are the hope of the Church and state. If we would have them grow into good citizens of our beloved country and good citizens of the country of God, we must keep them close to the Sacred Heart of Jesus. The Heart of Christ puts His trust in them. He loves them with a special love. While He was on earth He wanted the little ones about Him. In heaven He still yearns for them. It is in our power to save them for Him.

If the child is taught to offer up every morning all the prayers, works and sufferings of the day to the Sacred Heart of Jesus, we may well hope that its future is safe. As members of the league their prayers will have a special power before the Throne of God. The world needs the Spirit of Christ. It has wandered far away from it. No one thing will more surely bring it back than the prayers of the little children.

The zeal of parents and teachers can find no better field for endeavor than in fostering the intention for October. Parents should teach their children to say the morning offering as soon as their lisping tongues can repeat the words. Every school can be made a center of the league, every teacher a promoter. It is a splendid opportunity to do a real big thing for Christ. It will mean that millions of souls will be pledged to the honor and service of that Sacred Heart Who loves them so much.

AMONG CATHOLIC POETS

Charles Warren Stoddard

William Dean Howells wrote concerning Stoddard's "South Sea Idyls": "It is a classic the highest, sweetest, wildest, freshest thing ever written about the life of the summer ocean." Everyone praised his prose thus but few, until lately, classed him with the poets. Now, eight years after his death, there appears a new volume of "Poems by Charles Warren Stoddard" selected from the author's frequent magazine contributions while in the tropical lands that he loved so well.

The poet was born in 1843 in Rochester, N. Y., went to California at the age of twelve, grew up amid its beauties, and spent the rest of his life in travel, in lecturing and in teaching.

From the late book of selections by Thomas Walsh we make choice of:

Lahaina

Where the wave tumbles;
Where the reef rumbles;
Where the sea sweeps
  Under bending palm-branches,
Sliding its snow-white
  And swift avalanches:
Where the sails pass
O'er an ocean of glass.
  Or trail their dull anchors
Down in the sea-grass.

Where the hills smolder:
Where the plains smoke;
Where the peaks shoulder
  The clouds like a yoke;
Where the dear isle
Has a charm to beguile
  As she lies in the lap
Of the seas that enfold her.
Where shadows falter:
  Where the mist hovers
  Like steam that covers
Some ancient altar.

Where the sky rests
On deep-wooded crests;
  Where the clouds lag;
Where the sun floats
His glittering motes
Swimming the rainbows
  That girdle the crag.

Where the newcomer
In deathless summer
  Dreams away troubles;
Where the grape blossoms
  And blows its sweet bubbles;
Where the goats cry
  From the hillside corral;
Where the fish leap
  In the weedy canal—
In the hollow lagoon
  With its waters forsaken;
Where the dawn struggles
  With night for an hour.
Then breaks like a tropical
  Bird from its bower.
Where from the long leaves
  The fresh dew is shaken;
Where the wind sleeps
  And where the birds waken.

The Literary Digest in an August number compares the lines of Stevenson and Stoddard, saying it is easy to picture either of them "resenting the intrusion of civilization on their Robinson Crusoe-like lives—although they may in certain moods have fervently desired that intrusion." Just that feeling is shown in:

Sail Ho!

I heard a rustle in my garden-patch—
I saw a shadow bow beneath my thatch—
One morning when the dawn was breaking fast;
And coming near, a nervous hand was passed
Across my face, and someone bade me wake,
And "hasten to the cliff, for heaven's sake:
A sail was shining in the eastern sea!"
"A sail!" I gasped; "the Saints compassion me.
Go you and fire the signal-pyre!" I said.
The shadow turned, and in a moment fled;
And soon I followed—pale, and scant of breath—
For on that chance was staked my life or death.
I skirted the long shore of the lagoon,
Shining and moist—shaped like a crescent moon—
And scaled the rocky battlements that rise,
Like a great wall against the eastern skies.
The morning air blew down a fragrant whiff,
Combing the wind-burnt grasses on the cliff.
The cactus' thousand thorny palms were spread
Against a sun-cloud hanging, hot and red,
In the horizon; and a little way
Off, in the bright, blue depths of dawning day,
A fair and flickering atom—star-like, pale—
I saw a sole and solitary sail.
Then, down I knelt and prayed. The biting fire
Curled the green balsams of my signal-pyre,
And sent a bold black shaft into the air,
That towered above the shadows and grew fair,
Like to a palm in stature, full of grace,
Waving its sable plumes before the face
Of all the world; and, as it would appear,
Commanding that the voyager should draw near.
I shut away the sight in deep suspense,
Half-drugged with the rich odors of the dense
And multiplying fumes that hung about,
And half afraid to struggle with my doubt.
The sun arose and all the world was gay;
The sweet winds spirited the mists away,
I lifted up my eyes where I was bowed,
And, through the portals of a golden cloud,
Beheld the vessel by fair breezes fanned,
Trimming her sails, and making for the land.
But when she shaped her course toward the shore,
And I was sure my banishment was o'er,
Somehow I was not happy—for I grew
So jealous of the solitude I knew,
And loved my island dearer than before!

"Huh. I'll bet a cookie the baby is going to be a farmer."
"Does he try to plant things?"
"Nope."
"Fond of cows and pigs?"
"Nope."
"Then what makes you think he's cut out for a farmer?"
"He generally gets the whole family up before 5 o'clock in the morning."

"Has Reggie come home from school yet, Mary?" asked Reggie's mother.
"I think so, madam," said Mary; "the cat's a-hidin' in the coalhouse."

NIAGARA

By Edward F. Garesche, S. J.

It might have seemed impossible to find any new simile or comparison for the majestic falls which have been the theme of song and story for generations, but the following from The Queen's Work for September does really embody a conception of the falls which so far as we know is quite original, the comparison of the highly mighty emulation of the waters to the sacrifice of Christ in His Passion and in the Mass.

God, in His ages past the dawn of days,
Writ one white line of praise,
  Which now, in this great stress and hour of need,
  I bend my soul to read.
I break the sullen bonds of wearying time,
And with one leap sublime
  Force my astounded soul go back and stand
  In the primeval land.

The tresses of the ancient flood are kissed
With virginal white mist.
  The same soft, thunderous sound
  Thrills the wild weeds around:
But on, the vast and mighty peace that broods
On these green solitudes,
  Where the great land, with one tremendous tone,
  Litanies to God, alone!

Tongue of the continent! Thou whose hymning shakes
The bosom of the lakes!
  O sacrificial torrent, keen and bright,
  Hurled from thy glorious height!
Thou sacerdotal presence, clothed in power,
At once the victim and the white-robed priest,
  Whose praise throughout these ages hath not ceased,
  Whose altar steams with incense every hour!
Lo, in all days from thy white waters rise
The savors of perpetual sacrifice!
  I see—pale prophecy of Christ's dear blood—
  The transsubstantiation of thy flood!

Oh the wild wonder of the vast emotion
  Of the perturbed wave,
That cries and wanders like the fearful ocean,
  Seeking, with none to save!
In their wide agony the rapids roam,
  A world of waves, a universe of pain,
The vexed, tumultuous clamor of their foam
  Crying to God with agonized refrain,
Where the sad rocks their quivering summits hide
  In the loud anguish of the refluent tide.

Yet, with a willingness that leaps to sorrow,
  Swift run the ragged surges to the height,
And from their pain is born a pure delight—
The fear today, the snowy peace tomorrow!—
  Cleaving like darts their swift and silvery way
  With sudden gleams and barbs of glittering spray,
They hasten to the brink, and swift are lost
In the stupendous leap, that infinite holocaust.

Oh Christlike glory of the praying water
  That leaps forever to its mystic death!
And from the anguish of that sobbing slaughter
  Lifts the clear glory of the torrent's breath
Where, like a paean of rapturous victory, calls
The solemn jubilation of the falls!

O alabastrine priest—they splendor spraying
  More lasting than the immemorial hills!
O monument of waves, O undecaying,
  While God's right hand thy flowing chalice fills!
Under the transient world's astonished eyes
Thou offerest abiding sacrifice.

In the pale morning, when the rising sun
  Flatters thy pouring flood with slanting beams,
Most reverent thy duteous waters run,
  And hymn to God with all their thousand streams.
And in the blazing majesty of noon
Still lifts thy wave its sacrificial tune,
  And spills, like jewels of some eastern story,
  Its bright impetuous avalanche of glory.

And in the stilly spaces of the night,
  While heaven wonders with its wakefuls stars,
Thou prayest still, beneath the solemn light,
In booming tones that reach to heaven's bars.
Keeping thy vigils, while the angelic moon
Walks on thy perilous verge with glorious shoon,
Chanting from foam and spray without cease
  Thy yearning immemorial prayer for peace.

Niagara Falls, N. Y., July 3, 1917.

His Holiness Felicitates Bishop Hayes on Jubilee

His Holiness Pope Benedict was among those who sent felicitations to the Right Rev. Patrick J. Hayes, D. D., auxiliary bishop of the archdiocese of New York, on the silver jubilee of his ordination to the priesthood. It was on Saturday, September 8, the bishop completed a quarter of a century in holy orders.

The message, signed by Peter Cardinal Gasparri, secretary of state at the vatican, read:

"The Holy Father having learned that the silver jubilee of your priesthood occurs on September 8, congratulates you on the great work done for religion during the years that are past, wishes you length of days for future apostolic ministry, and from his heart imparts to you and your devoted flock the apostolic blessing."

First American Officer Killed Abroad a Catholic

The allied nations did honor to the first American officer to be killed in France when the consuls of the various nations now at war with Germany attended the memorial mass in Kansas City for Lieut. William T. Fitzsimmons, the Kansas City medical officer who was killed in a German air raid upon an American base hospital in France.

The mass was celebrated in the cathedral with Bishop Thomas F. Lillis presiding. More than 2000 members of the various military organizations at present stationed in Kansas City marched to the cathedral.

Lieutenant Fitzsimmons was recommended for promotion to a captaincy on the day he died.

Representative Borland of Missouri has introduced a bill empowering the President to enter Fitzsimmons' name on the military records with the promotion he would have received had he lived. He was the first American officer to give his life in the war.

If You Want to Reduce



Should you find that your abdomen is becoming large, that the flesh over your shoulders and under your arms is becoming a bit prominent, or your lower back is becoming large and your limbs full—don't try dieting, "cranky innovations" in underdress or other "fads."

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HOW THE WAR CAME TO AMERICA

An Interesting Account of the Events Leading Up to the Entrance of the United States Into the World War.

BY THE COMMITTEE ON PUBLIC INFORMATION

(NOTE—The following article, the first installment of which we print this week, was prepared and published by the United States committee on public information, of which George Creel is chairman. It outlines briefly and authoritatively facts that should be known by every American. We consider it a patriotic service to assist in bringing this information before the public.)

(Continued From Last Week.

From such conversations there is small hope of satisfactory results unless the good faith of both sides is profound. If either side lacks good faith, or reveals in all its actions an insidious hostility, diplomacy is of no avail. And so it has proved in the present case.

In the first year of the war the government of Germany stirred up among its people a feeling of resentment against the United States on account of our insistence upon our right as a neutral nation to trade in munitions with the belligerent powers. Our legal right in the matter was not seriously questioned by Germany. She could not have done so consistently, for as recently as the Balkan wars of 1912 and 1913 both Germany and Austria sold munitions to the belligerents. Their appeals to us in the present war were not to observe international law, but to revise it in their interest. And these appeals they tried to make on moral and humanitarian grounds. But upon "the moral issue" involved, the stand taken by the United States was consistent with its traditional policy and with obvious common sense. For if, with all other neutrals, we refused to sell munitions to belligerents, we could never in time of a war of our own obtain munitions from neutrals, and the nation which had accumulated the largest reserves of war supplies in time of peace would be assured of victory. The militarist state that invested its money in arsenals would be at a fatal advantage over the free people who invested their wealth in schools. To write into international law that neutrals should not trade in munitions would be to hand over the world to the rule of the nation with the largest armament factories. Such a policy the United States of America could not accept.

But our principal controversy with the German government, and the one which rendered the situation at once acute, rose out of their announcement of a sea zone where their submarines would operate in violation of all accepted principles of international law. Our indignation at such a threat was soon rendered passionate by the sinking of the Lusitania. This attack upon our rights was not only grossly illegal; it defied the fundamental concepts of humanity. Aggravating restraints on our trade were grievances which could be settled by litigation after the war, but the wanton murder of peaceable men and of innocent women and children, citizens of a nation with which Germany was at peace, was a crime against the civilized world which could never be settled in any court.

Our government, however, inspired still by a desire to preserve peace if possible, used every resource of diplomacy to force the German government to abandon such attacks. This diplomatic correspondence, which has already been published, proves beyond doubt that our government sought by every honorable means to preserve faith in that mutual sincerity between nations which is the only basis of sound diplomatic interchange.

But evidence of the bad faith of the imperial German government soon piled up on every hand. Honest efforts on our part to establish a firm basis of good neighborliness with the German people were met by their government with quibbles, misrepresentations and counteraccusations against their enemies abroad. And meanwhile in this country official agents of the central powers—protected from criminal prosecution by diplomatic immunity—conspired against our internal peace, placed spies and agents provocateurs throughout the length and breadth of our land, and even in high positions of trust in departments of our government. While expressing a cordial friendship for the people of the United States, the government of Germany had its agents at work both in Latin America and Japan. They bought or subsidized papers and supported speakers there to rouse feelings of bitterness and distrust against us in those friendly nations, in order to embroil us in war. They were inciting to insurrection in Cuba, in Haiti and in Santo Domingo; their hostile hand was stretched out to take the Danish islands; and everywhere in South America they were abroad sowing the seeds of dissension, trying to stir up one nation against another and all against the United States. In their sum these various operations amounted to direct assault upon the Monroe doctrine. And even if we had given up our right to travel on the sea, even if we had surrendered to German threats and abandoned our legitimate trade in munitions, the German offensive in the new world, in our own land and among our neighbors, was becoming too serious to be ignored.

So long as it was possible, the government of the United States tried to believe that such activities, the evidence of which was already in a large measure at hand, were the work of irresponsible and misguided individuals. It was only reluctantly, in the face of overwhelming proof, that the recall of the Austro-Hungarian ambassador and of the German military and naval attaches was demanded. Proof of their criminal violations of our hospitality was presented to their governments. But these governments in reply offered no apologies nor did they issue reprimands. It became clear that such intrigue was their settled policy.

In the meantime the attacks of the German submarines upon the lives and property of American citizens had gone on: the protests of our government were now sharp and ominous; and this nation was rapidly being drawn into a state of war. As the President said in Topeka, on February 2, 1916:

"We are not going to invade any nation's right. But suppose, my fellow countrymen, some nation should invade our rights. What then? ■ ■ ■ I have come here to tell you that the difficulties of our foreign policy ■ ■ ■ daily increase in number and intricacy and in danger, and I would be derelict to my duty to you if I did not deal with you in these matters with the utmost candor, and tell you what it may be necessary to use the force of the United States to do." The next day at St. Louis, he repeated his warning: "The danger is not from within, gentlemen, it is from without; and I am bound to tell you that that danger is constant and immediate, not because anything new has happened, not because there has been any change in our international relationships within recent weeks or months, but because the danger comes with every turn of events."

The break would have come sooner if our government had not been restrained by the hope that saner counsels might still prevail in Germany. For it was well known to us that the German people had to a very large extent been kept in ignorance of many of the secret crimes of their government against us. And the pressure of a faction of German public opinion less hostile to this country was shown when their government acquiesced to some degree in our demands, at the time of the Sussex outrage, and for nearly a year maintained at least a pretense of observing the pledge they had made to us. The tension was abated.

While the war spirit was growing in some sections of our nation, there was still no widespread desire to take part in the conflict abroad; for the tradition of noninterference in Europe's political affairs was too deeply rooted in our national life to be easily overthrown. Moreover, two other considerations strengthened our government in its efforts to remain neutral in this war. The first was our traditional sense of responsibility toward all the republics of the New World. Throughout the crisis our government was in constant communication with the countries of Central and South America. They, too, preferred the ways of peace. And there was a very obvious obligation upon us to safeguard their interests with our own. The second consideration, which had been so often developed in the President's speeches, was the hope that by keeping aloof from the bitter passions abroad, by preserving untroubled here the holy ideals of civilized intercourse between nations, we might be free at the end of this war to bind up the wounds of the conflict, to be the restorers and rebuilders of the wrecked structure of the world.

All these motives held us back, but it was not long until we were beset by further complications. We soon had reason to believe that the recent compliance of the German government had not been made to us in good faith, and was only temporary; and by the end of 1916 it was plain that our neutral status had again been made unsafe through the ever-increasing aggressiveness of the German autocracy. There was general agreement here with the statement of our President, on October 26, 1916, that the conflict was the last great war involving the world in which we could remain neutral.

It was in this frame of mind, fearing we might be drawn into the war if it did not soon come to an end, that the President began the preparation of his note, asking the belligerent powers to define their war aims. But before he had completed it, the world was surprised by the peace move of the German government—an identical note on behalf of the German empire, Austria-Hungary, Bulgaria and Turkey, sent through neutral powers on December 12, 1916, to the governments of the allies, proposing negotiations for peace. While expressing the wish to end this war—"a catastrophe which thousands of years of common civilization was unable to prevent and which injures the most precious achievements of humanity"—the greater portion of the note was couched in terms that gave small hope of ■ lasting peace. Boasting of German conquests, "the glorious deeds of our armies," the note implanted in neutral minds the belief that it was the purpose of the imperial German government to insist upon such conditions as would leave all Central Europe under German dominance and so build up an empire which would menace the whole liberal world.

Moreover, the German proposal was accompanied by a thinly veiled threat to all neutral nations; and from a thousand sources, official and unofficial, the word came to Washington that unless the neutrals used their influence to bring the war to an end on terms dictated from Berlin, Germany and her allies would consider themselves henceforth free from any obligations to respect the rights of neutrals. The kaiser ordered the neutrals to exert pressure on the entente to bring the war to an abrupt end, or to beware of the consequences. Clear warnings were brought to our government that if the German peace move should not be successful, the submarines would be unleashed for a more intense and ruthless war upon all commerce.

On the 18th of December the President dispatched his note to all the belligerent powers, asking them to define their war aims. There was still hope in our minds that the mutual suspicions between the warring powers might be decreased, and the menace of future German aggression and dominance be removed, by finding a guarantee of good faith in a league of nations. There was a chance that by the creation of such a league as part of the peace negotiations, the war could now be brought to an end before our nation was involved. Two statements issued to the press by our secretary of state upon the day the note was dispatched, threw a clear light on the seriousness with which our government viewed the crisis.

From this point, events moved rapidly. The powers of the entente replied to the German peace note. Neutral nations took action on the note of the President, and from both belligerents replies to this note were soon in our hands.

(To Be Continued.)

Good Shepherd Parish

Pleasant Green Section.

The Old Home Town bazaar closed Saturday night in a blaze of glory. Never before had Pleasant Green seen such an event. Opening on Wednesday night the big bazaar continued until Saturday amid unparalleled enthusiasm. It was the first event of this kind that the Catholics of this section have ever attempted. Unlooked for success crowned their efforts. Wednesday night was Good Shepherd night, Thursday night soldiers' night, Friday night Garfield night, and Saturday night governor's night. Free admission and free drawings were features of the bazaar. One of the great events was the popularity contest, which was won by Miss Julia Schultz with 2095 votes. Miss Schultz stands as the most popular girl in this section. She is the directress of the Pleasant Green Sunday schools, organist and an indefatigable church worker. The prize in the contest was a beautiful gold wrist watch donated by the Boyd Park company of Salt Lake.

On Thursday night John M. Hayes, treasurer of the Utah Copper, was our honored guest. Friday night R. C. Gemmell, general manager of the Utah Copper, together with other officials, Mrs. Joseph Geoghegan and family, graced the evening with their presence. On Saturday night Governor and Mrs. Bamberger, together with his secretary, Mr. Fitz Gerald and wife, did us the great honor of attending the bazaar. The governor was most enthusiastically received. In his address to the people his excellency made a fervid appeal that we be true to the ideals of American citizenship. The governor paid a glowing tribute to our pastor and highly congratulated him upon the good work that has been done and the people of this parish for having in their midst so untiring and successful a pastor. The governor expressed the fond wish to soon be present at the dedication of the new church. Deafening applause greeted the conclusion, after which a reception was held. His excellency deeply appreciated the warm spirit of the people of Pleasant Green for, as Father Murphy said in his address, "The Lincoln of Utah."

The automobile contest was brought to a close by his excellency, who drew out of the box the winning number. Catholics and non-Catholics alike of the town worked hard and long to make this bazaar the biggest event of Pleasant Green. The children's doll contest was won by Minnie Martin.

The booths were presided over by the following ladies: Guild and punch boards, Mrs. T. E. Burke; Altar society, Mrs. O. A. Bixman, Mrs. E. A. Dredge; refreshments, Mrs. S. A. Sowadski and Mrs. L. B. Gallagher; candy wheel, T. F. Burke; children's booth, Mary Broderick and Miss Gallagher. The pastor and the people of the parish are deeply grateful and appreciative of the honor conferred upon them by his excellency, Mr. Gemmell and Mr. Hayes. Senator Kearns sent his regrets at not being able to attend.

CATHOLIC LEADERS

(Continued From Page 1.)

It saw last service in the Mine Run campaign.

Tiring of quiet life in Red Wing after a few months, Major Maginnis organized an expedition of his former comrades and set out for Montana. Major Maginnis' party arrived in Helena on September 5, 1866, and found a lively town of miners. Settling down in Montana, Major Maginnis soon got back into politics and journalism and has been a factor in both fields in the Treasure state since that time. He was married soon afterward to Louise E. Mann, and built ■ home in Helena, which has since been his place of residence. He made the daily Gazette one of the most influential morning papers in the state.

Delegate to Congress.

Major Maginnis was soon made a delegate from the territory in Congress, where he was able to secure many improvements and developments for that section. He was received with great acclaim after returning home from the first session, renominated by his party and elected again without a struggle. Under a bill introduced by him, all the railroads through the west were built, the government granting a free highway to the builders. Thus Major Maginnis was most influential in building up the west of the present day.

Major Maginnis had a large part in the building of railroads. He endeavored to have the directors of the Union Pacific road purchase the Utah Northern when it reached Logan. The board declined to do this at first, but on his representations Jay Gould sent his own engineer, Captain Berthoud of Berthoud's pass, Colorado, fame, to investigate, and on his report purchased the road himself and built it as far as Pocatello.

Wrote O. S. L. Charter.

The receipts had paid for the building up to this point, and the company took it over at great profit to Gould and constructed it into Butte and Deer Lodge. Major Maginnis passed at this congress ■ short charter and a right of way over the Shoshone reservation, and afterwards drafted the charter and right of way of the Oregon Short Line, which took over and now operates the Utah Northern.

It was under the provisions of this brief charter, drawn by Major Maginnis, that Harriman consolidated the Southern Pacific system as it now stands, a consummation never anticipated by the author, who was opposed to such consolidations. An effort was made in Congress at about the same time to repeal the charter of the Northern Pacific.

Road Completed.

One of the ablest opponents of such legislation in Congress and the country at the time was Martin Maginnis, whose speeches and letters had much to do in reversing the hostile clamor over Jay Gould's failure. General Hazen, then commanding this district, had made a drastic report to the war department, condemning the country and the entire project as an imposition and a fraud on the public, which had a great effect at that time and which was successfully answered by Major Maginnis in letters to the New York Tribune, the Cincinnati Enquirer and the Boston, Chicago and St. Paul papers. Fortunately, Mr. Villard shortly afterwards took hold of the stalled and bankrupt road and carried it to completion, when another storm of disapproval reduced its stock and swept away most of Villard's fortune.

Resolution of Thanks.

The company passed a resolution of thanks to Major Maginnis and professed eternal obligations, but took another side when he championed the entrance of the Great Northern and carried through Congress its right of way through the Indian reservations.

Mr. Maginnis also opposed its claims to the mineral lands, and the former friends, Mr. Villard and his counsel, took opposite sides against him in speeches before the committee of Congress which finally sustained his position, ■■ did the supreme court in an action which he had brought before it on behalf of the prospectors and miners and people of Montana. His services had been for the people, and not to the corporations except as they served the people. The Burlington and Milwaukee roads came in later. With these he had little to do, but they built, under the general right of way bill which he had originated and carried through Congress.

As would be expected, Major Maginnis was a leader in the fight to make Montana a state, and was given liberal credit for winning the contest. He was later an influential member of the constitutional convention. He also acted as mineral land commissioner, securing much beneficial legislation for mining interests, and preventing the passage of pernicious legislation. In later years, however, Major Maginnis has lived in retirement from public life, but he is still recognized as one of the strongest and most popular men of the state which he did so much to make a leader in the western galaxy.

WOMEN'S CRY

(Continued From Page 1.)

burden on the German finances since they are fed and sustained by the national resources and by the bounty of the foreigner.

The Germans feign compassion for our poverty; why do not they let us distribute our poor resources according to our pleasure instead of exporting the products of our soil to Germany and weighing us down with fines and war taxes? Think what a crushing load one million in taxes within two years represets for our little country, and four billions in requisitions of all kinds.

Pertinent Questions.

They pretend to rid us of the unemployed for our greater good. Why, then, do they take more workmen in actual service than others? Why do they choose the most skillful and, for them, the most needed, artisans? Why do they carry off in a body tillers and farmers? Finally, why do they exercise a pressure at times so perfidious and at times so violent in order to obtain from their victims so-called voluntary contracts?

One must have been present at these new slave marts in order to understand all the cynicism of the following formula:

"If you sign you will get a big salary, you will be well treated, you will obtain leaves of absence, your family will receive indemnities; and if you do not sign you will be deprived of food and condemned to penal servitude."

This is what Germany calls voluntary contracts.

"Why do the Belgians allow themselves to be led to the sacrifice like a flock of sheep?" some may ask who know that on the battlefields the Belgians fought like lions.

Oh, if we only could resist! How many breasts have filled to bursting, quivering at the very thought!

Resistance Impossible.

But what can be done? All united resistance is impossible, since all arms have been seized; what can the fist do against the bayonet?

More than one would have liked to resist despite all, ready to sacrifice their lives; what prevents them is the duty not to sacrifice, at the same time, their town or district, for from the very beginning the invader dominated by terror and injustice, and threatened to crush the people wholesale at any individual attempt at interference or insubordination; and in numerous cases he did not hesitate to carry out his threats.

To all protests that have hitherto been made, why, then, do we wish to add ours in addressing you? Because women are the guardains of civilization, against which crime is ■ challenge.

Those women whose mission it is to educate mankind and who feel that the future of generations to come is confided to their hands are, perhaps, more attentive to the moral consequences of this infamous deportation and are more anxious concerning the distant effect it may have on the future of our nation.

We think of the torturing conflicts which will arise each day in the souls of the condemned, between the desire to shirk their infamous occupation and the fear of greater revenge amid surroundings where everything is hostile to them, where their lives have less value in the eyes of their tyrants than those of slaves had in the eyes of their masters, who at least saw in them properties worth keeping, rather than enemies fit to be destroyed; and we fear for Belgium's tomorrow and for the future of her race, the consequences of a physical exhaustion and moral depression awaiting hundreds of thousands of men torn from their homes.

O women of the world, whose serene judgments weigh all iniquities and who, it is said, have such great influence in your native lands—O women of the South, full of the generous impulses of indignation and of pity—and you, women in far-off countries, to whom Belgium was unknown before the war, but who because of your admiration and pity, must perforce have learned to love it—all of you, no matter who you are, or in what position in society you may be, listen to our cry of distress and grant us the aims of your active sympathy.

Must Arouse World.

To those who belong to the laboring classes, we appeal to in the name of the solidarity of these toilers. The conscience of the world has been aroused in the past and justly so, at the raids carried on against the African negro: could it fail to be moved by the raids which today reduce the laborers and artisans of proud Belgium to slavery!

We call on you all, sisters of ours, in the name of the mutual bond that unites womankind, and which must respond in your hearts to the echo of our torments.

Finally, we call on you in the name of the bond that unites nations. This war (terrible as is the spectacle to the world in general) will probably not be the last. If, perchance, your nation were ever engaged in a struggle against a more powerful adversary, should the latter treat you inhumanly, by what right could you call for the help of others if you remain today callous to our sufferings?

You may not have the material strength nor the authority of governments, but you possess the profound influence which can form and reform nations.

At your hearts you can maintain or revive in the hearts of men the sense of justice.

Those among you who have the gift of language, or the ability to write, can enlighten the masses, propagate our appeal in the press of two continents and untiringly oppose truth to the lies of our oppressors.

You can all join us in a petition of immense significance, which should bear down in Germany with the weight of universal reprobation. Let thousands of Germans who earn their living in neutral countries feel at last the danger that lies in the economic future of their country, the contempt brought upon themselves by the continual violations of the laws of civilization, and then, perhaps, anxiety for their own interests may impel Germany to recoil from her misdeeds.

From the bottom of the abyss of our suffering, we impore you to succor us. O women of unviolated lands, do not remain indifferent to the ardent prayer of your unhappy sisters in Belgium!



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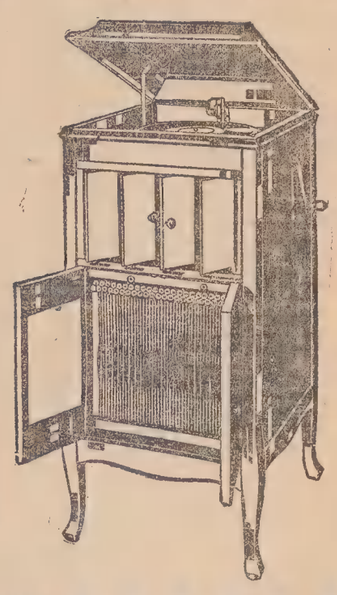
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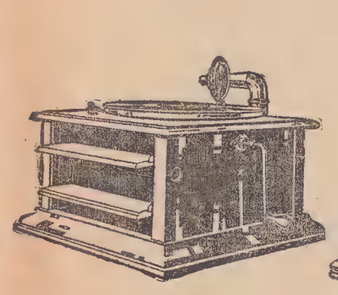
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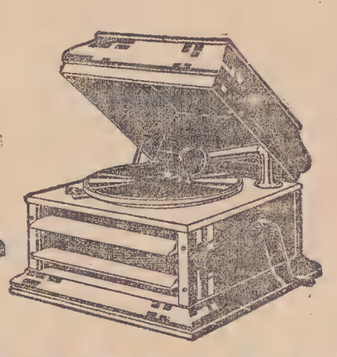
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BONNET BROWN

THE CATHOLIC WOMAN

A Department Devoted Exclusively to Her Interests.

Edited by Ethel Bixby.

October

How glorious this month of praise and prayer!
When fluttering wings of angels stir the air,
As swift they speed from hallowed shrine,
Where clustering tapers 'round our Mother shine;
And gathering up the Aves whispered there,
To Mary's throne the garnered gifts they bear!

What secrets do these tender Aves tell,
As loud our Blessed Mother's praises swell!
All griefs and joys are borne to heaven above
Upon our Lady's prayer of faith and love.
And in the precious rosary-circlet dwell
Our heart-songs, as the sea-songs in the shell.

—Sister M. Rita in The Book of the Lily.

Feasts and Saints of Week Holy Angel Guardians

TUESDAY, October 2, is the feast of the Holy Angels, a day of special devotion to the guardians of men. The Divine Mercy has been pleased to establish a communion of spiritual commerce between those on earth and His holy angels, whose companions men hope one day to be in the kigdom of His glory. This communion is entertained on the part of man by the religious veneration with which he honors them as God's faithful, holy and glorious ministering spirits, and beg their charitable succor and intercession with God: on their side, by their solicitude and prayers for men, and the many good offices they do.

The providence of God always infinitely wise, infinitely holy, and infinitely gracious, vouchsafes to employ superior created beings in the execution of His will. It is clear in the holy scriptures, that those spirits which we call angels are called angels and which means God's messengers, are frequently employed by Him to execute His commissions in favor and defense of man.

That particular angels are appointed and commanded by God to guard and watch over each particular person among His servants, is an article of Catholic faith. Christ has given warning against scandalizing any of His little ones, because their angels always behold the face of God, and will demand vengeance against those by whose malice precious souls, which were their wards, have perished.

Another motive which induces veneration to these spirits is their compassion and charity toward creatures. They know that men are shortly to be their companions in eternal bliss and are at present by divine grace and adoption their brethren, their dear fellow members in God, dear to Him, who is their God, and precious in His sight, being purchased by Him at the infinite price of His incarnation, passion and death. Their compassion is the more tender as their charity is the more perfect and more pure. They see the snares which the devils lay to entrap creatures and they remember the cause of God, and the sacred war in which they are engaged against His enemies. They assist man in his labors, they protect him in his sleep, they encourage him in battle, they crown him in victory, they rejoice with him.

St. Bernard observes that to the guardian Angels is due "great reverence, devotion and confidence. Reverence for his presence, devotion for his charity and confidence for his watchfulness." There must be not only respect, but there must be love and honor for these the guardian spirits. He is a faithful guardian, a true friend, a watchful shepherd, and a powerful protector. He is a high spirit of heaven and a courtier of the Immortal King. He protects not only the bodies but also the souls of man, his wards. He instructs, encourages, secretly exhorts and reproves, defends against the enemy, often finding his strategems, averts many dangers, and comforts and supports in trials and at the awful moment of death. What return should be made for this service? At least gratitude, confidence, respect and obedience, and praise and thanks to God for so inestimable a companion.

What Every Catholic Woman Ought to Know

Every Catholic woman should know the location of the hospitals in her city, especially those under the care of the religious. If there are no Catholic hospitals, she ought to know if those in charge of the city hospitals permit visiting. They generally are glad to allow patients to receive whatever little comfort anyone is able to give. The hospitals governed by a board of people outside the faith are sometimes quite willing to allow Catholics to visit the free wards. I think we lose some of our own by our failure to recognize how the kindness of anybody to a sick person is remembered. It is not necessary to spend much money. Sometimes you couldn't if you had it, on account of the regulations about food, etc. But anybody can talk—and anybody can listen, at least one day a week for an hour.

The Catholic institutions for the care of children ought to have some attention. How many sodalists even know where they are? Some children have a parent, aunt, uncle or other relative to come on visiting days. Hundreds haven't a soul to remember they are alive. One Sunday a month isn't too much to make a little heart happy.

Children in War Time

Thousands of children, besides war orphans and refugees in Europe, have been deeply affected by the war. Juvenile delinquency has increased, more children have been employed under adverse conditions, special measures have been necessary to protect the lives of mothers and babies, and home life has been broken up by the increased employment of mothers. The absence of many fathers and the preoccupation of mothers have had a disastrous effect. The boys' clubs have been seriously interfered with, or abandoned altogether (like so many other philanthropic works) and crime among children has notably increased.

Education is at a standstill, and in some localities most of the total war savings in public funds have been affected in education alone, so that vacation schools, open-air schools and other special schools are suffering or have been given up altogether.

Teaching staffs have naturally been interfered with, for 12,000 teachers enlisted before the war had been going on six months; conscription increased this number to 20,000, and now 22,000 teachers are said to have left school and gone to the front; this is one-half the men teachers in England and Wales.

Not only has the building of schools practically stopped, but many of the schools have been taken for military uses. School supplies and furniture are now rarely renewed and school clinics, medical inspection and free lunches have almost disappeared.

Warning to United States.

What warnings can Americans take from these conditions? Let extra vigilance be exercised by all who are interested, and there should be strict enforcement of child labor laws, as well as school attendance laws, and a generous development of infant welfare work by public and private agencies.

The recent suggestion that the school boys of the country be put on the farms, and thus increase the food supply, is a good idea in some ways, but is not without its evil possibilities. Healthful outdoor employment during vacation may be all right for growing boys, but the child labor in the cranberry bogs in the east, and the beet sugar fields in the west, takes its place with the child labor in the mines and glass factories of the north and the cotton mills of the south.

If child labor is allowed now, we will have to fight over much of this ground after the war. There will probably be a shortage of adult labor then and farmers and other employers will wish to continue to employ this cheap, but really expensive, labor.

This is another phase of the preparedness problem which Americans cannot afford to overlook.

Labor Laws Sidetracked.

The New York state assembly has passed Senator Brown's bill to place the enforcement of labor laws during the war period in the hands of the state industrial commission.

Advocates of this plan took full advantage of war conditions to sweep aside the work of years. Applications by employers to be exempted from labor legislation will be passed upon by the commission.

Anti-injunction Law Passed.

The state legislature of California passed the anti-injunction bill urged by organized labor. The recent passage of similar legislation by the Minnesota legislature was a factor in the unionists' success.

The California act is modeled along the lines of the Clayton law and prohibits injunctions where the plaintiff has a remedy at law. No person can be prevented from persuading others from terminating a condition of employment, and no injunction shall be issued against any person or persons, from going on strike or doing any other thing that would be lawful if no strike existed.—Pittsburgh Observer.

Kathleen Burke's Medals

Miss Kathleen Burke, great-granddaughter of the famous Edmund Burke, is a London girl whose great success in Red Cross relief work has won for her in England the singularly fitting title of affection, "Knight of Tenderness and Pity." Every one of her four medals has been nobly earned by splendid performance. She is the first alien woman to receive from Russia the decoration of the Slavonic Red Cross.

Don't Fret

"Poor Miss Thwarte!" Letty looked pityingly after the departing caller. "She seems to have a hard time, doesn't she? Only——" Letty paused a minute, divided with sympathy for the recent caller and a certain common sense that insisted on being heard, "only it seems as if other people had to undergo the same things and didn't feel half so bad about it."

"Yes," nodded Aunt Emily. "Miss Thwarte is one of the people who makes the groan heavier than the load. Her troubles aren't any bigger than other folks', but she makes them seem worse by the fretting she does. Take the two together, grumbling and troubles, too, and it's no wonder it's too much for her."

Too many are guilty of the same folly. A little snowball of vexation comes their way, and they keep on rolling it over and over in complaint and faultfinding, till it gets so big and heavy that they can hardly move it. Enough hard things come to us all, without our making them worse by fretting. Do not make the groan heavier than the load. Do not add to the necessary burden the unnnecessary one of faultfinding.

FOOD CONSERVATIONISMS.

Eat more corn and less wheat. We have a bumper corn crop, a record breaker, according to the estimates. Three billion bushels and 200,000,000 bushels added to that. Figures beyond all realization. This crop is 616,759,000 bushels larger than in 1916, while the wheat crop is below normal. Eat corn products, therefore, and save the wheat in order to save our allies and our liberties. There is no hardship in putting corn in place of some wheat. Once learn to like corn bread—and if properly made there is no trouble about liking it—and it will hold its place after war is forgotten. Cheaper than wheat bread is corn bread—much cheaper when the food value obtained for the money is considered. Try it.

A dollar's worth of corn meal, even at the present high prices, contains twice as much nutritive value as a dollar's worth of wheat bread. This is not guesswork. The actual figures show that 47.4 cents worth of corn meal now equals $1 worth of wheat bread in actual food value. It is fortunate for folks who have to make a dollar go as far as it can these days that we raise in this country four bushels of corn to every bushel of wheat.

Plenty of food at fair and not war boom prices is the aim of the food administration. Hoarding will not be permitted any more than speculation in foodstuffs. Both these come under the authority given by law, and no one doubts the intention of the food administration to enforce the law in such cases.

Kenneth Fowler of New York has joined the food administration to lead a campaign of education tending towards the greater use of fish as an article of diet. He will undertake the task of bettering market conditoins, establishing distributing centers and markets, increasing storage and preserving facilities, and obtaining better transportation facilities. He is also undertaking to induce the wholesale and retail dealers to deal in varieties of fish that are common and good for food, but which, owing to popular conservatism, are seldom brought to market and to table.

The food administration's chart, showing the principal varieties of fresh and salt water fish available in our markets, gives an astonishing number of wholesome fish usable for food. Most people know only a few varieties and neglect the larger number which are cheaper and just as wholesome. The chart contains no local varieties and none captured in limited quantities, yet has over seventy kinds of salt water fish and thirty-six kinds of fresh water fish, besides five kinds of crustaceans and seven of shellfish. Eat more fish and less meat, more corn and less wheat, and help feed the folks in need.

ECCENTRICITIES.

Sometimes in private life our friends are kindly disposed to regard our failings as eccentricities. But in business or professional life there is no such distinction accorded them. They are genuine handicaps and get rid of them we must. Your employer will not call you "eccentric" if you are always behind time, if you lose your temper, and become vexed and annoyed over trifles. He will simply regard you as inefficient, and your supposedly harmless foibles will be seen for what they really are—needless handicaps.

ARE WOMEN EXTRAVAGANT?

Of all the absurd fallacies current about my sex the one I resent the most is that women are more extravagant than men.

For every woman who spends more than her husband's income warrants, I'll wager there are five men who overspend.

In the reader's column of a certain newspaper, one of the most familiar plaints is that of the woman whose husband gives her some disproportionately tiny sum out of his income (for instance $12 out of $25) to run the house and dress herself and the baby, and keeps all the rest for himself.

Besides these unbelievably mean husbands, there are others who are in the main responsible in their apportionment of the money but who have occasional spasms of extravagance when they completely upset the family exchequer. And then the little wife, who has been anxiously keeping everything balanced, so much for clothes, so much for rent, so much for food and so much for savings, must scrimp and manage and contrive for a month or two to get things straight again. Perhaps the savings account is sacrificed. Or perhaps she decides she doesn't need a new spring suit after all.

I have a friend whose handsome amiable, good-hearted husband usually gives her the whole of his salary which is barely enough to cover the needs of themselves and three growing youngsters. He knows this perfectly well and yet every once in a while he will go on a spending spree and come home minus a $10 bill. He met an old friend he had to entertain, or he had a chance to buy a wonderful fishing rod cheap. My friend's greatest horror is debt—you can imagine how easy it is to keep out of it under these circumstances.

Another friend has a husband who is very fond of choice books. He came home the other day with some beautiful volumes he had picked up cheap ($30). "It's my one extravagance," he said, when his wife looked aghast, "and I may call it a very harmless one."

Which was perfectly true, but his wife hasn't a single extravagance, and even goes without some necessities in her struggle to make ends meet.

To be sure, you can probably balance these with some stories of the women who waste their husband's money, but be honest now—don't you know five women who have to hold their husbands back to one man who is troubled by an extravagant wife?—Exchange.

Household Hints

I had just about decided that keeping husband's neckties orderly was an impossibility when I hit on this happy solution, says a writer in an exchange. On the inside of his closet door, about shoulder high, I strung a cord by means of two tacks. Below this, some ten inches, I strung another cord. Over the upper one I hung his bow ties, grouping them in colors, and on the under one I hung the long ties. Now, with one flash of the eye, he has his entire possession before him.

If you dislike the monotony of ripping a tight sewing machine stitch you may be interested in knowing that a tiny safety razor blade does the work like magic. In many sewing rooms there is much of such work, especially on children's clothes, where hems, braid and long seams have to be ripped. Hold the work between the fingers of the left hand and insert the edge of the blade between the two materials and then slide the blade along. No accident to the fingers or materials results from this practice, as only blades which have served their original use have been employed. Husbands and brothers will save the blades as the idea of an economy pleases them as much as a bargain does a woman.

Rub potatoes with fat before baking. This will keep the shells soft and prevent much of the waste that occurs in baking them in the ordinary way.

To prevent citron, raisins or currants sinking to the bottom of a cake have them well warmed in the oven before adding the batter.

Cornmeal mush will brown very quickly when fried if a little sugar is used in the water while cooking.

Warm jelly glasses before pouring in the jelly—it helps it to thicken.

To prevent milk from scorching first rinse in cold water a dish in which the milk is to be heated and the milk will never scorch.

Three Delicious Recipes

Peanut Butter Tomato Bisque.

One cupful strained juice from canned or stewed tomatoes, two cupfuls hot water, one-half teaspoonful salt, few grains paprika and a half cupful peanut butter. Thoroughly mix peanut butter and hot water, then add the other ingredients. Cook for ten minutes in a double boiler and serve with croutons.

Cold Chicken Jelly Loaf.

Dress and cut up one large chicken. Boil not in too much water, until very tender, so that the bones will come out easily. Season with salt. Skim out the chicken to cool. Chop the meat fine, discarding all skin. Dissolve half a box of gelatine in cold water and when dissolved pour over it a pint, or as much as you wish, of the rich liquor in which the chicken was cooked. Pour a few spoonfuls of hot butter over the chopped chicken, then add the gelatine and mix. Pour all in a buttered loafmold. After it is cold set in the icebox until the next day, when it can be turned out for slicing.

Raisin Corn Bread.

One cupful sour milk, one well-beaten egg, one tablespoonful butter, melted, one teaspoonful sugar, one and a quarter teaspoonfuls salt, three-quarters of a teaspoonful of soda, one teaspoonful cream of tartar, one cupful flour, one cupful cornmeal and one-half cupful raisins. Mix together the milk, egg, butter, sugar and salt. Add the soda dissolved in a tablespoonful of hot water and then the flour and cream of tartar, sifted together. Stir in the cornmeal and raisins and bake in a moderate oven for thirty minutes.

The rose is red;
The violet's blue;
Sugar is sweet,
And expensive, too.
—New York Tribune.

President Wilson Calls Upon School Children to Join Junior Red Cross

Washington, Sept. 18.—President Wilson issued a proclamation tonight calling upon the school children of the nation to do their part in the war by joining the Junior Red Cross, to assist in the mercy work of the senior organization. The proclamation follows:

To the school children of the United States:

A proclamation: The President of the United States is also president of the American Red Cross. It is from these offices joined in one that I write you a word of greeting at this time when so many of you are beginning the school year.

The American Red Cross has just prepared a junior membership with school activities, in which every pupil in the United States can find a chance to serve our country. The school is the natural center of your life. Through it you can best work in the great cause of freedom to which we have all pledged ourselves.

Our junior Red Cross will bring to you opportunities of service to your community and to other communities all over the world, and guide your service with high and religious ideals. It will teach you how to save in order that suffering children elsewhere may have the chance to live. It will teach you how to prepare some of the supplies which wounded soldiers and homeless families lack. It will send to you, through the Red Cross bulletins, the thrilling stories of relief and rescue. And, best of all, more perfectly than through any of your other school lessons, you will learn by doing those kind things, under your teachers' direction, to be the future good citizens of the great country which we all love.

And I commend to all school teachers in the country the simple plan which the American Red Cross has worked out to provide for your co-operation, knowing as I do that school children will give their best service under the direct guidance and instruction of their teachers. Is not this perhaps the chance for which you have been looking to give your time and efforts in some measure to meet our national needs?

WOODROW WILSON, President.

Plans are now under way in co-operation with the boards of education of various states for launching membership campjaigns. Schools are to be recruited as units, with membership fees of 25 cents for each pupil. The juniors will aid in the making of the simple articles and supplies needed in the hospitals abroad.

Sacred Heart Academy.

Ogden, Utah.

The League of the Sacred Heart was reorganized and the first weekly meeting held in the Academy hall on Monday evening. After an instructive and interesting talk on the motive of the league, the duties of its members and the wealth of blessings showered upon those who are faithful to the Sacred Heart, several bands were enrolled and the leaflets distributed. So many and so enthusiastic are the members of the league that their companions expect to be highly edified throughout the year by their devotion and zeal.

* * *

The past week was an important one to booklovers at Sacred Heart, as one hundred new volumes, by leading Catholic writers, were added to the splendid library, of which academy students are so justly proud. Among the new books are the works of Christian Reed, Cannon Sheehan, Newan and Wiseman.

* * *

Recreations during September have been most enjoyable, as the pleasant weather permitted evening walks and invited the girls to linger on the beautiful campus until summoned to study. The only evening they were obliged to stay inside held a happy surprise, as the Victrola made the free hours pass all too quickly and emphasized the fact that rainy days may still be bright and cheerful ones.

* * *

Each week of September brings new duties and undreamed of interests. During the past few days the French, German and Latin classes have entered well into their fascinating work and with much labor and no little pleasure are learning the importance and beauty of other languages than their mother tongue.

* * *

Sunday afternoon, rainy and cool, was an ideal day to read and consequently it was with real delight that the girls selected from the tempting display of books the ones most suited to their individual tastes and lost themselves for a few hours in the realms of fiction.

* * *

The Children of Mary held their first meeting last week and discussed the plans for the coming year. It was decided that as the office is said every second week it would be most helpful to have articles prepared and delivered by the graduates on the alternating meeting days. Miss Mary McKenna is busy this week planning an interesting and comprehensive talk on the Rosary, that form of prayer which every child of Mary should understand thoroughly and deeply love.

* * *

Talent, no matter in what direction it may lie, is carefully drawn out and cultivated at Sacred Heart. This week the private and general drawing classes are spending pleasant periods with pencil and sketch books and many girls are revealing decided artistic ability.

* * *

The Catholic juniors of Sacred Heart are wide awake young people, who intend to be equal in every respect to their older sister students. The Holy Angel sodality, though it must give first place to the Children of Mary with regard to the age and dignity of its members, is side by side with the older society in activity and zeal. At a meeting on Wednesday evening the sodality elected Roberta Collins president, Genevieve McKenna, vice president; Mary Mattson, secretary, and Ruth McBride, treasurer.

OGDEN DEPARTMENT

Mr. and Mrs. G. A. Gill and family returned this week from Long Beach. Mrs. Gill, with three children, has been in California for the past month. Her husband and son, Marcus, left last week to accompany her home.

* * *

Miss Kathryn Rogers had as her guests on Sunday Miss Elsie Brown, Earl Stedman and Frank Baker of Salt Lake.

* * *

Mrs. J. Weston and her daughters, Mildred and Virginia, of Council Bluffs, are the guests of Mrs. Dean at her home on Twenty-eighth street.

* * *

Miss Helen Tracy visited her mother in this city last Sunday. Miss Tracy is a stenographer in a railroad office at Green River, Wyo.

* * *

On last Sunday Miss Margaret Murray was the guest of Miss Kathryn Maher of Salt Lake.

* * *

Mrs. James Price and her little son James went to Preston, Ida., last weekend to spend Sunday with Mr. Price.

* * *

Robert Spillman, who is teaching in Kaysville, was in Ogden Sunday and joined the St. Joseph's choir.

* * *

Mrs. Stoddard of Salt Lake was the guest of Mrs. M. E. Ferris during the week.

* * *

Miss Donnelly and Mrs. Driscoll of Eureka are guests of Mrs. Frank Hurt.

* * *

On Saturday afternoon at her home in the Browning apartments Mrs. William Harold Loos entertained at a kensington twelve intimate friends of Miss Lillian Wright, in honor of that young lady, who was married on Wednesday evening.

* * *

Dave Hickey has returned from San Francisco and reports his son Frank much improved.

* * *

Miss Fannie Dermody, who underwent an operation for appendicitis last week in the Dee hospital, is rapidly recovering.

* * *

The promoters of the Sacred Heart were entertained by Mrs. Campbell at her home on Grammercy avenue, on Thursday afternoon. A dainty luncheon was served to the large number of ladies that attended.

* * *

William O'Brien, who has been enjoying six days' furlough, passed through Ogden this week on his way back to Salt Lake after a pleasant visit at M'Gill, Nev.

* * *

Mrs. Robert Major has as her guest this week Miss Marie Dooley, who is on her way from Portland to Chicago.

* * *

Lawrence Carter has accepted a position in Paris, Ida.

* * *

Mrs. M. E. Ferris, who is giving up the Virginia House and planning to make her home on Monroe avenue, sold the luxurious furniture of the hotel at a public auction on Tuesday. For fourteen years Mrs. Ferris has run the popular and beautiful Virginia in a manner that has won for her sincere respect of Ogdenites and the gratitude and friendship of her guests.

* * *

Mrs. Joseph M. Gries and her daughter, Roberta Mae, have returned to Ogden, spending the summer months in Texas and the east.

* * *

Mr. and Mrs. Jack Bennett of Great Falls, Mont., are the happy parents of a little daughter. Mrs. Bennett was formerly Miss Olivia Thinnis of this city.

* * *

Mrs. Coleman Robert Broughton, who died at her home in Berkeley, Cal., was buried from St. Joseph's church, Saturday morning. Mrs. Broughton was formerly Miss Ella Conroy of this city, sister of Dr. E. M. Conroy. A great number of devoted friends of her girlhood were grief stricken at the sad news and showed their respect for the dear lady by the number and beauty of the floral tributes and the large attendance at her funeral.

Monsignor Cushnahan, who celebrated the mass, said how deep should be the reverance of her friends for the beauty of such a woman as Mrs. Broughton, a loveliness that reflected a pure and child-like spirit, and revealed a noble and upright character. He spoke touchingly of the innumerable hours that Mrs. Broughton had spent alone in St. Joseph's church, forgetting the world, while bending low before the tabernacle in earnest supplication and adoration.

It would seem that the organ knew that it prayed for one who for many years was organist in St. Joseph's church, so exquisitely sweet were the soft tones that issued from its melodious pipes. The solos were exceptionally tender and beautiful as some of the sweetest singers of Ogden sang the hymns that Ella Conroy had played before them. Sincere sympathy is extended to her husband and relatives.

Holy Father to Attend Retreat in the Vatican

Rome, Sept. 17.—His Holiness Pope Benedict has ordered that a general retreat be held in the Vatican. Two Jesuit Fathers will preach the sermons, and the Holy Father himself and all the ecclesiastical members of the Pontifical court will be present at the exercises.

The retreat will begin on Sunday, September 30, and close on Saturday, October 6, after which, the vacation being ended and the sacred congregations having re-assembled on October 10, His Holiness will be able to consult his most experienced advisers on the possibility of his making any further effort to stop the war.

OUR BOYS AND GIRLS

A Corner of the Paper Especially for Them.

Edited by Aunt Patricia.

Letters to Aunt Patricia should be addressed to her in care of the Intermountain Catholic, Salt Lake City, Utah.

ANGEL FRIENDS.

Our Guardian Angel! Patient, kind,
And full of tender love and true,
A wiser and more earnest love
Than human being ever know;
To whom God giveth heavenly light
To guard our faltering steps aright.

In darkest hour, in loneliest path,
In wildest storm, we need not fear;
For God hath given His angels charge,
Where'er we are, to hover near;
And faintest word of humblest prayer
They hear and unto heaven bear.

Our angel friends, on wide swift wings,
God sends them to us from above,
Each bearing to our wistful hearts
New revelations of His love;
For all their love of us is still,
But glad obedience to His will.

A. Non in The Ave Maria.

Dear, Dear Nieces and Nephews:

In looking ahead over the days of October I find there is so much that might be talked over with you. I hardly know where to begin, but I think every boy's and girl's interest at present is centered about the big annual fair. I know this fair week is a round of festivities, for there is so much to see, so much fun to be had.

Ever since school has opened I know your minds have been filled with it, because you have been working for it, preparing all sorts of things for the school exhibition.

Aunt Patricia used to travel miles and miles when she was young to see the county fair. And now in her old age she goes every year just to see the beautiful displays of fruit, vegetables, flowers and animals, and she takes in the sideshows, too. Isn't it fun? This year I will be especially interested because I know that there will be many things there in the exhibitions made by my little boys and girls.

I hope all of you will write me about all the things you saw at the fair and the things you sent in for the displays. Your devoted

AUNT PATRICIA.

VALUE OF POLITENESS.

A president of the Chemical bank, New York City, was once asked, "What conduced to your success from the start?"

His reply was "Politeness. When I became assistant paying teller I at once recognized the necessity of uniform courtesy to all. I observed that many a shabby coat hid a package of bonds or a snug sum of money, and that magnificent attire did not always cover a millionaire. This knowledge suggested to me the prudence as well as the justice of being courteous on all occasions. If I had twenty tongues I would preach politeness with them all, for a long experience has taught me that the results are tangible and inevitable. Politeness is the Aladdin's lamp of success."

It is easy for boys to think that it makes little difference whether they are polite or not. But in his opinion, as the experience and testimony of this bank president shows, they are mistaken. A boy whose manner is rude, and whose speech is pert, is absolutely disqualified for any important position.—James Elmer Russell.

THE LORD'S PRAYER.

The spirit of the Lord's prayer is beautiful. It breathes:

A filial spirit—"Father."

A Catholic spirit—"Our Father."

A reverential spirit—"Hallowed be Thy name."

A missionary spirit—"Thy Kingdom come."

An obedient spirit—"Thy will be done."

A dependent spirit—"Give us this day our daily bread."

A penitent spirit—"Forgive us our trespasses."

A forgiving spirit—"As we forgive them who trespass against us."

A watchful spirit—"Lead us not into temptation, but deliver us from evil." Amen.—Schoolmate.

THE CLEAN MOUTH.

A distinguished author says: "I resolved when a child never to use a word which I could not pronounce before my mother." He kept his resolution and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation by every boy.

Boys readily learn a class of low, vulgar words and expressions which are never heard in respectable circles. Of course, we cannot imagine a decent girl using words she would not utter before her father or teacher or most esteemed friend.

Such vulgarity is thought by some boys to be "smart," the next thing to "swearing," and yet "not so wicked." But it is a habit which leads to profanity and fills the mind with evil thoughts. It vulgarizes and degrades the soul and prepares the way for many of the gross and fearful sins which now corrupt society.—Exchange.

WE ARE ALL BRETHREN.

St. Rupert was born at Bingen on the Rhine, during the reign of Louis I. His father, Robolaus, was a heathen general, and bitterly opposed to the Christians. When Rupert was 3 years old his Christian mother, Bertha, entered on a retired and strict method of life, with a view of devoting herself wholly to the careful bringing up of her only son. She placed over him the best tutors that the times could afford, while she herself strove in every way to form his heart and soul according to the rules and requirements of religion. The youth responded nobly to the efforts of his mother; and when a mere boy if he met on the street a child who was in want he would take him by the hand and, leading him to his mother, say to her: "See, mother, here is your son." Bertha, gratified at her son's spirit of charity, would reply: "Yes, indeed, he is one of your brothers," and would then provide for the destitute child.

SHE MEANT WELL.

The good lady meant well. She desired to see her boy serve on the altar. She made all preparations before approaching the priest, and when she did, this is what she said: "Father, I want Jimmie to be an altar boy. He's learned the Latin and I have already made him a casket and a sepulchre.—Brooklyn Tablet.

READING ALOUD.

Among the cherished memories of a certain charming old lady is that of a teacher of her childhood, whose theory of life was reduced to a simple principle: "Learn to read well, young ladies—to enunciate distinctly, to modulate the voice pleasingly, to interpret the words of the author with sympathy and understanding; learn to read well, and all other virtues will follow."

It is possible that the acquirement of all the virtues seems a slightly more complicated matter than it did to the old gentleman of seventy years ago. Nevertheless, the advice is not to be laughed away, if only because it recalls the days when reading aloud was counted one of the most desirable of the fine arts of life. This is no reflection upon the art of reading as taught in these latter days; the question is not of the actual process, but of the place that reading aloud used to hold in family life.

Many a gray-haired man or woman who never heard of "round tables," and never discovered that authors had early or late styles, yet knows his Scott or Thackeray or Shakespeare as few young people of today ever knew them. In part, this is due to the fact that the field of reading now covered by young people is much larger than it was half a century ago.

A deeper cause lies in the decline of the habit of reading aloud. We have no time now to read aloud, we say. Perhaps not. Yet before we decide, might it not be well to consider whether any other recreation offers more permanent pleasure or greater enrichment to the life. Books read aloud winter evenings about the fire, with the whole family sharing the interest and the discussions, will hold a warmth of color which time will not dim. Between their pages will lie countless happy memories—a treasure whose value will deepen through all the years to come.—Youth's Companion.

POOR KID.

A teacher in a Boston public school received an examination paper from a little girl of 10 years who wrote beneath the questions she had answered: "If some of these questions are wrongly answered it will be because I have troubles of which the great world neither knows nor cares, therefore excuse wrong answers."

WHEN MARY PLAYS.

When Mary's finger-tips prelude
Her simple little first "etude,"
The room around her disappears;
Vanish the children with their play,
The various deeds of workaday;
The humdrum noises hie away;
And all the sweetness in my ears
Is tuned to old-time love and tears!

There is a magic in those slim,
Swift, undeveloped hands, to dim
The present. Back her music brings
The charm of faded fooleries
In days of lost delight and ease—
Gay-dancing ladies, lads on knees
Before them.—But the pain that springs,
As when a bird at twilight sings!

So sweet she plays, her mother's heart
Seems finally to break apart,
Its crystal ravishment to cool,
And all its separate pieces fly
Like silver raindrops through the sky
Meeting and melting tenderly
Again in one bright, brimming pool!—
She stops—and now it's time for school!

—Dorothy Leonard.

THE ANT AND THE BUTTERFLY.

There is an old adage which says, "Never put off till tomorrow what you can do today," and this is perfectly true, as is proved by the old tale of the ant and the butterfly. During the beautiful months of summer the ant worked assiduously laying by a store of food for the winter, while the gaily colored butterfly flitted about from flower to flower endeavoring to fill his days with as much idle amusement and pleasure as he could. It would be time enough to think of winter when the flowers were all dead, and the sun ceased to shine. But alas! autumn passed away only too quickly, and still the butterfly did not commence to prepare for the coming ordeal. Then winter came with its snow and frost, and the vain, foolish, butterfly perished of cold and hunger, while the wise ant lived in happiness and plenty, and successfully weathered the storms until spring dawned again. Although this tale is only a fable, it teaches a very salutary lesson on the result of letting opportunities pass—or, in other words, on the outcome of procrastination.

A PUSSY CLOCK.

Can you tell time by your pussycat's eyes? Go and look. If it is early morning, the pupils will be quite wide open. As the light grows stronger they will grow narrow, until by noon they are only little slits. Then again toward sundown they will begin to widen out again. Just how it would be if a big, black thundercloud came up I couldn't say. But it would be good fun to tell time by Tabby on a clear day, just as they do in China.

* * *

"When the snow and ice have gone," said the Sunday school teacher, beaming upon the boys, "and nature awakens from her long sleep, the tiny buds begin to appear, and then, what do we have?" You may answer, Robert.

"Sulphur and molasses, mum."

FATHER'S ADVICE

(Continued From Page 1.)

cherish your memory if, faithful and true, you have given up your life; but to whom your disgrace would cause a pang sharper than death. Remember your obligations to duty and to God. And may these thoughts keep you from temptation and encourage and strengthen you in danger or sickness.

And now, my dear boy, I commend you to God—and to the power of His grace. May God bless and keep you. Think of your Heavenly Father in health and in sickness, in joy and in sorrow. Go to Him for strength and guidance. You are very dear to our hearts—and your absence leaves a great place vacant in our home. If it be accorded to His will, may you come back to us in safety and honor—but whatever is before us, may His mercy and love be ever with you and His grace be sufficient for you.

With deep affection, Your father,
E. R. HOAR,
Samuel Hoar, Corporal, 48th Regiment, Massachusetts volunteers.

The late Rev. William Hinssen of Bellevue, Ky., provided in his will that twenty-five Masses should be said for those whom he baptized; twenty-five for those he prepared for First Communion; twenty-five for those he married and twenty-five for those he prepared for death.

FABIOLA
OR THE CHURCH OF THE CATACOMBS
By CARDINAL WISEMAN.

(Continued from last week.)

Could Sebastian hope, that of this crowd not one would be found, whom a sense of official duty, or a hope of pardon, or hatred of Christianity, might impel to betray him, if he avowed himself a Christian? And did he not know that such a betrayal involved his death?

He knew it well; but what cared he? If three victims would thus be offered to God instead of two, so much the better; all that he dreaded was, that there should be none. The room was a banqueting hall but seldom opened in the day, and consequently requiring very little light; what it had, entered only, as in the Pantheon, by an opening in the roof; and Sebastian, anxious to be seen by all, stood in the ray which now darted through it, strong and brilliant where it beat, but leaving the rest of the apartment almost dark. It broke against the gold and jewels of his rich tribune's armor, and, as he moved, scattered itself in sparks of brilliant hues into the darkest recesses of that gloom; while it beamed with serene steadiness upon his uncovered head, and displayed his noble features, softened by an emotion of tender grief, as he looked upon the two vacillating confessors. It was some moments before he could give vent in words to the violence of his grief, till at length it broke forth in impassioned tones.

"Holy and venerable brothers," he exclaimed, "who have borne witness to Christ; who are imprisoned for Him; whose limbs are marked by chains worn for His sake; who have tasted torments with Him,—I ought to fall at your feet and do you homage, and ask your prayers; instead of standing before you as your exhorter, still less as your reprover. Can this be true which I have heard, that while angels were putting the last flower to your crowns, you have bid them pause, and even thought of telling them to unweave them, and scatter their blossoms to the winds? Can I believe that you who have already your feet on the threshold of paradise, are thinking of drawing them back, to tread once more the valley of exile and of tears?"

The two youths hung down their heads and wept in humble confession of their weakness. Sebastian proceeded—

"You cannot meet the eye of a poor soldier like me, the least of Christ's servants; how then will you stand the angry glance of the Lord whom you are about to deny before men (but cannot in your hearts deny), on that terrible day, when He, in return, will deny you before His angels? When, instead of standing manfully before Him, like good and faithful servants, as tomorrow ye might have done, you shall have to come into His presence after having crawled through a few more years of infamy, disowned by the Church, despised by its enemies, and, what is worse, gnawed by an undying worm, and victims of a sleepless remorse?"

"Cease; oh, in pity cease, young man, whoever thou art," exclaimed Tranquillinus, the father of the youths. "Speak not thus severely to my sons; it was, I assure thee, to their mother's tears and to my entreaties that they had begun to yield, and not to the tortures which they have endured with such fortitude. Why should they leave their wretched parents to misery and sorrow? Does thy religion command this, and dost thou call it holy?"

"Wait in patience, my good old man," said Sebastian, with the kindest look and accent, " and let me speak first with thy sons. They know what I mean, which thou canst not yet; but with God's grace thou too shalt soon. Your father, indeed, is right in saying, that for his sake and your mother's you have been deliberating whether you should not prefer them to Him who told you, 'He that loveth father or mother more than Me, is not worthy of Me.' You cannot hope to purchase for these your aged parents eternal life by your own loss of it. Will you make them Christians by abandoning Christianity? Will you make them soldiers of the Cross by deserting its standard? Will you teach them that its doctrines are more precious than life, by preferring life to them? Do you want to gain for them, not the mortal life of the perishable body, but the eternal life of the soul? Then hasten yourselves to its acquisition; throw down at the feet of your Saviour the crowns you will receive, and entreat for your parents' salvation."

"Enough, enough, Sebastian, we are resolved," cried out together both the brothers.

"Claudius," said one, "put on me again the chains you have taken off."

"Nicostratus," added the other, "give orders for the sentence to be carried out."

Yet neither Claudius nor Nicostratus moved.

"Farewell, dear father; adieu, dearest mother," they in turns said, embracing their parents.

"No," replied the father, "we part no more. Nicostratus, go tell Chromatius that I am from this moment a Christian with my sons; I will die with them for a religion which can make heroes thus of boys."

"And I," continued the mother, "will not be separated from my husband and children."

The scene which followed baffles description. All were moved: all wept; the prisoners joined in the tumult of these new affections; and Sebastian saw himself surrounded by a group of men and women smitten by grace, softened by its influences, and subdued by its power; yet all was lost if one remained behind. He saw the danger, not to himself, but to the Church, if a sudden discovery were made, and to those souls fluttering upon the confines of life. Some hung upon his arms; some clasped his knees; some kissed his feet, as though he had been a spirit of peace, such as visited Peter in his dungeon at Jerusalem.

Two alone had expressed no thought. Nicostratus was indeed moved, but by no means conquered. His feelings were agitated, but his convictions unshaken. His wife, Zoe, knelt before Sebastian with a beseeching look and outstretched arms, but she spoke not a word.

"Come, Sebastian," said the keeper of the records, for such was Nicostratus's office, "it is time for thee to depart. I cannot but admire the sincerity of belief and the generosity of heart which can make thee act as thou hast done, and which impel these young men to death; but my duty is imperative, and must overweigh my private feelings."

"And dost not thou believe with the rest?"

"No, Sebastian, I yield not so easily; I must have stronger evidences than even thy virtue."

"Oh, speak to him then, thou!" said Sebastian to Zoe; "speak, faithful wife; speak to thy husband's heart; for I am mistaken indeed if those looks of thine tell me not that thou at least believest."

Zoe covered her face with her hands, and burst into a passion of tears.

"Thou hast touched her to the quick, Sebastian," said her husband; "knowest thou not that she is dumb?"

"I knew it not, noble Nicostratus; for when last I saw her in Asia she could speak."

"For six years," replied the other, with a faltering voice, "her once eloquent tongue has been paralyzed, and she has not uttered a single word."

Sebastian was silent for a moment; then suddenly he threw out his arms, and stretched them forth as the Christians always did in prayer, and raised his eyes to heaven; then burst forth in these words:

"O God! Father of our Lord Jesus Christ, the beginning of this work is Thine; let its accomplishment be Thine alone. Put forth Thy power, for it is needed; intrust it for once to the weakest and poorest of instruments. Let me, though most unworthy, so wield the sword of Thy victorious Cross that the spirits of darkness may fly before it, and Thy salvation may embrace us all! Zoe, look up once more to me."

All were hushed in silence, when Sebastian, after a moment's silent prayer, with his right hand made over her mouth the sign of the cross, saying, "Zoe, speak; dost thou believe?"

"I believe in the Lord Jesus Christ," she replied in a clear and firm voice, and fell upon Sebastian's feet.

It was almost a shriek that Nicostratus uttered, as he threw himself on his knees and bathed Sebastian's right hand with tears.

The victory was complete. Every one was gained, and immediate steps were taken to prevent discovery. The person responsible for the prisoners could take them where he wished; and Nicostratus transferred them all, with Tranquillinus and his wife, to the full liberty of his house. Sebastian lost no time in putting them under the care of the holy priest Polycarp, of the title of St. Pastor. It was a case so peculiar, and requiring such concealment, and the times were so threatening, and all new irritations had so much to be avoided, that the instruction was hurried, and continued night and day, so that baptism was quickly administered.

The new Christian flock was encouraged and consoled by a fresh wonder. Tranquillinus, who was suffering severely from the gout, was restored to instant health by baptism. Chromatius was the Prefect of the city, to whom Nicostratus was liable for his prisoners, and this officer could not long conceal from him what had happened. It was indeed a matter of life or death to them all, but, strengthened now by faith, they were prepared for either. Chromatius was a man of upright character, and not fond of persecution, and listened with interest to the account of what had occurred. But when he heard of Tranquillinus's cure, he was greatly struck. He was himself a victim of the same disease, and suffered agonies of pain. "If," he said, "what you relate be true, and if I can have personal experience of this healing power, I certainly will not resist its evidence."

Sebastian was sent for. To have administered baptism without faith preceding, as an experiment of its healing virtue, would have been a superstition. Sebastian took another course, which will be later described, and Chromatius completely recovered. He received baptism soon after, with his son Tibertius.

It was clearly impossible for him to continue in his office, and he had accordingly resigned it to the emperor. Tertillus, the father of the hopeful Corvinus, and Prefect of the Praetorium, had been named his successor; so the reader will perceive that the events just related from the Acts of St. Sebastian had occurred a little before our narrative begins, for in an early chapter we spoke of Corvinus' father as already prefect of the city.

Let us now come down again to the evening in which Sebastian and Pancratius met most of the persons above enumerated in the officer's chamber. Many of them resided in or about the palace; and besides them were present Castulus, who held a high situation at court, and his wife Irene. Several previous meetings had been held, to decide upon some plan for securing the completer instruction of the converts, and for withdrawing from observation so many persons, whose change of life and retirement from office would excite wonder and inquiry. Sebastian had obtained permission from the emperor for Chromatius to retire to a country house in Campania, and it had been arranged that a considerable number of the neophytes should join him there, and, forming one household, should go on with religious instruction, and unite in common offices of piety. The season was come when everybody retired to the country, and the emperor himself was going to the coast of Naples, and thence would take a journey in southern Italy. It was therefore a favorable moment for carrying out the preconcerted plan. Indeed, the Pope, we are told, on the Sunday following this conversion, celebrated the divine mysteries in the house of Nicostratus, and proposed this withdrawal from the city.

At this meeting all details were arranged; different parties were to start in the course of the following days by various roads, some direct by the Appian, some along the Latin, others round by Tibur and a mountain road through Arpinum, but all were to meet at the villa, not far from Capua. Through the whole discussion of these somewhat tedious arrangements, Torquatus, one of the former prisoners, converted by Sebastian's visit, showed himself forward, impatient and impetuous. He found fault with every plan, seemed discontented with the directions given him, spoke almost contemptuously of this flight from danger, as he called it, and boasted that, for his part, he was ready to go into the Forum on the morrow and overthrow any altar, or confront any judge as a Christian. Everything was said and done to soothe and even to cool him, and it was felt to be most important that he should be taken with the rest into the country. He insisted, however, upon going his own way.

Only one more point remained to be decided: it was, who should head the little colony and direct its operations? Here was renewed a contest of love between the holy priest Polycarp and Sebastian, each wishing to remain in Rome, and have the first chance of martyrdom. But now the difference was cut short by a letter brought in from the Pope, addressed to his "Beloved son Polycarp, priest of the title of St. Pastor," in which he commanded him to accompany the converts, and leave Sebastian to the arduous duty of encouraging confessors and protecting Christians in Rome. To hear was to obey, and the meeting broke up with a prayer of thanksgiving.

Sebastian, after bidding affectionate farewell to his friends, insisted upon accompanying Pancratius home. As they were leaving the room, the latter remarked, "Sebastian, I do not like that Torquatus. I fear he will give us trouble."

"To tell the truth," answered the soldier, "I would rather he were different; but we must remember that he is a neophyte and will improve in time and by grace."

As they passed into the entrance court of the palace they heard a babel of uncouth sounds, with coarse laughter and occasional yells, proceeding from the adjoining yard, in which were the quarters of the Mauritanian archers. A fire seemed to be blazing in the midst of it, for the smoke and sparks rose above the surrounding porticoes.

Sebastian accosted the sentinel in the court where they were and asked, "Friend, what is going on there among our neighbors?"

"The black slave," he replied, "who is their priestess and who is betrothed to their captain, if she can purchase her freedom, has come in for some midnight rites, and this horrid turmoil takes place every time she comes."

"Indeed!" said Pancratius, "and can you tell me what is the religion these Africans follow?"

"I do not know, sir," replied the legionary, "unless they be what are called Christians."

"What makes you think so?"

"Why, I have heard that the Christians meet by night, and sing detestable songs, and commit all sorts of crimes, and cook and eat the flesh of a child murdered for the purpose—just what might seem to be going on here."

"Good night, comrade," said Sebastian; and then exclaimed, as they were issuing from the vestibule: "Is it not strange, Pancratius, that, in spite of all our efforts, we who are conscious that we worship only the one living God in spirit and truth, who know what care we take to keep ourselves undefiled by sin, and who would die rather than speak an unclean word, should yet, after 300 years, be confounded by the people with the followers of the most degraded superstitions, and have our worship ranked with the very idolatry which above all things we abhor? 'How long, O Lord! how long?' "

"So long," said Pancratius, pausing on the steps outside the vestibule, and looking at the now-declining moon, "so long as we shall continue to walk in this pale light, and until the Sun of Justice shall rise upon our country in His beauty, and enrich it with His splendor. Sebastian, tell me, whence do you best like to see the sun rise?"

"The most lovely sunrise I have ever seen," replied the soldier, as if humoring his companion's fanciful question, "was from the top of the Latial mountain, by the temple of Jupiter. The sun rose behind the mountain and projected its huge shadow like a pyramid over the plain, and far upon the sea; then, as it rose higher, this lessened and withdrew, and every moment some new object caught the light, first the galleys and skiffs upon the water, then the shore with its dancing waves; and by degrees one white edifice after the other sparkled in the fresh beams, till at last majestic Rome itself, with its towering pinnacles, basked in the effulgence of day. It was a glorious sight, indeed; such as could not have been witnessed or imagined by those below."

"Just what I should have expected, Sebastian," observed Pancratius; "and so will it be, when that more brilliant sun rises fully upon this benighted country. How beautiful will it then be to behold the shades retiring, and each moment one and another of the charms, as yet concealed, of our holy faith and worship starting into light, till the imperial city itself shines forth a holy type of the city of God. Will they who live in those times see these beauties, and worthily value them? Or, will they look only at the narrow space around them, and hold their hands before their eyes, to shade them from the sudden glare? I know not, dear Sebastian, but I hope that you and I will look down upon that grand spectacle, from where alone it can be duly appreciated, from a mountain higher than Jupiter's, be he Alban or be he Olympian—dwelling on that holy mount, whereon stands the Lamb, from whose feet flow the streams of life.

They continued their walk in silence through the brilliantly lighted streets; and when they had reached Lucina's house, and had affectionately bid one another good night, Pancratius seemed to hesitate a moment, and then said:

"Sebastian, you said something this evening which I should much like to have explained."

"What was it?"

"When you were contending with Polycarp, about going into Campania, or remaining in Rome, you promised that if you stayed you would be most cautious, and not expose yourself to unnecessary risks; then you added, that there was one purpose in your mind which would effectually restrain you; but that when that was accomplished, you would find it difficult to check your longing ardor to give your life for Christ."

"And why, Pancratius, do you desire so much to know this foolish thought of mine?"

"Because I own I am really curious to learn what can be the object, high enough to check in you the aspiration, after what I know you consider to be the very highest of a Christian's aim."

"I am sorry, my dear boy, that it is not in my power to tell you now. But you shall know it some time."

"Do you promise me?"

"Yes, most solemnly. God bless you."

(To be continued.)

He Never Had Any Comfort.

This communication should rouse our compassion. It comes from Father A. Desmarais, O. M. I., whose address is St. Gabriel's church, Athabasca Landing, Alberta:

"Allow me to say a few words about my poor missions. As missionary my duty is to be on the move in order to keep my scattered flock in touch with religion. In spite of my 64 years, I am still on the battlefield. I am alone in this part. I have to go 100 miles for my Confession. I never had any comfort, and I hope for none except from above. I wish to work for many years, and to do as much good as possible for the Church and the souls.

"Last Sunday I said Mass in a new church fifteen miles east of here. Eighty persons attended Mass. Twenty-five received Holy Communion. Next week I will say Mass in a schoolhouse sixteen miles west of here. I expect about the same number to attend. As all these people are in a state of uneasiness, I receive nothing from them. I depend for my living on Mass intentions."

The Modern Discovery of God

BY JAMES J. WALSH, M. D.
In "Home and Country."

Probably the most interesting piece of recent popular literature, including even the "best sellers" is the very complete revolution of opinion and expression with regard to the existence of God and the place of religion in the world, that has come to be a keynote in some of it, at least, as a consequence of the war. It has taken a close view of the meaning of suffering in the world, a stern personal presentation of that greatest of mysteries in the universe, the presence of evil, to wake people up to the foolishness of a superficial philosophy which thinks it can dispense with God.

Mr. Wells, the English novelist, is the typical example of this change that has occurred. In his novel, "Mr. Britling Sees It Through," after suffering has come home to himself, Mr. Britling says, "Religion is the first thing and the last thing and until a man has found God and been found by God he begins at no beginning, he works to no end." This is indeed a striking expression from a writer who has been usually looked upon as the leader of those who thought such words as religion and God remnants of old-fashioned ignorance and superstition.

In his more recent book frankly entitled, "God, the Invincible King," Mr. Wells says in such emphatic way that his publishers quote the words as their best advertisement of it:

"The time draws near when mankind will awake . . . and then there will be no nationality in all the world, but humanity, and no king, no emperor or leader but the one God of mankind."

Time to Try It.

At the beginning of this war there were a number of people quite ready to proclaim that "The Great War," for it is literally the greatest conflict humanity has ever waged, represented the failure of Christianity. Gilbert Chesterton, the English essayist, said in his own striking way in reply, when people suggested that we had tried Christianity for 1900 years and it had failed—and now it was time to try something else: "Oh, no, that is just what we have not done: we have not tried Christianity for 1900 years and now it is time for us to try Christianity."

Here now comes Mr. Wells with a formula that would put all humanity on the plane of brotherhood with only God above them—and what is that but Christianity? For, while Mr. Wells talks of "no king, no emperor, no leader," he surely does not mean that man could get along without authorities under God to whom would be confided the exercise of the power needed to maintain order.

Before the war a great many of the intellectuals of mankind, at least who, because they had had the opportunities for education, were inclined to think that they were the only ones who had the right to an opinion in these profound matters, were very much in the position outlined by Colton in his little book, "Lacon," about 100 years ago. "Lacon" is a rather precious little volume which contains ever so many truths that were rather unpalatable at the end of the nineteenth century, but are now coming back with a new significance. Colton said there are three arguments against the existence of God that are more powerful than any others. They are health, wealth and a number of friends. When a man has these he does not feel that he needs God, and whenever humanity does not need God human beings are rather inclined to neglect him and very readily persuade themselves that they can get along without Him and even do not hesitate to suggest that old fashioned beliefs in Him and especially the cult of Him known as religious were due to lack of knowledge and above all lack of serious thoughtfulness.

Had No Beliefs.

I have heard, and on good authority, that not long since the students of the senior class of an important eastern university, though I think it was only the portion of the class who took psychology as a major subject, were asked the formal question how many of them believed in God. Nearly one-half of them, well above 40 per cent as I recall it, declared that they had no belief in a personal God. A little more than half the remainder confessed and did not deny that they did believe in a personal God. The rest replied that they had the existence of a personal God still under advisement.

Now, it is not the large number of these students who are frank atheists that interest me particularly just now, for after all youth and health and strength easily cozens a man into thinking that there is no need for God in the world. What is of special interest, however, is the number of these young "intellectuals," as doubtless they would have been proud to be called, who are weighing the universe in the balance of their little minds and who as a result have the question as to their belief in a personal God still under advisement. Almost without exception they are surely the sons of thorough-going, old-fashioned believers in God and a hereafter of reward and punishment, who have been more or less faithfully taught religion by their parents, but who have been gradually having the basis of their religious teaching sapped by modern university life. For it has becmoe quite the fashion to think that it is smart to deny free will and responsibility as well as to scout at immortality and the many problems connected with it, and to suggest that a belief in a personal God, and, of course, in a personal devil, is old-fogyish and out of all sympathy with the modern spirit which questions everything and accepts only what it wants to. Mark you, what it wants to, not at all what its reasoning brings to it.

Wells' 'Discovery.'

In any case this group of young men of ages from 20 to 25 who have taken God under advisement is something to think about. In the old-fashioned phrase, it gives one pause.

Recently we have heard much about the conversion, as it is called, of one of the men, who probably as much as any other has been the leader of youthful minds into disbelief or the condition of mind where God was under advisement. H. G. Wells has as a result of thinking deeply enough about the war and its problems, come to the discovery of the existence of God. Considering how old that discovery is in mankind, it is rather surprising that Mr. Wells should have come to it only now. It is perhaps even more surprising that Mr. Wells should have been the favorite reading of a large number of people who looked upon themselves as very well informed, at least, if not well educated, who felt beyond doubt that they were to be looked upon as intellectuals, because intellect ruled their lives and not tradition or anything of that kind; yet it is only now that their master has come to the discovery of God. Mr. Wells and his disciples were of those who considered that believers in God and in personal responsibility and in a hereafter of reward and punishment were old-fashioned people who were not using their reason properly or who were letting it be clouded by mystical notions, the old-time heritage of the race.

Mr. Wells being a few years older than our sophomoric seniors, and above all having had a little more experience of the realities of life thrust upon him by a great war, has discovered God for himself. One does not mind the youthful prigs who have God under advisement, so much, because after all they do not really think, but only think that they think, while all the time reflecting their environment. But what are we to think of a man who at this late date in the world's history reaches the reasonably mature development of middle life and either does not believe in God or has God still under advisement. Of course, there is only one thing to think, and that is that he is too superfluous to reach down to the belief in God. Above all he is thinking with the surface of his mind and not with his heart and soul and his whole being. "Only the man who thinketh not in his heart says that there is no god." We have heard much of the narrowness of unbelievers who were so ready to proclaim their unbelief and now after only a little further experience have to confess their absurd, self-sufficiency. I wonder if they themselves would not be the first to recognize now when the lens of war has made vision so much clearer than it was, that fools, indeed, rush in where angels fear to tread.

A Striking Example.

Mr. Wells has indeed been a rather striking example of such ridiculous self-sufficiency. And he has been far from being an earnest seeker. He had made up his mind. Some years ago in one of his books he discussed the dogma of the Immaculate Conception as the Catholic church has proclaimed it and showed very clearly that though he was ready to publish his opinion with regard to that subject he knew nothing at all about it. He actually suggested that by the Immaculate Conception Catholics meant the Immaculate Conception of Christ and apparently had no idea that we meant the Immaculate Conception of the Blessed Virgin herself. A penny catechism would have told him the difference, but then what was the need of consulting a penny catechism since he knew that he knew all about it beforehand? Doubtless had he consulted the penny catechism before he rushed into making his ridiculous statements of the Immaculate Conception he might possibly have discovered God sooner.

It is surprising how many intelligent men—that is, they who have a reasoning faculty and they who have had opportunity to educate it, make such absurd mistakes as this of Mr. Wells. I once attended, by special invitation, in a city nearly 500 miles away from New York, a meeting of a medical society, the members of which rather prided themselves on their general information. It was a special medical society, organized to bring certain kindred spirits together who felt that they had intellectual interests above those of the general medical profession. I was rather surprised to have them discuss the Immaculate Conception from just the standpoint from which Mr. Wells wrote about it. They, too, thought that the Virgin birth of Christ was what the term the Immaculate Conception meant. When I was asked to take part in the discussion, as I was, very courteously, they were all rather shocked to learn how far from the real doctrine of the Church they were and they actually doubted whether I was not perhaps making some mistake about it. They were quite sure that the rank and file of the Church must not understand this and when I told them that any child in the street would answer the question for them, for it was very clearly explained in the penny catechism, they rather shocked and even yet gave me the feeling of being a little skeptical of my information.

Requires Deep Study.

It would be amusing if it were not so amazing that so many presumably intelligent men who have accumulated a large amount of information with regard to other subjects and who would not as a rule venture to express opinions with regard to a scientific subject without very careful study of it in the authorities, do not hesitate at all to present their views with regard to a religious subject without appreciating that there is a very important science, that of theology, underlying all these religious questions. That science of theology requires at least as much careful study as any other science, and deserves more, for its subjects are the basic questions not only of God and the hereafter, but of human origin and destiny; yet a good many people seem to think that anyone who wants to has a right to an opinion with regard to the subjects it includes. Apparently they do not realize how open they leave themselves to make themselves supremely ridiculous.

Mr. Wells's belated discovery of God would remind one rather vividly of some of Herbert Spencer's expressions in his last book, "Facts and Comments." This was the book which disturbed so many of Spencer's ardent disciples, because the master retracted or at least modified very seriously some of his earlier expressions. For instance, as a young man, just like Mr. Wells, Mr. Spencer had been quite sure that all the thoughts that come to a man he should utter, no matter what minds they might disturb. Thought was thought, and a very precious thing, and it was to be spread abroad for the benefit of mankind. When Spencer had come to be a man of threescore years and ten, however, and had seen something of the trials of life, he knew better, and therefore came to advise his disciples to be careful about the feelings of others, who had just as much right to think about the great problems of destiny as they had themselves. He said: "And there are many who are staggering on under the exhausting burden of daily duties fulfilled without thanks and sympathy, who are enabled to bear their ills by the conviction that after this life will come a life free from pains and weariness. Nothing but evil can follow a change in the creed of such; and unless cruelly thoughtless and agnostic will carefully shun discussion of religious subjects with them.

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CLUB FORMED FOR THOSE WHO WORK

Catholic Business Woman's Club Holds Its First Annual Election.

BISHOP HONOR GUEST

Congratulates Members on Formation of Society in This City.

PLANS ARE OUTLINED

The first meeting of the Catholic Business Woman's club was held Thursday evening of last week in the club rooms of the Knights of Columbus in the Hotel Utah. Over 100 members were present to enjoy the pleasant evening.

This first meeting was held in honor of the Rt. Rev. Joseph S. Glass, C. M., D. D., who presided and expressed his happiness that such an organization had at last been realized.

The fourth Sunday of the month was appointed Communion day for the members and it was decided to hold two meetings a month, one for business, the other a social evening.

Class Work Planned.

Among the many admirable things fostered by this new club for the Catholic business girls of the city is the class section, which has made arrangements to hold classes in short hand, typewriting, commercial arithmetic and spelling, French, German and English. These classes will be under the direction of competent teachers who are donating their work to the good cause. The chairman of this committee is Miss Sarah Mallaney.

The hospital committee visits all the hospitals and the homes of the members who are ill and is under the able direction of Miss Gladys Miller.

The membership committee has for its chairman Miss Mary Mallaney, who reported fifty-two new members for the opening night.

Another excellent committee of the organization is that of the Catholic Literature, whose members distribute Catholic papers and magazines in the rest rooms of department stores, hotels and offices. Miss Agnes Burke is chairman of this committee.

The chairman of the clubhouse committee is Miss Florence Mosler; press, Miss Marjorie Sheehan; hospitality, Miss Callahan; program, Miss Rose Goggin.

Officers Elected.

The officers elected for the following year were: president, Miss Bertha C. Jacobs; vice president, Miss Mary Fitzgerald; secretary, Miss Genevieve O'Connor; treasurer, Miss Gertrude Maguire.

Following the business of the evening the Rt. Rev. Bishop Glass gave an interesting talk to those present, saying in part:

"I was very glad to come here this evening to greet you and I am very glad to see so many of you here. It shows that you are interested. Many others ought to be here and I hope that other meetings will bring them here.

"A good thing that lasts for a moment does only a moment's good. An organization that begins most peacefully and quietly shows that it has a good reason for its existence. Nobody is going to belong to an organization that has no true purpose. You not only have some useful purpose as your object but you have high and noble aims.

"One object of the club shall be to spread the Catholic religion to those not of our faith. That should be the dominant thought with all of us. We have a great treasure, we have a wonderful treasure, and God has been very good to us in giving it to us without any deserving action on our part. The least we can do as we go through life is to remember that we owe something to God in return for what He has done for us in the way of giving to others that which has been given unto us.

Beautiful Religion.

"You, business girls, can in many ways act as apostles and evangelizers. There is a wealth of beauty and a wealth of wonders in our holy religion. There is nothing we have to hide, everything is open. Our aim should be to know it better and better. One of the great difficulties I suppose is that we try to persuade ourselves that we are very busy and cannot spare the time to learn more about our religion. But, after all, it is not so difficult, a little a day, a little a week and we soon cover the whole ground.

Another object of the club will be to spread the spirit of good fellowship among the Catholic girls and Catholic business women of the city. Your organization is going to make you know one another better.

"It is the little things after all that make for the big things and that spirit of mutual helpfulness will not only help your organization, but will help the Catholic church. You never can tell what is going to follow as the end of that little inconvenience you may put yourself to. It is like casting bread upon the waters.

"We only get out of life what we shall put into it. So I hope you are coming to this organization, not so much for what you can get out of it individually, but for what you can put into it. Every organization succeeds according to what its members can put into it. You can get along without the organization but the organization cannot get along without you. The good that you can do for other girls will not be done if you are not here to do it. So I ask you to put that into your aims and purposes of this organization and in your lives personally.

Need Helpfulness.

"We all need the fellowship of our kind and you, young women, are no exception. You need that helpfulness, you need the encouragement and that spirit of generosity that will come to you from that support and mutual helpfulness one to another and that desire to prove to your fellows that you are somebody, that you are interested and that you have a big enough heart to put aside your own petty interests and help to do something for those around about you.

"If there is anything I can do to help the organization grow I am perfectly willing to do it, but first, let there be universal knowledge one of the other and universal acquaintanceship.

"May God bless you and help you make a very great success of your organization."

Common Need

The need that is common with most people is the need of a sufficient amount of money. The only certain way to secure this is to invest your surplus earnings in absolutely safe Securities.

You will always be supplied with a satisfactory reserve fund if you systematically invest your surplus in the 6 Per cent Secured Certificates which this Company offers for sale in denominations of $100 and upwards.

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NEW ELKS' SECRETARY



J. EDWARD SWIFT.

Catholic Named Secretary of B.P.O.E.

J. Edward Swift Popular Choice of Local Lodge for the Position.

IS K. OF C. MEMBER

Friends of J. Edward Swift, a popular member of the Cathedral parish and of Salt Lake council, Knights of Columbus, are congratulating him on his election as secretary of Salt Lake lodge, No. 85, B. P. O. E. Mr. Swift succeeds the late Walter Taylor, who died about two weeks ago, and will take office at the next meeting of the Elks.

The popularity of Mr. Swift among the Elks is attested by the fact that out of the 210 ballots cast on the first vote, he received 139 against a strong field of candidates. The election was then made unanimous. William D. Homer, Fred Redman and C. O. Ellingwood were among the unsuccessful candidates but were also among the first to congratulate the new secretary.

Mr. Swift has been employed by the Hemenway & Moser company and is widely and favorably known to a large circle of Salt Lakers, who are pleased over his election. As secretary of the lodge he will have direct charge over and the management of the local clubhouse of the Elks.

RUDOLPH GEOGHEGAN CALLED TO COLORS

Rudolph Geoghegan, eldest son of Mrs. Joseph Geoghegan, expects to leave next week for American Lake, Wash., to join the national army. John Geoghegan, a younger brother, is already a member of the Utah artillery regiment which will soon leave for Linda Vista, Cal., preparatory to embarking for France.

Since the death of his father Rudolph has been actively identified with the Geohegan Brokerage company, founded by his father. With the calling of both her grown sons to service Mrs. Geoghegan will have only her young boys and her daughters at home.

Our Lady of Lourdes

October devotions will be held every Sunday, Wednesday and Friday evenings at 7.30 o'clock. There will be the Rosary, Litany and Benediction of the Blessed Sacrament.

* * *

On first Friday Mass will be at 7.30 o'clock. Confessions will be heard at the usual hours Thursday evening.

* * *

Friday of next week will be communion day for the promoters and members of the League of the Sacred Heart.

* * *

The promoters of the League of the Sacred Heart recently appointed by the pastor will hold their regular meeting on the evening of the first Friday following devotions. The meeting will be held at Father Flynn's residence. All promoters are requested to be present.

* * *

The ladies appointed to attned to the altars for Sunday are Mrs. James Pitman and Miss Ann Stuber.

* * *

All interests of the parish are centered about the big card party to be given next Monday night. All are invited and urged to attend and help the cause.

KNIGHTS PLAN PARTY FOR OCT. 12

Reception and Dance Will Be Held at Salt Lake Tennis Club.

SERVE BUFFET SUPPER

Dancing and Short Program of Entertainment Will Be Arranged.

TREANOR IN CHARGE

A joint committee of Knights of Columbus, representing the council and also the Fourth Degree assembly, is making arrangements for the celebration of Columbus day on October 12. It has been decided that the celebration be held at the Salt Lake Tennis club on Tenth East street, between Second and Third South. This is the property that has been offered to the knights as club quarters, and which may be considered for purchase this fall. The party on October 12 will give the members and their wives and lady friends as well an opportunity to see the property and form their own opinions about its availability.

Grand Knight-elect Richard C. Treanor, who takes office next Tuesday night, is in charge of arrangements for the Columbus day entertainment, and is being assisted by A. J. Gillis, head of the Fourth Degree assembly, and a number of other third and fourth degree knights. The committee met in the council chambers last Tuesday evening to make plans for the affair.

During the early part of the evening there will be an interesting program of music and similar features. There will probably be one speaker, who may dwell briefly on the life of Columbus and the lessons to be learned from the great patron of the order. Later in the evening a buffet supper will be served, and there will be dancing. The bowling alleys also are expected to attract a good number of those who attend.

J. LEO MEEHAN TO JOIN FLYING CORPS

Word of his acceptance for training in the naval reserve flying corps was received last Saturday by J. Leo Meehan, manager of The Intermountain Catholic. Mr. Meehan was enrolled and took the oath for service at once, and is now awaiting call to one of the naval flyers' training schools. If successful after the usual course of training he will be commissioned an ensign and assigned to active duty with the naval flying service.

While Mr. Meehan has not been advised where he will be ordered to train or when, it is considered likely that he will be sent to Pensacola, Fla., where there is a large naval aviation base. He will be a second class seaman during the training period, but will be commissioned if he passes the examination successfully after receiving the course of instruction in the naval flying school. He is subject to call at any time although he does not know just how soon the call will come.

Mr. Meehan has been manager of The Intermountain Catholic since June, 1916, and for several years previous was connected with local daily newspapers in reportorial and editorial capacities. He is secretary of the Fourth Degree assembly of the Knights of Columbus, secretary of the Escalante club and a member of the Bonneville club. He is the son of Mr. and Mrs. James Meehan of this city.

CAPT. N. E. KANE IS REGIMENT ADJUTANT

Relatives of Capt. Norman E. Kane in Salt Lake have been informed that the popular Salt Laker has been promoted to be regimental adjutant of the 314th field artillery, National army, now stationed at Petersburg, Va. This is considered one of the best posts in the regiment since it makes the holder personal aide to the commanding colonel. Capt. Kane was commissioned after successfully completing the course of instruction in the first officers' training camp at Fort Meyer, Va. Fred Breining, who is enlisted in the quartermaster corps, is also at Petersburg, and Capt. Kane reports he had a pleasant visit with Mr. Breining, who called upon him recently.

Sacred Heart League

The promoters of the League of the Sacred Heart will hold their regular meeting Sunday at 3.30 o'clock in the sewing room of the cathedral residence. All promoters are requested to be present.

* * *

Next Friday will be the first Friday of the month, the communion day for the promoters and members of the League of the Sacred Heart. Confessions will be heard at the usual hours on Thursday.

* * *

The intention to be prayed for during the month of October is "Spread of the Apostleship of Prayer Among the Young."

You will find a cordial, helpful spirit at this bank, whether your account be large or small.



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Resources over $9,000,000.

Card Party for Father Flynn's Parish

Will Be Held in K. of C. Clubrooms at Hotel Utah Next Monday.

IMPROVEMENTS MADE

The Knights of Columbus clubrooms in the Hotel Utah will be the scene of a merry gathering next Monday evening when the many friends of the Rev. W. J. Flynn, the "Pastor on the Hill," will attend a big card party for the benefit of his parish, Our Lady of Lourdes.

At the Easter season many improvements and decorations were made about the little church, and although several of the bills have been met one way or another there still remains a debt, which it is the earnest endeavors of the people of the parish to clear by means of this party.

Card games of all kinds will be the amusement of the evening and at a late hour light refreshments will be served. The ladies of the parish, famous for their home-made cakes, will be there with a generous supply, and the fair young girls will assist during the evening.

Mrs. Andrew G. Krauss is chairman of the affair and is being assisted by Mrs. W. F. Oden, Mrs. W. S. Hodgson, Mrs. J. F. McEnany, Mrs. J. P. Thiriot, Miss Kate Halloran, Mrs. Pitman and Miss Ann Stuber.

Those who have already taken tables for the occasion are Mrs. A. H. S. Bird, Mrs. W. S. McCornick, Mrs. L. B. McCornick, Mrs. R. W. Salisbury, Mrs. Matthew Cullen, Mrs. Henry Welsh, Mrs. Ruel G. Halloran, Mrs. E. J. O'Brien, Mrs. C. W. Whitley, Mrs. Henry Byrne, Mrs. S. A. Maginnis, Mrs. Fred U. Leonard, Mrs. Joseph Geoghegan, Mrs. D. J. Laramie, Mrs. N. A. Robertson, Mrs. S. E. Whitely, Mrs. W. S. Hodgson, Mrs. J. C. Daly, Miss Kate Halloran, Mrs. Garrett B. Wilkin, Mrs. F. J. McGanney, Mrs. O'Leary, Mrs. William H. Leary, Mrs. J. M. Lanigan, Mrs. J. C. Lynch, Mrs. J. E. Dooly, Mrs. M. J. Dailey, Mrs. John M. Murphy, Mrs. F. J. Westcott, Mrs. James Ivers, Mrs. C. A. Quigley, Mrs. F. J. Cameron, Mrs. J. J. O'Carroll, Mrs. J. A. DeBouzek, Mrs. J. J. Byrne, Mrs. W. E. Fife, Mrs. J. E. Cosgriff, Mrs. M. V. Rogers, Mrs. J. B. Stephens, Miss Nettie Fitzgerald, Miss Kate Fitzgerald, Mrs. P. H. Goggin, Mrs. A. G. Krauscs, E. J. Rhatigan, C. Rinetti, Mrs. J. J. Blake, Mrs. O. J. Enking, the members of the Catholic Business Woman's club, Mrs. L. M. Crawford, Mrs. C. N. Butler, Mrs. J. C. Cawley, Mrs. P. J. O'Carroll, Miss Anna Rotzler, Mrs. J. J. Harvey, Mrs. A. J. Bruneau, Mrs. J. E. McEnany, Mrs. Fred Breining, R. C. Treanor, Miss Margaret Gibbons, Mr. Doolittle, Edward G. O'Donnell, Mrs. J. C. Dwyer, Mrs. J. J. Kinney, Mrs. P. J. Moran, Mrs. Fred Day, Mrs. David McQueen, Mrs. W. P. Bressingham, Mrs. T. C. Crawford, Mrs. Elizabeth Shea, Mrs. James Mulryan, Mrs. C. Bonner, Mrs. Pitman, Miss Ann Stuber, Mrs. C. Stoffel, Mrs. C. F. Carter, Mrs. Glenn, Mrs. C. M. J. Roche, Mrs. J. McDonald, Mrs. R. C. Gunnahl, Mrs. L. N. Harbeke, Mrs. A. J. Gillis, the Misses Teague, Miss Foley and J. A. Foley.

St. Mary's Academy.

Salt Lake City.

Thursday evening the Very Rev. George S. Rapier presided at the Holy Hour and as always planted many a seed worthy cultivation in the minds and hearts of all present.

* * *

Friday afternoon at dismissal assembly the names of the Third academics class, twenty-five in number, were called and the members required to take places on the stage to receive gift boxes which had been prepared by their "friends up higher" in pursuit of knowledge. A placard bearing the message "That Babies May Play" was exhibited above them and on opening the dainty boxes done up in tissue and ribbons, they found a clothespin dollie dressed in their class colors accompanied by a little celluloid lamb or rattle. The Thirds took their gifts in splendid good spirit but they look thoughtful and knowing that "revenge is sweet," the graduates are watchfully waiting.

* * *

On Saturday evening the projection lantern was introduced in the recreation hall and the boarders had an evening with the poets and their homes. Scriptural scenes also occupied a part of the evening. The Child of Mary sodality held a special meeting Sunday for the election of officers, Sister Superior presiding. Those elected were, president, Agnes Ryan; vice president, Emily Bond; secretary, Vera Strom; treasurer, Teresa Stocker. St. Mary's expects much from the members of this sodality and those chosen as officers may feel highly honored indeed.

* * *

On the Feast of Our Lady of Ransom the High Altar and Altar of the Blessed Mother in the convent chapel were beautifully decorated with floral gifts from friends who have long connected the day and St. Mary's with happy memories.

* * *

The old girls are always welcome at St. Mary's and always feel drawn to return, if but for an hour, in passing through Salt Lake City. Among those who called lately were Miss Hazel Soyka, '17 Commercial; Adine Brownlee, '17 Music; Ruby Penn, '17 English course, and Edna Hemstreet, '15.

* * *

Wednesday afternoon the members of the graduating class spent the last period of the day with "Home-made Literature in Lighter Vein," in honor of one of their members, Anna Gillis, whose birthday celebration was a happiness to her classmates as well as herself.

* * *

St. Mary's is happy to hear of the success of two of her children, Miss Margaret McDonough and Miss Bertha Michaels, both of whom have secured positions in the War department in Washington, D. C.

DO NOT WAIT FOR A BILL

Every subscriber of this paper knows at a glance how his account stands. The date to which his subscription is paid is placed after his name as his address label at the top of first page, or on the single wrapper, if so mailed.

If your date is not 1917 or 1918, you are in arrears, and the matter should be attended to this week. Do not wait for a bill. Hundreds of our readers never let us send them a bill. They keep paid ahead.

SOCIAL AND PERSONAL

EVENTS OF WEEK IN SALT LAKE SOCIETY

ONE of the most successful events of the early fall season for the war benefit fund was the enjoyable bridge tea given Thursday afternoon. Mrs. John T. White, a member of department depot 4, graciously opened her attractive home in South State street for the affair, to which Salt Lake's society flocked to do "their bit" in helping to raise money for materials used in making needful articles for the soldiers and sailors. This depot has the distinction of having raised more funds for war relief than any of the other depots of the city.

About forty tables were filled with bridge players during the early afternoon hours, and many interested in the work called later to enjoy the tea.

Mrs. C. A. Quigley is chairman of depot No. 4, and the other members include Mrs. Thomas Kearns, Mrs. E. J. O'Brien, Mrs. E. A. Wall, Mrs. Jane Cann, Mrs. J. C. Hanchett, Mrs. Frank Cameron, Mrs. F. L. Parker, Mrs. D. W. Phelan, Mrs. C. C. Crismon, Mrs. Frank Fisher, Mrs. W. F. Jensen, Mrs. J. W. Collins, Mrs. A. W. Cowan, Mrs. A. C. Sullivan, Mrs. L. R. Wattis, Mrs. W. D. Foster, Mrs. Alexander Gibbons, Mrs. Fred U. Leonard, Miss Nan Gibbons, Miss Bess Faddies, Mrs. John T. White, Mrs. S. M. Soupcoff, Mrs. C. N. Butler, Mrs. J. F. McEnany, Mrs. J. C. Lynch, Mrs. E. L. Sheets, Mrs. W. Daynes, Mrs. M. V. Scully and Mrs. J. A. De Bouzek.

* * *

The Bachelor Knights of Columbus were the hosts last Friday evening when they entertained a large number of their friends at the first of their fall and winter dancing parties. The Ladies' Literary clubhouse, always the popular place for these informal gatherings, presented a military picture with its decorations of the national colors, and breathed a military spirit with so many of the hosts in khaki. The punch bowl was gay with flowers in the tricolors. The members of the entertainment committee who had charge of the enjoyable gathering were R. A. Kane, R. E. Ware, Gerald Buckley and Joseph H. McKay.

The next affair planned by the Bachelor Knights will be held Halloween night.

* * *

Mrs. Ezra Thompson will entertain the members of the Crystal Bridge club next Wednesday at her home in E. South Temple street.

* * *

Msr. William Kronner will entertain at bridge next Tuesday in honor of Mrs. Charles Feldman, who leaves soon for her home in Seattle.

Mrs. William R. Dunn has returned from a stay of several months in California.

* * *

Mrs. Hoefer, for many years a resident of Salt Lake, who has been making her home in Los Angeles for some time, is a guest in the city, and is welcomed by her host of old time friends.

* * *

Mr. and Mrs. Walter McCann are in the city visiting with Mr. McCann's parents, Mr. and Mrs. H. S. McCann.

* * *

Mrs. Curtin F. Parr and little daughter, Beverly Margaret, left Monday for Denver, where they will visit for several weeks before returning to their home in Dallas, Tex. Mrs. Parr was formerly Miss Adelaide Jacobson, daughter of Mrs. Tony Jacobson, and a popular member of the young society set of Salt Lake before her marriage several years ago.

* * *

Mr. and Mrs. Daryle E. Digman have welcomed a little son to their home. Mrs. Digman was formerly Miss Aileen Creech, who for many years attended St. Mary's academy, where she has a host of friends among the faculty and students' alumnae, and is also a graduate of the nurses' training school of Holy Cross hospital.

* * *

Mrs. F. J. McGanney entertained at an Orpheum matinee party Wednesday afternoon, followed by tea at the McGanney home on East Broadway, in honor of the eleventh birthday of her daughter Noreen. The decorations for the tea table were in pink and yellow fall blossoms. The guests included Mildred Hurtell, Ethel Maw, Alice Blackwell, Marcelen Blackwell, Winnie Findelsen, Vivian Tyng, Jeanette Wilson, Evelyn Webb; Lillian Light, Charlotte Uike, Betty Perkins, Harriet Farnsworth, Juliet Farnsworth, Mamie Farnsworth, Marian Skolnik, Phyllis Hoggan, Jean Whitney, Elizabeth Gillette and Isabel Skolnik.

* * *

Mr. and Mrs. J. E. Cosgriff entertained at a beautifully appointed dinner Tuesday evening at their home on E. South Temple street. Yellow chrysanthemums decorated the table. Covers were laid for the Rt. Rev. Joseph S. Glass, Mr. and Mrs. C. W. Whitley, Mr. and Mrs. E. O. Howard, Mr. and Mrs. W. E. Fife, Mr. and Mrs. Benner X. Smith and Miss Gretta Cosgriff.

* * *

Miss Anna McCornick was the hostess Thursday at a prettily appointed luncheon at the Country club. The table was decorated with a quantity of late fall flowers. A few close friends of Miss McCornick were present to enjoy the informal affair.

* * *

Mr. and Mrs. William P. Dunn are receiving the congratulations over the arrival of a son.

* * *

Mrs. F. W. Best and children have gone to Los Angeles for a six weeks' visit with Mrs. Best's mother, Mrs. Mary O'Connor.

Plan to Attend Investiture in Ogden

Salt Lake Knights Will Probably Make Arrangements for Special Train.

EVERYONE IS INVITED

Many Salt Lake Catholics are planning to attend the solemn investiture ceremonies in St. Joseph's church, Ogden, a week from Sunday, when the Rt. Rev. Monsignor P. M. Cushnahan, V. G., will formally receive the recent honor of the supreme pontiff, making him a domestic prelate. The Most Rev. Edward J. Hanna, D. D., of San Francisco, the Rt. Rev. Joseph S. Glass, C. M., D. D., the Rt. Rev. Patrick A. McGovern, D. D., of Cheyenne, and possibly one or two other prelates, are among the distinguished visitors who are expected to be present that day.

The investiture, at which Monsignor Cushnahan will be vested in the purple vestments of a domestic prelate, will take place at a Solemn Pontifical Mass in St. Joseph's church, which will be celebrated by Bishop Glass. Archbishop Hanna will preside in the sanctuary and will also preach the sermon of the day. The Mass will be started at 11 o'clock, and it is expected that the church in Ogden will be crowded to its utmost capacity by Catholics and non-Catholics who will be present for the brilliant ceremony. Later in the day it is probable there will be a public reception at which all will be given an opportunity of congratulating the new monsignor.

It is likely that a special train will carry the Salt Lake party to the investiture services. Grand Knight-elect R. C. Treanor of Salt Lake council of the Knights of Columbus intends to appoint a committee to make the arrangements immediately after his installation at the council meeting next Tuesday night. Salt Lake knights are especially anxious to take a strong delegation to Ogden for the occasion, since the new monsignor is looked upon as the oldest and one of the best friends of Utah Knights of Columbus among the clergy of the diocese. Catholics not members of the order will probably be invited to accompany the knights.

"He's so reckless he's always taking chances."

"Oh, do send him to our charity bazaar."

Own a Diamond

You will find no better diamonds than those we offer. They are made right, look right and are sold right.

Diamonds have been going up for years. Lucky is one who owns one. We are selling our stocks at "yesterday's" prices.

BOYD PARK

FOUNDED 1902

MAKERS OF JEWELRY

166 MAIN STREET SALT LAKE CITY

Installation to Be Held Next Tuesday

Salt Lake Knights of Columbus Will Begin New Year at Big Meeting.

TREANOR NEW GRAND

Installation of the new officers of Salt Lake council No. 602 of the Knights of Columbus will take place in the council chambers at the Hotel Utah next Tuesday evening at 8.30 o'clock. A program for the meeting is being arranged by the retiring officers, and will include a smoker and probably a buffet luncheon. Dr. J. P. Dinneen of Ogden, the state deputy, is expected here to preside at the installation.

Richard C. Treanor will be the new grand knight, having been the unanimous choice for the important post. He succeeds A. C. Sullivan. Mr. Treanor already has met with the officers-elect and has under way a strong program of acitvities for the fall and winter, which will begin with the Columbus day entertainment at the Tennis club on October 12.

Mr. Treanor will have as his aide, P. J. Owens as deputy grand knight. Richard A. Kane will be chancellor and A. J. Gillis advocate. Mr. Owens succeeds J. J. Kavanaugh, Mr. Kane succeeds John M. Hearley and Mr. Gillis succeeds P. H. Goggin. S. A. Nelligan will again be financial secretary, while James Maher will succeed H. B. Markus as recording secretary. R. A. Driscoll will succeed Fred Breining, now in the quartermaster corps at Petersburg, Va., as warden. Charles Gillis as inside guard and James Ivers as outside guard will succeed Gerald Buckley and Ivan Johnson. Martin A. Burke succeeds A. J. Gillis as trustee.

TRIBUTE TO PRIESTS

The Churchman, an Episcopalian publication, pays a remarkable tribute to the priests in the army when it says:

"One of the most encouraging by-products of the war is the influence of the soldier priests, of whom, in addition to the ordinary chaplains, there are now some twenty thousand in the French armies. The law of 1889, which by rendering priests and all 'religious' liable to full military service, was designed to subordinate the church to the republic in France, has in reality fallen out for the furtherance of the gospel. The heroic devotion of the priests under arms, fighting as fearless soldiers one hour and the next celebrating Mass, hearing confessions or ministering to the dying, is one of the brightest pages of the dark record of the battlefields. Hundreds of these men are missionaries called from the end of the earth, some of them are bishops serving cheerfully as privates in the ranks. Many have already laid down their lives for God and country. The oficers recognize their bravery and the men turn to them for spiritual ministration."

"Wonderful mastery you have over these savage animals," said the admiring visitor to the lion-tamer. "How do you manage it?"

"Easy enough, sir, if you keep on the right side of them."

"Ah, yes—but what is the right side of them?"

"Well," said the tamer, "I reckon it's the outside."

Salt Lake Churches

CATHEDRAL.
Sunday Masses—6, 8, 9 and 11 a. m.
Weekday Masses—7 and 8 a. m.
Baptisms—3 p. m., Sundays. At other times by special arrangement.
Confessions—Saturdays and the evenings of feast days, 4 to 8 p. m., and resumed at 7.30 p. m.

ST. PATRICK'S.
Sunday Masses at 8 and 10 a. m.
Weekday Mass at 8 a. m.
Confessions—Saturday evenings from 7 to 8 p. m. and every morning before the hour of the Mass on weekdays.

OUR LADY OF LOURDES.
Sunday Masses at 8 and 10 a. m.
Weekday Masses at 8 a. m.

Cathedral of the Madeleine.

East South Temple and B streets. Cathedral residence, 331 E. South Temple street. The Right Reverend Joseph S. Glass, C. M., D. D., pastor; assistants, the Rev. Dr. S. Anzalone and the Rev. Theodore Schultz. Telephone, Wasatch 347.

St. Patrick's Church.

Fourth South between Ninth and Tenth West streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 10.30 o'clock. The Rev. Michael Sheehan, pastor. Residence, 931 W. Third South. Telephone, Wasatch 7928.

Our Lady of Lourdes Church.

Eleventh East and Seventh South streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 9 a. m., except on the first Sunday of the month, when it will be held immediately after the 10 o'clock mass. The Rev. Wm. Flynn, pastor. Residence, 830 S. Eleventh East. Telephone, Hyland 1346.

St. Ann's Chapel.

Twelfth South between Fourth and Fifth East streets. Mass and sermon on Sunday at 8.30 o'clock. The Rev. Timothy O'Brien, chaplain. Residence, St. Ann's orphanage. Telephone, Hyland 3177.

MURRAY AND MIDVALE,

The Rev. Timothy O'Brien, pastor. Residence, St. Ann's orphanage, Salt Lake. Telephone, Hyland 3177. Masses in Midvale at W. O. W. hall at 10.15 a. m., on Sundays, Sept. 16 and 30. Mass in Murray at Foresters' hall, Sunday, September 23, at 9.30 a. m.

Societies and Choirs.

Holy Name society the first Sunday of each month at 8 a. m.

* * *

Meeting of the St. Vincent de Paul society every Sunday morning at 10 o'clock in the parlors of the cathedral residence.

* * *

Catholic Woman's league meets the first Tuesday of every month at 2.30 at the Ladies' Literary club, 850 E. South Temple.

* * *

Social service department of the Catholic Woman's league meets the last Friday of every month at the office in the Charity Organization building at 128 E. First South street.

Office hours are from 10 a. m. to 12 m., and from 2 p. m. to 4 p. m.
Telephone Wasatch 2165.

* * *

The Catholic Woman's league auxiliary to the Red Cross meets in the library of Cathedral hall every Monday and Thursday afternoons at 2 o'clock.

* * *

Promoters of the League of the Sacred Heart meet the last Sunday of each month in the sewing room of the cathedral residence at 3.30 p. m.

* * *

Madeleine Choral society meets every Sunday morning after the 11 o'clock Mass in the music room of the Cathedral residence.

* * *

Children of Mary sodality every second Sunday of the month at 8.30 a. m.

* * *

The Young Ladies' sodality class in surgical dressings and bandages meets every Monday at 1 o'clock in the Red Cross rooms.

* * *

Altar society, first Monday of the month.

* * *

Holy Angels' sodality, every third Sunday at 9 a. m.

* * *

Knights of Columbus, every Tuesday night at 8 o'clock in clubrooms at Hotel Utah.

* * *

Altar Boys' society meets every Friday afternoon at 4.30 o'clock.

* * *

Boys' Gregorian Sanctuary choir meets Tuesday and Thursday afternoons at 4 o'clock in Cathedral hall.

* * *

St. Cecelia choir meets Friday afternoons at 4 o'clock in Cathedral hall, and Sunday morning at 9 o'clock Mass.

Cathedral Altar Society

The members of the Cathedral Altar society will hold their regular meeting next Monday afternoon at 3 o'clock in the sewing room of the cathedral residence. All members are requested to be present. Members who crochet and hemstitch are especially invited to attend as linen for the new altars will be made and those who can do this sewing will have the privilege of decorating some of the altar cloths.

FOR SCHOOL DAYS FEED THE KIDDIES PLENTY OF BREAD MADE FROM

Husler's

(The Flour of the Hour)

THE INTERMOUNTAIN CATHOLIC

COLORADO IDAHO UTAH NEVADA WYOMING MONTANA

Vol 19, No. 45, Eighteenth Year. SALT LAKE CITY, UTAH, SATURDAY, OCTOBER 6, 1917. Colorado Catholic, Thirty-third Year.

ASK INCREASE IN CHAPLAIN QUOTA

Catholics Are on Committee Which Seeks Support of President Wilson.

INTERVIEW EXECUTIVE

Congressional Action Hoped For Before the End of Session.

WILL CALL UPON BAKER

(Special Correspondence.)

Washington, D. C., Oct. 1.—An interesting audience took place last Thursday afternoon in the historic blue room of the White House, when President Wilson received a large delegation, made up of representatives of all religious denominations, who are making an effort to have the number of chaplains in the United States army increased.

In the delegation were Rt. Rev. Owen B. Corrigan, D. D., auxiliary bishop of Baltimore; Rt. Rev. Mgr. E. McCarthy of Brooklyn, N. Y.; Rev. Lewis J. O'Kern, C. S. P., appointed by the Catholic hierarchy in charge of the spiritual and moral welfare of the Catholic soldiers in the national army; Very Rev. P. C. O'Callaghan, C. S. P., rector of the Apostolic Mission House; Very Rev. R. Skinner, C. S. P., president of the College of St. Paul; the Apostle Rev. John Smyth, C. S. P.; Rev. Dr. J. A. Ryan, Very Rev. John F. Fenlon and Rev. John J. Featherstone of the Catholic university; Rev. J. Delaire, O. S. M., of the Marist college; Dr. John Cooper and Rev. E. Buckey of St. Mathew's church, Washington; Rev. William J. Gibson, Scranton, Pa.; Rev. George J. Brynat, Immaculate Conception church, Washington; Col. P. H. Callahan, chairman of the K. of C. committee on war activities; A. G. Bagley, secretary of the committee, and Paul Martin of the press committee.

Aim of Committee.

The aim of the delegation was to secure the support of the President and the war department for a bill introduced by Senator Chamberlain on September 25, which is intended to authorize the President to appoint, with the co-operation of the Senate, such a number of chaplains in the army as will raise the proportion to one chaplain for every 1200 men. With the reorganization of the army the number is now on the basis of one chaplain to a regiment of 3600 men.

The spokesmen for the Protestant denominations were Bishop William F. McDowell of Washington, D. C.; Bishop William Lawrence of Massachusetts, Dr. Prettyman, chaplain of the Senate, and Dr. Charles S. MacFarland, general secretary of the federal council of churches, while Rev. Lewis J. O'Horn, C. S. P., spoke for the Catholic hierarchy.

Dr. O'Hara, who is one of the ablest and most convincing talkers in the church today, and who has labored untiringly for the spiritual welfare of our Catholic soldiers, never spoke to better advantage. He said in part:

Dr. O'Hern's Address.

"Mr. President, as the representative of the Catholic hierarchy in matters pertaining to chaplains, I respectfully request your assistance in helping us to increase the number of chaplains for the army. We are not asking anything now from Congress, but simply requesting that the former legislation concerning chaplains be now carried out. When the chaplains were provided for the army it was with the understanding that there should be one for each 1200 officers and men, but these provisions were nullified by the enlargements of the regiments so that as matters now stand only one chaplain is provided for each 3600 men. We have come before you with the request that one chaplain be provided for each 1200 men.

"As matters now stand the supply of chaplains is totally inadequate, and there are thousands of Catholic soldiers scattered through the different camps who have no spiritual administration on the part of the clergy of their own church. Unless some remedial legislation is provided, it will be necessary for the church authorities to place noncommissioned priests in the various military posts throughout the United States at the expense of the church organizations. However, it is not the expense feature of this program that concerns us most, but the fact that these supplementary chaplains have no official standing in the camps, and are therefore greatly hampered in their work as only the commissioned chaplains have full opportunity to carry on their spiritual administrations to the best advantage.

"In view of these conditions now existing in the army, we respectfully request your aid in asking Congress to pass the bills that have already been presented to the military committees in both houses."

President Favorable.

The President in replying said he had been giving the matter his attention, and was sympathetic with the purposes of the delegation. He pointed out that both he and the secretary of war desired an increase of chaplains, but the session of Congress was about to close, the members were anxious to get home and the constituents were anxious to see them, but, he continued, if the bills were not passed at this session, it would be taken up when Congress reconvened and something would be done.

At the close of the audience the President said he would like to have the honor of shaking hands with the members of the delegation as they passed out. Father O'Callaghan came in for a warm greeting, as he and the President are old friends.

The party then went to the war department and called on Secretary Baker. They thanked him for the efforts he had made to care for the spiritual and moral welfare of the boys in the camps, and said that never before in the history of the world had such measures been taken on the part of government officials to safeguard the morals of those who were in the service of the country. They called attention to the fact that in asking for an increase of chaplains they were endeavoring to carry out his program and the noble enterprise he had set himself to do.

Secretary Baker agreed that there should be more chaplains as they are a great help and too few are now detailed, but he was not in favor of one to each 1200 men, as that would mean three chaplains to one regiment, provided recruited to full war strength—3600. He would recommend two to each regiment, which would double the present number assigned.

It now remains to be seen whether Congress in the short time remaining of the session, will double the number.

Any influence brought to bear on members of Congress might be helpful to have this important piece of legislation enacted before adjournment.

THE ORIGIN OF GOVERNMENT

BY REV. BERNARD X. O'REILLY.
(Written for The Intermountain Catholic.)

NATIONS are much like individuals. They have been called individuals on a larger scale. They have a life, a conscience and an instinct of their own and are governed by the same laws of development and decay. If a nation would not become stunted and die it must understand itself. It must know that it has a spiritual as well as a material existence. It has been truly said that every people has a divine destiny. Each is in a sense a chosen people. If we of this great land would follow the destiny that God has given to us we must understand our government. The real mission of the United States may be found in the realization of true liberty, a liberty that means law and a law that means liberty. We represent before the world the sovereignity of a people without social despotism and the freedom of the individual without anarchy. Before God we are responsible.

The development of the individual to the fullness of his powers comes through his union with God. Man is a social animal. He must live in intercourse with his fellowman. Society, which is the individual on a large scale, must also develop by union with God. Our first parents were the first expression of the social order. While in many respects they were equal, Adam was constituted the head. The common consent of mankind demands that the husband and father is the head of the family. When the family developed into a tribe and the tribe into a nation, the nature of man demanded civil government. We find no nation without some form of government. Though crude and often with many contradictions and absurdities, there is some form of government among the most savage tribes. It has been said that the necessity of government arises from the fall of man. The nature of man remained the same after the fall as it was in his innocence. It is from man's nature as a social animal that government arises.

Early Government.

Many theories have been advanced to explain the origin of civil government. The oldest is that government originates in the right of a father to control his child. While the patriarchal form of government is historically the oldest and in it we may find the first beginnings of government, the right of civil government to govern cannot be found in the right of a father to control his child. The growth of the family into a form of civil government is not well defined. We read that Cain founded a city but we do not know that it was a city or municipality as we understand it. The first definite and accurate knowledge we have of civil power is the Greek and Italian republics. The full development is imperial Rome. In the early Roman law we find an exaggerated idea of the patriarchal form of government. It gave the father absolute authority over the child. He also possessed the right of life and death over his servants and his slaves. This was founded on the idea that the father was the creator rather than the generator of the child. The right of government cannot logically be deduced from the right of the father to govern his child. The parental right is not ultimate or complete. Those governments that assume it to

(Continued on Page 2.)

MEXICO — By Eber Cole Byam

TWENTIETH INSTALLMENT.

THE Juarez anarchy aroused a popular reaction throughout Mexico, which drove Juarez from the country to take refuge in New Orleans, but, with the armed assistance of the United States government, afforded by the inept Buchanan, Juarez returned in 1859 to plunge the country again into bloody wars.

The short-lived empire of Maximilian intervened; in which 12,000 French troops, with the assistance of a considerable body of Mexican volunteers, reduced the country to order, and Juarez to impotence, with a handful of followers, in the inaccessible deserts of the north.

The close of the civil war in the United States gave opportunity for the American government to supply arms and ammunition to Juarez. In addition a large number of Americans contributed their personal services. The result of this was the execution of Maximilian in 1867.

Juarez died in 1872 and was succeeded by Ledro de Tejada, a violent radical, whose administration produced the laws of September 25, 1873, and of December 14, 1874.

More 'Reform.'

The law of December 14, 1874, contains twenty-nine articles, some of them long, and, in addition to reaffirming the laws already passed, they impose still further restrictions intended to strangle the church.

"Article 1, first section, the church and state are independent of each other. No one will be empowered to dictate laws establishing or prohibiting any religion; but the state exercises authority over them in relation to the conservation of public order and the respect of its institutions.

"Article 2. The state in the republic guarantees the exercise of all cults. It will prosecute and punish only those practices and acts, authorized by some cult, which may be in violation of our penal laws."

It will be observed that the author of these two articles possessed a familiar genius for ambiguity, for the solemn opening phrases are completely nullified by the confusing rhetoric succeeding:

"Article 3. No authority or corporation or organized body of soldiers can concur officially to the acts of any cult; neither under the pretext of religious solemnities will they be permitted to make any demonstrations or celebrations. * * *

"Article 5. No religious act may take place in public. It must be performed within the temples only. * * * No individual of either sex, nor members of cults, may wear distinctive or characteristic robes outside of the temples, under penalty of 18 to 200 pesos."

This article prevents the wearing of even a Roman collar.

"Article 6. The ringing of bells will be limited to the strict performance of religious acts.

"Article 8. Legacies and the establishment of estates in favor of the members of any cult, or persons who live with such members, who have given any manner of spiritual help to the testators during the sickness from which they died, or who have been confessors of the same, are null and void.

"Article 11. The speeches of ministers of the cult advising disobedience to the laws or provoking misdemeanor or felony render the assembly wherein such words are spoken unlawful and therefore such assembly loses the guarantees under article nine of the constitution."

The "Liberals" considered any critical comment of their "laws" as "advising disobedience." They made the amazing demand that the bishops should formally declare that the constitution was right and just. The bishops could not, in conscience, formally declare that laws interfering with religion were right. They were ready

(Continued on Page 2.)

CENTENARY OF MARISTS IS OBSERVED

Papal Delegate Honors Gathering in Dayton on 'Foundation Day.'

VISITORS BANQUETED

Bishop Schrembs of Toledo Pays Eloquent Tribute to the Society.

THREE CELEBRATIONS

The Society of Mary celebrated Foundation day, the second of three celebrations, on Tuesday, October 2, in honor of the Centenary of the Brothers of the Society of Mary. The celebration took place at Mount St. John Normal school, Dayton, O. Prominent members of the hierarchy, and men and women of all walks of life, friends and benefactors of the society, joined the members in the celebration.

The celebration of Foundation day, commemorating the founding of the Society of St. Mary by the Very Rev. William Joseph Chaminade, at Bordeaux, France, in 1817, consisted of pontifical high Mass by the Most Rev. John Bonzano, Apostolic Delegate to the United States; a banquet to the visiting clergy and laity, guests of the occasion; an afternoon program of addresses by prominent members of the Society of Mary, which outlined in a most interesting manner the Society of Mary and its educational foundations; and the celebration closed with solemn Benediction, with the Most Rev. Henry Moeller, Archbishop of Cincinnati, as celebrant.

The Rt. Rev. Joseph Schrembs, Bishop of Toledo, delivered an eloquent tribute to the founder of the Society of Mary, the Very Rev. William Joseph Chaminade, the educational establishments of the society, and insisted on the nobility of the vocation of the Catholic teacher, and his importance in the Catholic system of education. The sermon was delivered at the pontifical high Mass, at which Archbishop Bonzano was celebrant. The deacons of honor to the Apostolic Delegate were the Very Rev. Daniel Buckley of Springfield, O., and the Rev. John Frohmiller of Dayton, O.; assistant priest, the Very Rev. Francis W. Howard of Columbus, O., deacon of the Mass, the Rev. J. Henry Schengber of Dayton; subdeacon of the Mass, the Rev. James P. Ward of Dayton; master of ceremonies, the Rev. John P. Gallagher of Dayton and the Rev. William J. Authony, secretary to Archbishop Moeller. The faculty and students of Mount St. John Normal school rendered an excellent program of Gregorian music during the pontifical Mass.

A banquet was served to the large gathering of guests, comprising the clergy, friends and benefactors of the Society of Mary. Nearly 200 gathered around the festive board at noon, when the banquet was served in the large dining halls of the normal school. The faculty orchestra and the Mount St. John choir rendered vocal and instrumental selections throughout the dinner. The post-prandial speakers were: Brother Michael Schleich, S. M., of Nivelles, Belgium, the reverend visitor to the American provinces, representing the Superior General of the Society of Mary in Europe; Brother George N. Sauer, S. M., inspector of schools of the Cincinnati province, and the Rev. Lawrence A. Yeske, S. M., principal of the Mount St. John Normal school.

Growth of Society.

Brother Schleich spoke on "The Society of Mary and Its Missions." He dwelt on the growth of the society, from its birth in Bordeaux in 1817, to its full growth in France. He explained the development of normal and secondary schools in Austria, Spain, Switzerland and Belgium, and closed with a brief outline of the great work carried out by the Brothers of Mary of Japan in its colleges and apostolic school. He predicted a glorious future for the society of Mary, in spite of the large number of members lost in the fighting armies of Europe. Brother Sauer traced the growth of the American province from its first important foundation, St. Mary college, Dayton, O., in 1850, to its present status, embracing schools and colleges in every part of the United States, Canada and the Hawaiian Islands. Father Yeske paid a tribute to the members of the hierarchy, whose encouragement and support aided the Society of Mary in the upbuilding of its establishments. Among them he mentioned Archbishop Purcell, Archbishop Elder, Archbishop Moeller, Archbishop Riordan, Bishop Rappe and Bishop Horstman. He expressed appreciation for the loyal suppot received at the hands of the members of the Redemptorists, the Jesuits, the Benedictines, the Franciscans, and the secular clergy throughout the country. Among the benefactors, whom he eulogized, some of whom are no longer among the living were: Henry Fernoding, Dr. William Plattfaut, Dr. D. G. Reilly, of Dayton, O.; Joseph Beyer, of Waldron, Ind.; Frank Deges, of Carroll, Ia.; August Janszen, of Cincinnati; and the many friends who generously contributed to the beautiful new chapel of Mount St. John normal school.

Cardinal to Assist.

The celebration closed with solemn benediction. Archbishop Moeller officiated as celebrant, assisted by the Rev. Alfred E. Manning, of Lima, O., and the Rev. George J. Franz, of Dayton, O. The celebration was an enthusiastic success.

The third observance of the centenary will take place at St. Mary college on December 11, and will be known as "College Day." His eminence, James Cardinal Gibbons, will grace the occasion

ADMIRAL BENSON AT RETREAT

Head of Navy Is in Charges of Services

ADMIRAL WILLIAM SHEPARD BENSON, chief of naval operations of the United States navy and ranking officer of the entire service, found time about ten days ago to make the annual week-end retreat for laymen at Overbrook seminary, Philadelphia, according to eastern exchanges. Admiral Benson, in the absence of the president of the Layman's League for Retreats, was in charge of the functions as vice president.

In his address to the retreatants the admiral requested their prayers that he might faithfully perform the obligations resting upon him in this great hour of trial. At the present time the American navy, the operations of which are directly in charge of Admiral Benson, is bearing a heavy portion of the submarine campaign burden, and is also charged with the safe transportation of America's troops and supplies going to France.

Admiral Benson, as has been recorded in these columns before, is a convert to the Catholic church, and is also a fourth degree Knight of Columbus, being a member of a Philadelphia council. The great convert mingled freely with his fellow retreatants in fraternal charity and prayer, and with deep modesty regarding his own high position.

"I have the entire American fleet in my head, but I am not worrying," the admiral is reported to have told the men. He is said to have added that in the great work before him as color bearer of the seas he felt all his "responsibility as a Catholic."



ADMIRAL W. S. BENSON.

'A Strong Man Armed'

The Opening Address of Rev. John Cavanaugh, C. S. C., President of Notre Dame University.

(Delivered at Sacred Heart Church, Notre Dame.)

"WHEN a strong man armed keepeth his court those things are in peace which he possesseth."

My Dear Brethren:

Take up in fancy the map of the United States; sweep your eye over that spacious empire stretching from Portland, Me., to Portland, Ore., and from the Great Lakes to the Gulf of Mexico. It is larger than the world-wide empire of Caesar; it is rich beyond even the dreams of avarice. Upon that imperial domain great mountain ranges cleave the clouds; within their heaving, turbid bosoms lies concealed more wealth than exists perhaps in all the world beside. The body of that empire is veined and arteried with great natural water courses through which surges and beats the national life. Great cities sit secure upon her hilltops or nestle in her large and comfortable valleys and upon her broad prairies and among her rolling hills live multitudes of happy, prosperous people. Her citizenship is the most honored in the world; her power is felt wherever men exist. In manufacturing and commerce she is peerless and apart; in the gentler graces of life she has, though young, had honorable part Her passion for education is a sublime example. Nowhere else are truth and honor held in greater veneration; nowhere else in all the world do the fires of patriotism burn so brightly on the altar of liberty. Her history is bespangled with exploits of valor in war and deeds of devotion in peace. She has made practical the dream of universal manhood suffrage; she has written in letters of light, the story of her industrial genius. Like the eagle poised in incommunicable sunshine, she has a place apart through her commercial prosperity. She is the haven for the oppressed of every land; she is the one hope of uncounted millions lying still unborn in the womb of time. Nowhere else in all the world is the dignity of human life so recognized and honored; nowhere else in all the world is liberty poured out so abundantly upon the lives of men. She is the supreme republic of the world and her children cherish her with a love that is almost idolatry. The student of history might well wrtie upon his tablets that the people of America are indeed "the heirs of all the ages in the foremost flies of time."

Bloodhounds Let Loose.

Surely this is a picture of a strong nation, but one day over the whole people passed a shudder of a great fear that America might meet a mighty reverse. The nations of Europe like bloodhounds impassioned of gore flew at each other's throats; civilization went mad, and America with the best good will in the world could not remain out of the war. For more than half a century our people had walked in the pleasant paths of peace. While other nations with frantic energy were preparing for the coming conflict by training, study and discipline we had grown fat with prosperity and flabby with indulgence. A cry of alarm was raised by the leaders of the land, and instantly, as soon as the danger of the situation was universally realized, America became one vast mobilization camp. The flower of our young manhood was summoned into training camps to become officers; the vigor and hardihood and courage of America was drafted into a mammoth army; there was an enormous expenditure of money for ships, for guns, and for army equipment. Munition plants were worked to the very limits of their power, and innumerable factories were converted into instruments for the supply of guns and ammunition.

Patriotic societies were multiplied and strengthened; pulpits resounded with impassioned oratory; freedom of speech among the thoughtless and disaffected was restricted; the government used its extraordinary powers to control prices, commissions were formed for the conservation of food; newspapers systematically made propaganda for the cause; the railroad, the telephone and the telegraph over the country were pre-empted for government use; with amazing fortitude fathers, mothers and sisters willingly gave up their loved sons and brothers to danger and death. It was an inspiring and heroic spectacle, that of a strong nation arming itself thus that the things might be in peace which it possessed.

Nations and Individuals.

There is a natural parallel between the experiences of nations and individuals. Both have their birth; their childhood, their youth, their maturity, and their decline. Both have their vices and virtues, their triumphs and their humiliations, their hours of honest pride, and their moments of folly and shame. Both have to make preparations for an impending crisis, and among wise individuals as among wise nations the preparation is not sudden and spasmodic, but distributed over long time, avoiding the defects of hasty and tumultuous action, securing the depth and strength and facility that comes of steady and protracted thought and effort.

Now all of you are strong men. Among you there are different grades and varieties of talent, it is true, but generally speaking the differences are slight. Not all of those who strive succeed in winning the brilliant prizes of life, but all who strive nobly have a

(Continued on Page 2.)

CAMPS READY FOR BOYS SOON

10,000 People Attend First Field Mass at Massachusetts Cantonment.

THE WORK IN EUROPE

Knights of Columbus to Open Headquarters in Paris at Once.

CHAPLAINS NEEDED

Washington, D. C., Oct. 1.—With eighteen buildings completed at as many encampments and cantonments, with secretaries at work even in those places where buildings are not finished, and with the knowledge that other buildings are well under way, the Knights of Columbus committee on war activities begins to feel that it can see daylight. It has been a herculean task to engineer the construction of these army recreation centers and to overcome the obstacles which have arisen from every side, but Col. P. H. Callahan, chairman of the committee, together with those who are associated with him in the work, realize that it has all been well worth while, and as proof of this cite the splendid good that is being accomplished in those places where the plan for providing for the social, recreational and religious welfare of the soldiers has fully materialized.

One of the first buildings opened and where the work is now in full swing is Camp Devens, at Ayer, Mass. Here John E. Dunphy is the field secretary, and Mr. Dunphy is proving himself to be just such a man as the committee had in mind when it formulated its ideal of what a secretary should be. Another splendid aid at this camp is the Rev. Thomas P. McGinn, the post chaplain, who has left the affairs of the large parish of which he is pastor at Ayer, Mass., in the hands of a curate, that he might devote his own time to Uncle Sam's soldiers.

10,000 at Mass.

Father McGinn has had an altar erected out of doors at Camp Devens, and here, when the weather permits, mass is celebrated. He reports that 10,000 people, mostly soldiers, assisted at mass here Sunday, September 23. The men, he says, are taking great interest in religion and many receive Holy Communion every day. Under the direction of Secretary Dunphy an orchestra has been formed, many applications have been received from those who wish to organize a glee club and Father McGinn and Mr. Dunphy will soon have a large choir which will sing hymns during the celebration of low mass and will also furnish the music at occasional high mass. Congregational singing will also be encouraged.

The writing room and the indoor games at the Knights of Columbus building are also popular diversions for the men, and at this camp, as at all the others, professional entertainments provided for by the Knights of Columbus committee will be staged during the winter months. Athletics are not being neglected and baseball, football and basketball games are promoted by Mr. Dunphy. It is the idea not to permit the organization of teams which will create a rivalry not appreciated by all the men, but to confine the teams to representatives of the various military units.

In Foreign Field.

While the American work is progressing in splendid shape, the committee is not forgetting the foreign field, in which it expects to be able to accomplish great good, not for the American soldiers alone, but for all those with whom Knights of Columbus chaplains and secretaries may come in contact. The committee has received cordial assurances from prominent Catholics in England that the work will be welcomed, and A. G. Bagley, general secretary of the committee, is in receipt of a letter from his son, written at Vancouver, B. C., who says in reference to the proposed Knights of Columbus activities in France:

"I think those camps can be made the finest things in the world, as I see the soldiers returning here and talk to them—especially the Catholic ones—and learn how little regard is really taken of them. It seems terrible that for the three years the war has been going on and despite the fact that nearly one-half the British army is Catholic, as one officer told me, there has been nothing done for them in France or England. The priests use the Y. M. C. A. post for saying Mass."

Priests Are Wanted.

It is the intention to open a general headquarters at Paris; from there to conduct the work which will be done by the chaplains and secretaries in the camps and the trenches. The Rev. Lewis J. O'Hern, who is the representative of the hierarchy in the matter of appointing Catholic chaplains to the United States army and navy, and who is also making the appointments of auxiliary chaplains who are to be supported by the Knights of Columbus, is desirous of receiving more applications from priests who aspire to serve with the American army in France. French-speaking priests who, if not American born, are fully naturalized, are especially wanted. They must be not more

(Continued on Page 2.)

THE ORIGIN OF GOVERNMENT

(Continued from Page 1.)

be so and rest on it for their authority are either barbaric or despotic. They are therefore without legitimate authority. The right to govern rests on dominion. Supreme dominion rests on creation. The maker of a thing alone has the supreme right to the thing he makes. The sole proprietor or Creator is God, the Sovereign Lord. He made us and He owns us. At best the right of a father over his child is only an imperfect right.

Only a Trust.

When the Roman empire became Christian the authority of the father was recognized only as a trust. The father was made responsible to the state for the use he made of his authority. Today all Christian nations recognize that parental authority is not complete. They fix the age of majority when the child is completely emancipated. Even during the early years of the child's life the state may take him from the father if he fails in his trust. In this the state is exercising a just right. Society contributes to the life of the child and has an interest in him. If the child is permitted to grow up in ignorance or vice society will suffer. It is evident that the right of society is superior to the parental right. Even though the parental right were perfect and complete it could not be the basis of the right of society. The right of the parent arises from the parental relation. In the right of society to govern there exists no such relation. The right of a man to govern his own child cannot be the basis of the right to govern another man's child.

At the outset it is well to state the Catholic teaching of the origin of the state. It is based on the impossibility of a man to attain his proper development except in society. He is born and bred in the bosom of the family. From the necessities of man's nature to defend himself and to attain full perfection, families must band together into the perfect society, the state. The state of civil society is the state of nature. By the very nature of his being man could not lead a solitary life of freedom without the restraints and advantages of civil society. Such was the absurd dream of Hobbes, Locke, Rousseau and others of their school. As nature prescribes that the father should be the head of the family so should there be some supreme authority in the state to secure peace between its citizens and to foster the common good. The Catholic teaching of the origin of civil society is summed up by the great Pontiff, Leo XIII, in his Encyclical "Immortale Dei:"

"It is not difficult to determine what would be the form and character of the state were it governed according to the principles of Christian philosophy. Man's natural instinct moves him to live in civil society, for he cannot if dwelling apart, provide himself with the necessary requirements of life, nor procure the means of developing his mental and moral faculties. Hence it is divinely ordained that he should lead his life, be it family, social or civil, with his fellowmen, amongst whom alone his several wants can be adequately supplied. But as no society can hold together unless someone be over all, directing all to strive earnestly for the common good, every civilized community must have a ruling authority, and this authority, no less than society itself, has its source in nature and has consequently God for its author . . . So that whosoever holds the right to govern, holds it from one sole and single source, namely God, the Sovereign Ruler of all."

(To be continued.)

CAMPS READY SOON

(Continued From Page 1.)

than 40 years of age, and physically able to measure up to the standard of the army examinations.

That the chaplain corps may be increased by the government is highly probable. According to present regulations one chaplain is permitted for every regiment. It will be remembered that the regiments have recently been tripled in size, making the regimental unit consist of 3600 men. This greatly reduced the number of chaplains and naturally handicapped them in their work. Senator Chamberlain has introduced an amendment to the bill providing for the appointment of chaplains, which if passed will provide for the assignment of one chaplain for every 1200 men.

'A STRONG MAN ARMED'

(Continued from Page 1.)

proper measure of success. Obviously some men fail. As the sands of the desert are strewn with the bones of camels and of men, ghastly relics of the dead or vanished caravans of the past, so the highways and byways of life are strewn with the wrecks of men who have failed, but the fact I ask you to remember is that men do not fail for lack of mental power. Natural talent may decree a greater or lesser measure of success; above all absence of practical judgment or common sense may be an almost insuperable bar to the attainment of dazzling success, but in all the history of the world there never has been a complete failure that has not ben due to moral weakness.

A Triune Mission.

To develop man's natural strength, to arm it for achievement and conquest—these are the functions of the home, the church, and the school. To attain this end Divine Providence has given us the love of mothers, and the labor of fathers, the devotion of consecrated priests, the enthusiasm of wise and kindly teachers. In home almost as holy as an altar, in parish churches where one almost felt the touch of innocence and virtue in the atmosphere, in schools where faith and science sat crowned as sister queens, and where learning walked hand in hand with piety you have developed strength and armed yourself to meet the combats of the future. It will be your whole duty during these years at college to enlarge more and more your power, to strengthen more and more your armor.

For this reason, if you are wise, you will at the very outset make an inventory to determine what natural qualities you have, and these you will preserve and strengthen from year to year. There is none more hopelessly condemned failure than the man who has lost belief in the goodness of striving for the best he can achieve. To lose faith in the possibility of human greatness and goodness, to accept commonplace or vulgar views of life and conduct and accomplishment through indulgences or grossness, to decline upon a lower plane of thought or interest or desire or enjoyment—this is to sow the seeds whose harvest is inevitably dead hopes and disappointed ambitions.

Marvel not if the first ideal I hold up to you is bodily perfection. In this most solemn moment when we open the new school year with liturgic pomp and public prayer, here in the sanctuary of a beautiful temple consecrated to the worship of God and the highest aspirations of mankind, I do not hesitate to throw over physical training the sacred aegis of religion. Your bodies, as St. Paul says, are the temples of the Holy Ghost. It will be a great advantage if you can come to look upon them as things sacred to Almighty God, shrines not to be desecrated by pollution nor degraded by any form of preventable disease.

Health of the body is the ordinary means intended by Divine Providence for working out the supreme destinies of mankind.

Cultivate endurance so that should occasion call, you may be able to bear pain and hunger and continuous labor without complaint. Weakness or flabbiness of fiber is poor material out of which to build a man. Cultivate cleanliness in all the details of your bodily life; cultivate neatness without fastidiousness in all the details of your dress; study refinement of manners not alone on public occasions but in the intimacy of your daily intercourse with fellow students, avoiding awkwardness in the management of hands, and feet, and tongue, cultivate that well-bred poise, which is as far removed from backwardness as it is from forwardness. It will be no harm but rather a great gain if you invest the physical aspect of life with something of the sacredness of religion, because it is a phase of that educational process which makes a strong man armed.

Must Partake of Religion.

In the same manner your mental life should partake in some measure of the consecration of religion. To study energetically every day is for you a moral duty. For you to fail in this is to commit the sin of idleness. You waste your own time, you squander the money of your parents, you are an injury to the college community by your bad example, and your place in society is no better than that of the loafer and the tramp. No sophism ought ever be permitted to chloroform your conscience on this point. If you do not study faithfully you are immoral, and in examining your conscience for confession this primal duty of a student must not be lost sight of. Let your work be honest and thorough, not skimming lightly over the surface of things, but mastering whatever subject you take up, so far as your time and your talent will permit. Mental sloth is a fatal defect that may be fastened on you for life during these years at college; slovenliness of thought may vitiate all your future work. Accuracy in thinking lies at the foundation of all great performance. Avoid the line of least resistance in study. As easily might you expect to develop into a great athlete by swinging in a hammock as to become a great scholar or a strong mind or an educated gentleman by avoiding distasteful studies. If your mind is flighty, mathematics will make it accurate and practical.

Culture has been defined as familiarity with the best that has been thought and achieved in the world; literature will give you familiarity with the one, history with the other. Philosophy will save you from vague and erroneous thinking; science will save you from superstition; the languages will give you subtlety and suppleness of expression; economics will equip you for a service of honor to your day and generation; every subject of study has its proper work to do in producing the accomplished man and the educated mind. Strive after literary appreciation. Read only books of recognized value and avoid the abominations of sensational novels and the cheap magazines. Strive for artistic appreciation and seek to refine your taste in pictures and music. Education for you should mean emancipation; it should mean enfranchisement in the republic of letters. With you refinement and knowledge should become ideals of life. You are preparing for the shock of battle and for innumerable conflicts, the sum of which will mean either permanent defeat or permanent victory. As Wellington said that the battle of Waterloo had been won on the playgrounds of Eton school, so will you realize, if you are wise, that here every day of your school life you are fixing forever your destiny in the future.

Moral Power Must Triumph.

But though I would make strengthening of the body and development of the mind matters of daily piety, I do not forget that the most powerful determinant of your life will be your spiritual quality. The moral power of the American people must be in the end the measure of its triumph over its enemies in war.

Great is military genius and great is influence in the councils of the world, but there are nations writhing under the lash of tyranny and fretting in the chains of bondage today that are fossil remains of great peoples once the masters of the world. Culture is exquisite, culture is noble, culture is humanizing, but there are nations that sat in majesty as the schoolmasters of the world and are now steeped in ignorance, their brilliant lights extinguished, their ancient glory departed, their men of genius lost like wandering stars or like the waves of the sea foaming out their own confusion. Rome had her wealth, and in the corruption depicted on the walls of Pompeii you read the story of her ruin. Macedonia had power, but the sons of Macedonia today stand in admiration of the splendor of nations that were savage tribes in the forest of Europe when Philip reigned in Macedon and Alexander had made conquest of the world. Athens had culture, but the glory that was Athens' has departed, or remains only to torment the schoolboy. These nations failed because "corruption, like a worm, fed on their damask cheek."

So is it with the individual. The ripest fruits of culture, the fairest achievements of human effort, are those spiritual and moral qualities which go to make up the religious man. That profound faith which, divinely bestowed as a gift on children, is nurtured by prayer and the sacraments through the innocence of childhood, strengthened by growing appreciation and piety in the years of youth, honored and cherished by strong manhood as the one safe guide, philosopher and friend, devoutly fostered by tottering old age as the one lamp of its footstep and the one staff in its hand—that faith is the most priceless possession you will ever own. Holy Scripture says, "Blessed are the clean of heart, for they shall see God," and the experience of the Christian centuries proclaims that no man ever yet lost his faith who had not previously lost his morality. Labor for those virtues for which your daily life offers such an abundant opportunity—absolute truthfulness in speech, absolute honesty in action, a sense of honor that feels a strain like a wound, and strive especially to achieve gratitude, unselfishness, generosity, loyalty and fair play, the virtues of saints and gentlemen. In the long run there is not so much difference between a saint and a gentleman.

Let this be the hour of good resolutions; let this be the hour of renewed consecration to the highest and finest ideals of religion and learning and manhood. Let us take care each day to strengthen our will by exercise against weakness and temptation, and finally, according to the examples of our pious ancestors at Notre Dame and the promptings of our own hearts, let us lay our good resolutions at the feet of the Blessed Virgin, the mother of fair love and holy hope, under whose protection our Alma Mater has flourished, to whose honor this university is sacredly vowed, and glorified be His name forever and ever. Amen.

MEXICO

(Continued from Page 1.)

enough to obey the laws, because they were helpless, but could not bring themselves to the point of publicly declaring them just. Because of this the "Liberals" have never ceased spitting their venomous charges of "treason" and "meddling in politics."

"Article 12. All reunions which take place in temples shall be public, subject to the vigilance of the police, who can exercise the function of their office when the occasion demands.

"Article 13. Religious institutions are free to organize hierarchically if they desire, but such organizations have no legal status.

"Article 14. No religious institution may acquire real estate or capital invested in real estate with the exception of the temples to be used solely for the public service of the cult or the buildings which may be strictly necessary for such service."

This is nullified in article 16, which says:

"Article 16. The temples which, according to the law of July 12, 1859, were nationalized, and which have been left to the Catholic cult, as well as others which later may have been ceded to any other religious institutions, shall continue to belong to the nation, but its exclusive use, conservation and improvement will belong to the religious institutions to whom they have been ceded so long as the consolidation of the property shall not have been decreed."

The law of August 27, 1904, article 25, declares:

"The ministers of any form of religion cannot act as directors, administrators or patrons of private charity, neither can officials, dignitaries or religious corporations, nor anyone delegated by them, act in the same capacity."

Porfirio Diaz.

In 1876 Porfirio Diaz came into power, served four years and retired before the "election" of the unsavory Gonzalez. Diaz was again "elected" in 1884 and served until 1910. The marvelous material advancement of Mexico under his rule is sufficient eulogy. Opportunity for employment increased to a point that repeated plans were advanced for the systematic importation of foreign workers. There was great scarcity of laborers in Mexico. Wages increased from a dollar a week to a dollar a day and more, while the price of corn, the great food staple, remained about the same. A marked improvement was observed in the appearance of the people, because they became better fed and better clothed. The public debt was placed on a sound basis and a real credit established—something independent Mexico had not known before and she has not known since. And when Porfirio Diaz bade good-bye to Mexico he left over eighty millio pesos in the treasury, a phenomenon altogether unique in Latin-American political history.

Unfortunately, the reorganization of the public school system proceeded along wholly irreligious lines. Not content with merely ignoring religious instruction, the pedagogic organization grew into a violent socialistic anti-Catholic body, which increased with the number of schools established. An idea may be had of the possibilities in this direction by the number of primary schools existing during the rule of Diaz, which totaled nearly twelve thousand. The several professional schools established during his rule served also as active centers of atheistic and socialistic propaganda, not officially, but by the personal efforts of many of the teachers. In this manner was Mexico inoculated with a virus that now finds her sick unto death.

Prominent Salt Lake Catholic Women 'Doing Their Bit'



PHOTO BY LUMIERE STUDIO

Mrs. Quigley Is Chairman of Section

Scores of Catholic women of Salt Lake are "doing their bit" in the gigantic war preparations, and many of them are actively identified with the work of the Red Cross. One of the most active of the Red Cross organizations in this city is known as Section No. 4 of the war relief depot committee, of which Mrs. Charles A. Quigley is chairman. In the membership of this section are a number of the well-known members of the Catholic Woman's league.

The above photograph of Section No. 4 was taken last week by the Lumiere studio, 46 E. South Temple street, and shows the ladies in their Red Cross uniforms. This section has the enviable distinction of having raised more funds for Red Cross purposes than any of the other sections in the city. It is providing needed articles for many soldiers and sailors. On Thursday of last week the section gave a highly successful bridge tea at the home of Mrs. John T. White.

Members of the section shown in the picture from left to right are as follows:

Top row—Mrs. L. R. Wattis, Mrs. C. N. Butler, Mrs. F. L. Parker, Mrs. Frank Fisher, Mrs. A. C. Sullivan, Mrs. Jane Cann, Mrs. J. F. McEnany, Mrs. D. W. Phelan and Mrs. Elizabeth J. O'Brien.

Middle row—Mrs. W. F. Jensen, Mrs. J. W. Collins, Miss Nan Gibbons, Mrs. J. C. Hanchett, Mrs. E. A. Wall and Mrs. Thomas Kearns.

Bottom row—Mrs. A. W. Cowan, Mrs. Charles A. Quigley, chairman; Mrs. C. C. Crismon, Mrs. S. M. Soupcoff and Mrs. Frank Cameron.

St. Mary's Academy.

Salt Lake City.

The graduates had prophesied that the revenge of the Third Academics would be sweet, but they did not mean "sweet" in the sense it really proved to be. Thursday morning dawned without even a hint of mystery in the eastern sky that the class of '18 could discern. They were summoned from the classroom on a message of honor at 10 o'clock and on returning found their "mascot" of last year, the head of a wooden horse, occupying a chair in their room. He brought with him a generous supply of the best chocolates and carried a well wrought poem in his ribbon bridle. In four line stanzas he humbly named himself a donkey and begged to be readopted, as he did not feel at home with the '19 class. As a proof of the power which a five-pound box of candy carries to heal wounded feelings, let it be added that each of the fourteen graduates all but forgot that her mental ability had been challenged. They shared their treat with the donors, planned class rings with a horsehead on either side of the monogram, reread the poem and said, "Donkey, eh? They'll see."

* * *

The increased enrollment has made many changes at St. Mary's imperative—new dining room tables, new classroom chairs, new class location. An exchange of rooms among the vocal classes, graduates, second academics and three grade classes, with the necessary added appointments make it possible to easily accomodate the number of students.

* * *

Sunday evening certain talented members of both the Third and Second Academic classes presented an evening of real fun for the student body. The program read:

Dedication, Loyola McCullough.

Selections, steel guitar and ukuleles, Catherine Kellerman, Dorothy Rippe, Dean Steiner, Amelia Schecht, Ruth Poynter.

Sketch, A Slight Misunderstanding.

A Faust farce, Faust, Amelia Schlecht, Marguerite, Loyola McCullough; Martha, Dean Steiner; Mephistophles, Dorothy Rippe.

Reading, Little Herbie Hoover, Emily Bond.

Choruses, (a) Jack and Jill, (b) Bye Baby Bunting, (c) Johnny Schmocher.

Provo symphony.

Those performing in the symphony were: Violins, Mildred Hart and Evelyn Mano; trombones, Vera Strom and Glade Latimer; harp, Loyola McCullough; cornets, Veronica Heinlein and Teresa Stocker; cello, Dean Steiner, Amelia Schlecht and Graham Bell; steel guitar, Ruth Poynter; mandolin, Angela Lavery; drum, Emily Bond; piano, Patsy Mees; musical director, Dorothy Rippe.

The last number of the evening was not announced on the program. It was an original song rendered by the graduates to the air of "Along the Way to Waikiki." The burden of the song, which was addressed to the Thirds, was, "You'll be glad when you're grads like me," and "If you stray down our way we'll be there to welcome you."

* * *

Saturday the boarder Juniors had a splendid afternoon at Liberty park after a delightful auto ride in three happy loads. One of the little girls remarked, "St. Mary's was always grand, but now that we have a machine of our own—!"

* * *

Tuesday afternoon the commercial department spent the last period in a happy celebration of the birthday of Helen Herman, a commercial graduate. These few minutes of extra recreation on such occasions, it is believed at St. Mary's, contribute so much toward the class spirit and class unity that they are well spent.

* * *

The election of officers at a special meeting of the Holy Angel Sodality resulted as follows: President, Margaret Heines; vice-president, Marguerite Deisserree; secretary, Mary Dowd; treasurer, Eugene McCullough.

* * *

The pleasure of giving is something missed by a great many throughout their entire lives. Little Rose Ferro was perhaps happier than her schoolmates in their efforts in drawing.

* * *

St. Mary's students were privileged to attend the state fair on Wednesday afternoon. There is always much of educational value to be gleaned at these exhibitions of what the state can do. Their chaperones brought the young ladies back to the academy just in time for their evening meal, tired, happy and carrying a new supply of energy.

* * *

On Monday evening Miss Dorothy Rippe, a talented harpist of St. Mary's academy, played a solo at the card party given at the Hotel Utah for the Lady of Lourdes parish.

Knights at Butte Install New Officers

Butte, Mont., Oct. 3.—Installation of officers was conducted by Butte council No. 668 of the Knights of Columbus at their meeting held last night in the Elks' hall on E. Quartz street. Following the ceremonies an informal social session was held. District Deputy Grand Knight Charles E. Meagher was the installing officer. The officers installed were elected on September 4. They are as follows:

William G. McMahon, grand knight; Edward Fitzpatrick, deputy grand knight; Dan P. Malloy, chancellor; Frank Feeny, financial secretary; P. C. Dietler, recorder; Peter Paulay, treasurer; Timothy Downey, advocate; Patrick L. Gagnon, warden; Frank Shields, inner guard; Raymond O'Brien, outside guard; the Rev. Father M. M. English, chaplain, and James J. Eagan, trustee for three years.

Definite information on the speaker for the Columbus day celebration in Butte on October 12 is expected to be received today. When the speaker has been obtained, the entire program for the observance to be conducted in the Butte High school auditorium will be complete.

Z. C. M. I.

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HOW THE WAR CAME TO AMERICA

An Interesting Account of the Events Leading Up to the Entrance of the United States Into the World War.

BY THE COMMITTEE ON PUBLIC INFORMATION

(NOTE—The following article, the first installment of which we print this week, was prepared and published by the United States committee on public information, of which George Creel is chairman. It outlines briefly and authoritatively facts that should be known by every American. We consider it a patriotic service to assist in bringing this information before the public.)

(Continued from Last Week.)

The German reply was evasive—in accord with their traditional preference for diplomacy behind closed doors. Refusing to state to the world their terms, Germany and her allies merely proposed a conference. They adjourned all discussion of any plan for a league of peace until after hostilities should end.

The response of the entente powers was frank and in harmony with our principal purpose. Many questions raised in the statement of their aims were so purely European in character as to have small interest for us; but our great concern in Europe was the lasting restoration of peace, and it was clear that this was also the chief interest of the entente nations. As to the wisdom of some of the measures they proposed toward this end, we might differ in opinion, but the trend of their proposals was the establishment of just frontiers based on the rights of all nations, the small as well as the great, to decide their own destinies.

The aims of the belligerents were now becoming clear. From the outbreak of hostilities the German government had claimed that it was fighting a war of defense. But the tone of its recent proposals had been that of a conqueror. It sought a peace based on victory. The central empires aspired to extend their domination over other races. They were willing to make liberal terms to any one of their enemies, in a separate peace which would free their hands to crush other opponents. But they were not willing to accept any peace which did not, all fronts considered, leave them victors and the dominating imperial power of Europe. The war aims of the entente showed a determination to thwart this ambition of the imperial German government. Against the German peace to further German growth and aggression the entente powers offered a plan for a European peace that should make the whole continent secure.

At this juncture the President read his address to the Senate on January 22, 1917, in which he outlined the kind of peace the United States of America could join in guaranteeing. His words were addressed not only to the Senate and this nation, but to people of all countries.

"May I add that I hope and believe that I am in effect speaking for liberals and friends of humanity in every nation and of every program of liberty? I would fain believe that I am speaking for the silent mass of mankind everywhere who have as yet had no place or opportunity to speak their real hearts out concerning the death and ruin they see to have come already upon the persons and the homes they hold most dear."

The address was a rebuke to those who still cherished dreams of a world dominated by one nation. For the peace he outlined was not that of a victorious emperor, it was not the peace of Caesar. It was in behalf of all the world, and it was a Peace of the People.

"No peace can last, or ought to last, which does not recognize and accept the principle that governments derive all their just powers from the consent of the governed, and that no right anywhere exists to hand people about from sovereignty to sovereignty as if they were property."

"I am proposing, as it were, that the nations should with one accord adopt the doctrine of President Monroe as the doctrine of the world; that no nation should seek to extend its policy over any other nation or people, but that every people should be left free to determine its own polity, its own way of development, unhindered, unthreatened, unafraid, the little along with the great and powerful."

"I am proposing that all nations henceforth avoid entangling alliances which would draw them into competitions of power, catch them in a net of intrigue and selfish rivalry, and disturb their own affairs with influences intruded from without. There is no entangling alliance in a concert of power. When all unite to act in the same sense and with the same purpose, all act in the common interest and are free to live their own lives under a common protection."

"I am proposing government by the consent of the governed; that freedom of the seas which in international conference after conference representatives of the United States have urged with the eloquence of those who are the convinced disciples of liberty; and that moderation of armaments which makes of armies and navies a power for order merely, not an instrument of aggression or of selfish violence."

"And the paths of the sea must, alike in law and in fact, be free. The freedom of the seas is the sine qua non of peace, equality, and co-operation."

"It is a problem closely connected with the limitation of naval armament and the co-operation of the navies of the world in keeping the seas at once free and safe. And the question of limiting naval armaments opens the wider and perhaps more difficult question of the limitation of armies and of all programs of military preparation. There can be no sense of safety and equality among the nations if great preponderating armaments are henceforth to continue here and there to be built up and maintained."

"Mere agreements may not make peace secure. It will be absolutely necessary that a force be created as a guarantor of the permanency of the settlement so much greater than the force of any nation now engaged or any alliance hitherto formed or projected that no nation, no probable combination of nations, could face or withstand it. If the peace presently to be made is to endure, it must be a peace made secure by the organized major force of mankind."

If there were any doubt in our minds as to which of the great alliances was the more in sympathy with these ideals, it was removed by the popular response abroad to this address of the President. For while exception was taken to some parts of it in Britain and France, it was plain that so far as the peoples of the entente were concerned the President had been amply justified in stating that he spoke for all forward looking, liberal-minded men and women. It was not so in Germany. The people there who could be reached, and whose hearts were stirred by this enunciation of the principles of a people's peace, were too few or too oppressed to make their voices heard in the councils of their nation. Already, on January 16, 1917, unknown to the people of Germany, Herr Zimmerman, their secretary of foreign affairs, had secretly dispatched a note to their minister in Mexico, informing him of the German intention to repudiate the Sussex pledge and instructing him to offer to the Mexican government New Mexico and Arizona if Mexico would join with Japan in attacking the United States.

In the new year of 1917, as through our acceptance of world responsibilities so plainly indicated in the President's utterances in regard to a league of nations, we felt ourselves now drawing nearer to a full accord with the powers of the entente; and as on the other hand we found ourselves more and more outraged at the German government's methods of conducting warfare and their brutal treatment of people in their conquered lands; as we more and more uncovered their hostile intrigues against the peace of the new world; and above all, as the sinister and antidemocratic ideals of their ruling class became manifest in their manoeuvers for a peace of conquest—the Imperial German government abruptly threw aside the mask.

On the last day of January, 1917, Count Bernstorff handed to Mr. Lansing a note in which his government announced its purpose to intensify and render more ruthless the operations of their submarines at sea, in a manner against which our government had protested from the beginning. The German chancellor also stated before the imperial diet that the reason this ruthless policy had not been earlier employed was simply because the imperial government had not then been ready to act. In brief, under the guise of friendship and the cloak of false promises, it had been preparing this attack.

This was the direct challenge. There was no possible answer except to hand their ambassador his passports and so have done with a diplomatic correspondence which had been vitiated from the start by the often proved bad faith of the imperial government.

On the same day, February 3, 1917, the President addressed both houses of our Congress and announced the complete severance of our relations with Germany. The reluctance with which he took this step was evident in every word. But diplomacy had failed, and it would have been the hollowest pretense to maintain relations. At the same time, however, he made it plain that he did not regard this act as tantamount to a declaration of war. Here for the first time the President made his sharp distinction between government and people in undemocratic lands:

"We are the sincere friends of the German people," he said, "and earnestly desire to remain at peace with the government which speaks for them. * * * God grant we may not be challenged by acts of willful injustice on the part of the government of Germany."

In this address of the President, and in its indorsement by the Senate, there was a solemn warning; for we still had hope that the German government might hesitate to drive us to war. But it was soon evident that our warning had fallen on deaf ears. The tortuous ways and means of German official diplomacy were clearly shown in the negotiations opened by them through the Swiss legation on the 10th of February. In no word of their proposals did the German government meet the real issue between us. And our state department replied that no minor negotiations could be entertained until the main issue had been met by the withdrawal of the submarine order.

By the first of March it had become plain that the imperial government, unrestrained by the warning in the President's address to Congress on February 3, was determined to make good its threat. The President then again appeared before Congress to report the development of the crisis and to ask the approval of the representatives of the nation for the course of armed neutrality upon which, under his constitutional authority, he had now determined. More than 500 of the 531 members of the two houses of Congress showed themselves ready and anxious to act; and the armed neutrality declaration would have been accepted if it had not been for the legal death of the Sixty-fourth Congress on March 4.

No "overt" act, however, was ordered by our government until Count Bernstorff had reached Berlin and Mr. Gerard was in Washington. For the German ambassador on his departure had begged that no irrevocable decision should be taken until he had had the chance to make one final plea for peace to his sovereign. We do not know the nature of his report to the kaiser; we know only that, even if he kept his pledge and urged an eleventh-hour revocation of the submarine order, he was unable to sway the policy of the imperial government.

And so, having exhausted every resource of patience, our government on the 12th of March finally issued orders to place armed guards on our merchant ships.

With the definite break in diplomatic relations there vanished the last vestige of cordiality toward the government of Germany. Our attitude was now to change. So long as we had maintained a strict neutrality in the war, for the reason that circumstances might arise in which Europe would have need of an impartial mediator, for us to have given official heed to the accusations of either party would have been to prejudge the case before all the evidence was in. But now at last, with the breaking of friendly relations with the German government, we were relieved of the oppressive duty of endeavoring to maintain a judicial detachment from the rights and wrongs involved in the war. We were no longer the outside observers striving to hold an even balance of judgment between disputants. One party by direct attack upon our rights and liberties was forcing us into the conflict. And much as we had hoped keep out of the fray, it was no little relief to be free at last from that reserve which is expected of a judge.

Much evidence had been presented to us of things so abhorrent to our ideas of humanity that they had seemed incredible, things we had been loath to believe, and with heavy hearts we had sought to reserve our judgment. But with the breaking of relations with the government of Germany that duty at last was ended. The perfidy of that government in its dealings with this nation relieved us of the necessity of striving to give them the benefit of the doubt in regard to their crimes abroad. The government which under cover of profuse professions of friendship had tried to embroil us in war with Mexico and Japan could not expect us to believe in its good faith in other matters. The men whose paid agents dynamited our factories here were capable of the infamies reported against them over the sea. Their government's protestations, that their purpose was self-defense and the freeing of small nations, fell like a house of cards before the revelation of their "peace terms."

And judging the German government now in the light of our own experience through the long and patient years of our honest attempt to keep the peace, we could see the great autocracy and read her record through the war. And we found that record damnable. Beginning long before the war in Prussian opposition to every effort that was made by other nations and our own to do away with warfare, the story of the autocracy has been one of vast preparations for war combined with an attitude of arrogant intolerance toward all other points of view, all other systems of government, all other hopes and dreams of men. With a fanatical faith in the destiny of German kultur as the system that must rule the world, the imperial government's actions have through years of boasting, double dealing and deceit tended toward aggression upon the rights of others. And if there still be any doubt as to which nation began this war, there can be no uncertainty as to which one was most prepared, most exultant at the chance, and ready instantly to march upon other nations—even those who had given no offense. The wholesale depredations and hideous atrocities in Belgium and in Serbia were doubtless part and parcel with the imperial government's purpose to terrorize small nations into abject submission for generations to come. But in this the autocracy has been blind. For its record in those countries, and in Poland and in northern France, has given not only to the allies but to liberal peoples throughout the world the conviction that this menace to human liberties everywhere must be utterly shorn of its power for harm.

For the evil it has effected has ranged far out of Europe—out upon the open seas, where its submarines in defiance of law and the concepts of humanity have blown up neutral vessels and covered the waves with the dead and the dying, men and women and children alike. Its agents have conspired against the peace of neutral nations everywhere, sowing the seeds of dissension, ceaselessly endeavoring by tortuous methods of deceit, of bribery, false promises and intimidation, to stir up brother nations one against the other, in order that the liberal world might not be able to unite, in order that the autocracy might emerge triumphant from the war.

All this we know from our own experience with the imperial government. As they have dealt with Europe, so they have dealt with us and with all mankind. And so out of these years the conviction has grown that until the German nation is divested of such rulers democracy cannot be safe.

There remained but one element to confuse the issue. One other great autocracy, the government of the Russian czar, had long been hostile to free institutions; it had been a stronghold of tyrannies reaching far back into the past; and its presence among the allies had seemed to be in disaccord with the great liberal principles they were upholding in this war. Russia had been a source of doubt. Repeatedly during the conflict liberal Europe had been startled by the news of secret accord between the kaiser and the czar.

But now at this crucial time for our nation, on the eve of our entrance into the war, the free men of all the world were thrilled and heartened by the news that the people of Russia had risen to throw off their government and found a new democracy; and the torch of freedom in Russia lit up the last dark phases of the situation abroad. Here indeed was a fit partner for the League of Honor. The conviction was finally crystallized in American minds and hearts that this war across the sea was no mere conflict between dynasties, but a stupendous civil war of all the world; a new campaign in the age-old war, the prize of which is liberty. Here at last was a struggle in which all who love freedom have a stake. Further neutrality on our part would have been a crime against our ancestors, who had given their lives that we might be free.

"The world must be made safe for democracy."

On the 2d of April, 1917, the President read to the new Congress his message, in which he asked the representatives of the nation to declare the existence of a state of war, and in the early hours of the 6th of April the House by an overwhelming vote accepted the joint resolution which had already passed the Senate:

"Whereas, the imperial government has committed repeated acts of war against the government and the people of the United States of America; therefore be it

"Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the state of war between the United States and the imperial German government which has thus been thrust upon the United States is hereby formally declared; and that the President be, and he is hereby, authorized and directed to employ the entire naval and military forces of the United States and the resources of the government to carry on war against the imperial German government, and to bring the conflict to a successful termination all the resources of the country are hereby pledged by the Congress of the United States."

Neutrality was a thing of the past. The time had come when the President's proud prophecy was fulfilled:

"There will come that day when the world will say, 'This America that we thought was full of a multitude of contrary counsels now speaks with the great volume of the heart's accord, and that great heart of America has behind it the supreme moral force of righteousness and hope and the liberty of mankind.'"

APPENDIX I.

Address of the President of the United States, delivered to the Senate of the United States, January 22, 1917:

"Gentlemen of the Senate: On the 18th of December last I addressed an identic note to the governments of the nations now at war requesting them to state, more definitely than they had yet been stated by either group of belligerents, the terms upon which they would deem it possible to make peace. I spoke on behalf of humanity and of the rights of all neutral nations like our own, many of whose most vital interests the war puts in constant jeopardy. The central powers united in a reply which stated merely that they were ready to meet their antagonists in conference to discuss terms of peace. The entente powers have replied much more definitely and have stated, in general terms, indeed, but with sufficient definiteness to imply details, the arrangements, guarantees, and acts of reparation which they deem to be the indispensable conditions of a satisfactory settlement. We are that much nearer a definite discussion of the peace which shall end the present war. We are that much nearer the discussion of the international concert which must thereafter hold the world at peace. In every discussion of the peace that must end this war it is taken for granted that that peace must be followed by some definite concert of power which will make it virtually impossible that any such catastrophe should ever overwhelm us again. Every lover of mankind, every sane and thoughtful man must take that for granted.

I have sought this opportunity to address you because I thought that I owed it to you, as the council associated with me in the final determination of our international obligations, to disclose to you without reserve the thought and purpose that have been taking form in my mind in regard to the duty of our government in the days to come when it will be necessary to lay afresh and upon a new plan the foundation of peace among the nations.

It is inconceivable that the people of the United States should play no part in that great enterprise. To take part in such a service will be the opportunity for which they have sought to prepare themselves by the very principles and purposes of their polity and approved practices of their government ever since the days when they set up a new nation in the high and honorable hope that it might in all that it was and did show mankind the way to liberty. They cannot in honor withhold the service to which they are now about to be challenged. They do not wish to withhold it. But they owe it to themselves and to the other nations of the world to state the conditions under which they will feel free to render it.

(To be Continued.)

A conference to mobilize the fish industry and speed up production, so that fish may be plentiful and cheap, as one of the substitutes to be used for meat, was one of the many that have been held in Washington. It is a poor day in the food administration that does not have at least one conference, and all of them are significent.

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Probate Notice.

IN THE DISTRICT COURT, PROBATE division, in and for Salt Lake county, state of Utah.

In the matter of the estate of Eli Gregson, deceased.—Notice.

The petition of E. J. Willis, executor of the last will and testament of Eli Gregson, deceased, praying for an order of sale of any or all of the real estate and personal property belonging to said estate now on hand, has been set for hearing on Friday, August 24, A. D. 1917, at the hour of 10 o'clock a. m., at the county courthouse, in the courtroom of said court, in Salt Lake City, Salt Lake county, Utah.

Witness the clerk of said court, with the seal thereof affixed, this 2nd day of August, A. D. 1917.

THOS. HOMER,
(Seal) Clerk.
By M. M. Snell, deputy clerk.
N. J. Sheckell, attorney for petitioner.

NOTICE TO CREDITORS.

Estate of James T. Strong, deceased. Creditors will present claims with vouchers to the undersigned at 403 Felt Building, Salt Lake City, Utah, on or before the 15th day of December, A. D. 1917.

H. P. STRONG,
Administrator of James T. Strong, Deceased.
N. J. Sheckell, attorney for administrator.
Date of first publication, August 4, A. D. 1917.

NOTICE TO CREDITORS.

ESTATE OF MARY JENKINS, deceased. Creditors will present claims with vouchers to the undersigned at 403 Felt building, Salt Lake City, on or before the 1st day of December, A. D. 1917.

JOSEPH JOHNSON,
Administrator of the Estate of Mary Jenkins, Deceased.
N. J. Sheckell, Attorney for Administrator.

NOTICE TO CREDITORS.

ESTATE OF JOHN JIMPSON, DECEASED.

Creditors will present claims with vouchers to the undersigned at 216 Main street, Bingham Canyon, Utah, on or before the 10th day of November, A. D. 1917.

ISADOR M. GANCHAT,
Executor of the last will and testament of John Jimpson, deceased.
Dan B. Shields, Attorney for Executor.
Date of first publication September 8, A. D. 1917.

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Subscription rate, $2.00 the year in advance.
Advertising rates on application.
Entered at the Salt Lake postoffice as second class matter.

THE INTERMOUNTAIN CATHOLIC is the official organ of the diocese of Salt Lake and is the only Catholic journal in the intermountain country. It is widely circulated through the states of Utah, Nevada, Idaho, Montana, Wyoming and Colorado.

Reliable business firms are urged to consider the value of this paper as a medium for reaching thousands of Catholics throughout the entire Rocky Mountain region. Its Catholic readers are urged to patronize the advertisers who contribute to the support of their church paper.

Correspondence is solicited from the Reverend Clergy, from officers of Catholic societies and others who are interested in the welfare of the paper. All items of news will be gratefully received.

HELPING OUR SOLDIERS.

THE committee of churches on war work has recently published and distributed a series of suggestions embodying many points which afford fruitful opportunities of effective welfare work. If interpreted in the correctly Catholic spirit and carried out in the same they cannot but be the source of a great deal of real good both to those who apply them and to those for whom they are applied.

The first suggestion is "That every local church have its honor roll, properly framed and hung in a conspicuous place, with the names of all its soldiers and sailors inscribed thereon." This can be done and be made to be a very useful reminder that we have those who are dependent upon us for a great deal of spiritual comfort and safety, upon our prayers and good works to gain for them the graces they need for their difficult and dangerous calling. And when the death toll is once taken it can remind us of the Christian duty of praying for the repose of those who have been called on the last roll.

Secondly we are requested "That everything be done to honor these men when they go, and when they return." To do this in no spirit of false and flamboyant patriotism but because of the spirit of sacrifice and discipline they show forth cannot but react upon our own spirit of devotion to duty.

Thirdly we are asked "That the churches provide membership cards to be sent to the men, indicating, if possible, membership in the church, the congregation, or homes of the church." For us this can mean an effective method of keeping our men in touch with their chaplains by making the suggestion of gathering the names of all our Catholic boys not a mere dead letter. Each Catholic parish should have its enlisted members tabulated and know exactly where they are stationed so that the chaplain of the cantonment can be informed of their presence.

Fourthly it is suggested "That regular correspondence be kept up with these men by the pastors or by a committee on correspondence, and that these letters be as newsy as possible." To keep up an individual correspondence with each of the boys of a large parish would entail too much labor and sacrifice of time to be practicable. We do know of cases where the pastors have done a great deal of good by taking turn about to write, now to one, now to another and made these letters do for all. There is a great deal of mistaken and harmful sentimentality in the growing prevalence of letter writing by most anybody to most anybody else, the one party being a lonesome soldier and the other a foolish maid. But a good, breezy, helpful, cheery letter from the pastor to his boys will keep alive a relationship which can form a very strong anchorage for many a soldier's virtue and self-respect.

The fifth suggestion is that "The women of the church get together to prepare packages for the men, to include knitted goods, clippings, papers, dainties, and other articles. These packages should be sent not only at Christmas but at regular intervals. Women from the households of soldiers should be invited to assist." Here good sound sense should prevail, for mistaken sentiment may overload our boys with useless dainties and femininizing trifles when they should be getting nutritious foods, sound clothing, and only such things as will make camp or field life better bearable. We must not overlook in this connection the fact that, for the most part, their wants as to foods and even extras in the line of refreshments are well cared for by a government spending such huge sums for army purposes as our own. But there may be a real want of sound and wholesome food for their minds. Every package should contain some good reading material, such as will stimulate helpful thought and quicken intellectual life and vigor. A little spiritual spice thrown in will do much to keep the right balance in the mental rations.

Lastly we are asked to see to it "That pastors and Sunday schools give special attention during the war to the families of enlisted men, in order to assist wives and mothers, and provide against juvenile delinquency." And here it is well for us to be forewarned against the really tangible danger that, while making the war safe for our boys, we neglect the safety of our own at home. Wives and dependents will have special need of help to cheer them, to keep them from the demoralizing effects of the severance of family ties and the temptations and dangers of loneliness. And so, too, the experience of European nations has been that juvenile delinquency has during the war increased to an abnormal degree. To watch over our young so as to doubly guard them in these times of general upheaval and demoralization is not the least of our tasks as an army at home helping to make our country safe for the souls of our own.—C. B. of C. V.

DANGER OF NEGLECT.

A CONTROVERSY has arisen in New York about the relations of the Red Cross society and other organizations that have been started to do relief work. Many of the latter have sprung up since the war began. They have specialized their activities and are loudly protesting the ruling that all relief must be done through the Red Cross.

With all good intentions the Red Cross has not the means nor the inspiration to do many of these special works of relief. Without the new organizations this work would never have been done. It is even now a question whether it could be done without them. Members of the Red Cross argue that recognition of these societies would mean waste and want of efficiency. Though not plainly stated, it is hinted that the Red Cross being the only organization that has official standing with the war department, is the only one that will be recognized by the government when space is assigned by the shipping board to carry relief to Europe. If this be true it would make it compulsory for all societies to be controlled by the Red Cross.

On the other hand, if the societies that have taken up special work be merged into the Red Cross it would mean practical abandonment of their activities. Such work as the care of blind soldiers, looking after French orphans, finding homes for Belgian children, needs specialization if attention is to be given to these worthy causes. This relief work is becoming so big that it is difficult to manage it. People realize that many societies are frauds. They naturally turn to the Red Cross, upon which they feel they can rely. But if the independent societies are forced out of business and the Red Cross does not greatly enlarge its activities, much of the finest relief work now being done will be neglected.

REVIVING LOST ART.

WE have always been told that the last word on educational fashion comes from Boston. If true it gives hope that the lost art of spelling is to be revived.

In our childhood days boys and girls came out of school with a knowledge of how to spell. They might not know much of the fads which form so important a part of the present day school curricula, but they did know how to write a respectable letter in their mother tongue. We are now inclined to think that the schoolboy knows a little of everything but spelling. Now comes a ray of hope. A solemn resolution has been made by the Boston superintendent of schools that every child who enters high school must know thoroughly how to spell at least 3000 words. This does not sound like a large amount when we consider the tremendous English vocabulary. But it is safe to predict that not 10 per cent of our high school freshmen could spell correctly any list of that number of words. It is not easy to understand why this should be so. It is dangerous to criticise educational methods. At the same time we shudder when we think what would happen to the average high school graduate of today if he entered into a spelling match with pupils of the old-fashioned schools.

May the power of the Boston superintendent of schools never grow less. We may even hope that if he succeeds in the present reform he may revive another beautiful old lost art, the art of reading aloud.

For Exiled Mexicans

The new chapel of Our Lady of Guadalupe, Dallas, Tex., was last Sunday dedicated by Rt. Rev. Bishop Lynch, for the use of the Mexican Catholics of the city and environs. The new chapel is of wood, 30x40 feet, but it is a God-send to the poor exiled children of the church who, for the past three years, have worshiped in a storeroom, without a single window and hot to the point of suffocation during the summer months.

Rev. Manuel de Francisco, an exiled priest from the seminary of Chihuahua, is in charge of the congregation and hopes to soon see a parochial school established for the numerous children of his compatriots.

Visits Holy Father

Rome, Sept. 24.—Rev. Francis Jager, pastor of the Church of St. Boniface, Bonifacius, Minnesota, who is a member of the American Red Cross mission to Serbia, was received in private audience by Pope Benedict a few days ago, together with the other members of the mission. The Holy Father gave them all his blessing and expressed a hope that success may attend their humanitarian endeavors. Father Jager is the chief of the division of bee culture at the University of Minnesota. One of the reasons for the selection of Father Jager on this important mission is because of his knowledge of the Balkan languages.

Oldest Peal of Bells

The oldest peal of bells anywhere in the United States hangs in the Moorish belfry of the Spanish cathedral of St. Augustine, Fla., and bears the date of 1682.

AMONG CATHOLIC POETS

Cardinal Newman

The mind of John Henry Newman early showed itself extraordinary; he was sent to a private school at seven and presented the necessary requirements for Trinity college at fifteen. He was early a reasoner, a leader among his fellows from boyhood and when, at the age of forty-four after a soul struggle of ten years, he entered The Church, all England was affected. His prayer for light, "The Pillar of the Cloud," is so powerful and so beautiful as never to grow old.

"Lead, kindly light, amid the encircling gloom
Lead Thou me on!
The night is dark, and I am far from home—
Lead Thou me on!
Keep Thou my feet; I do not ask to see
The distant scene—one step enough for me.

"I was not ever thus, nor prayed that Thou
Should'st lead me on.
I loved to choose my path, but now
Lead Thou me on.
I loved the garish day, and spite of fears,
Pride ruled by will; remember not past years.

"So long Thy power hath blest me, sure it still
Will lead me on,
O'er moor and fen, o'er crag and torrent till
The night is gone;
And with the morn those angel faces smile
Which I have loved long since, and lost awhile."

"The Dream of Gerontius," a poem of over 900 lines, necessarily loses much in a fragmentary presentation. Of this poem Charles L. O'Donnell, C. S. C., says: "The poem is filled with intense white light, and the soul on earth sees itself as it will be at the moment before its death; as it will be when strengthened by the last sacraments and upborne by the prayers of its friends, it approaches the bar of judgment." From the middle of the poem we cut the following lines. Singing is heard and the soul's guardian angel explains:

Angel—
They sing of thy approaching agony,
Which thou so eagerly didst question of:
It is the face of the Incarnate God
Shall smite thee with that keen and subtle pain;
And yet the memory which it leaves will be
A sovereign febrifuge to heal the wound;
And yet withal it will the wound provoke.
And aggragvate and widen it the more.

Soul—
Thou speakest mysteries; still methinks I know
To disengage the tangle of thy words:
Yet rather would I hear thy angel voice
Than for myself be thy interpreter.

Angel—
When then—if such thy lot—thou seest thy Judge,
The sight of Him will kindle in thy heart,
All tender, gracious, reverential thoughts.
There is a pleading in His pensive eyes
Will pierce thee to the quick, and trouble thee,
And thou wilt hate and loathe thyself; for, though
Now sinless, thou wilt feel that thou hast sinned,
As never thou didst feel; and wilt desire
To slink away, and hide thee from His sight
And yet wilt have a longing aye to dwell
Within the beauty of His countenance.
And these two pains, so counter and so keen—
The longing for Him, when thoust seest Him not;
The shame of self at thought of seeing Him—
Will be thy veriest, sharpest purgatory.

Soul—
But hark! a grand mysterious harmony;
It floods me, like the deep and solemn sound
Of many waters

Angel—
We have gained the stairs
Which rise towards the Presence-chamber; there
A band of mighty Angels keep the way
On either side, and hymn the Incarnate God.

For the Dead

Help, Lord, the souls which Thou hast made,
The souls to Thee so dear,
In prison for the debt unpaid
Of sins committed here.

Those holy souls, they suffer on,
Resign'd in heart and will,
Until Thy high behest is done,
And justice has its fill
For daily falls, for pardon'd crime,
The joy to undergo
The shadow of Thy cross sublime,
The remnant of Thy woe.

Oh, by their patience of delay,
Their hope amid their pain,
Their sacred zeal to burn away
Disfigurment and stain;
Oh, by their fire of love, not less
In keenness than the flame,
Oh, by their very helplessness,
Oh, by Thy own great Name.

Good Jesus, help! sweet Jesus, aid
The souls to Thee most dear,
In prison for the debt unpaid
Of sins committed here.

Melchizedek

Thrice bless'd are they, who feel their loneliness;
To whom nor voice of friends nor pleasant scene
Brings that on which the sadden'd heart can lean:
Yea, the rich earth, garb'd in her daintiest dress
Of light and joy, doth but the more oppress,
Claiming responsive smiles and rapture high;
Till, sick at heart, beyond the veil they fly,
Seeking His presence, who alone can bless.
Such, in strange days, the weapons of Heaven's grace;
When, passing o'er the high-born Hebrew line,
He forms the vessel of His vast design:
Fatherless, homeless, reft of age and place,
Sever'd from earth, and careless of its wreck,
Born through long woe His rare Melchizedek.

Diocese of Denver

MARY A. KELLY, Correspondent.

The Intermountain and Colorado Catholic is placed on sale at the James Clarke church goods house, 1645 California St., Denver, Colo.

Silver Jubilee for Fr. O'Ryan Sunday

Special services in St. Leo's church last Sunday marked the twenty-fifth anniversary of the pastorate of the Rev. William O'Ryan. Solemn high mass was sung by the jubilation and the musical program under Prof. Menzies was of an exceptionally high order. Miss Bessie McGovern presided at the organ and Cavallo's orchestra assisted in the accompaniment. The sermon was by Father O'Ryan.

Father O'Ryan holds the record in the Denver diocese for the longest period of service in a single parish. He has been a resident of Denver for thirty years, coming here from Ireland when he was ordained, in 1885. During his long residence in Denver Father O'Ryan has been prominently identified in all philanthropic movements and for a number of years has been a member of the state board of charities and corrections. He is an orator of more than local fame and will deliver a series of twenty lectures. He will be gone one month.

Doings of Denverites

The semi-anual diocesan congress for the clergy of the northern province was held in Denver on Tuesday, October 2, in Knights of Columbus hall on Glenarm and Fourteenth streets. About fifty priests were in attendance and some interesting papers were read and discussed. The Rt. Rev. Monsignor Richard Brady presided at the session and the secretary was the Rev. Henry McCabe of Idaho Springs.

* * *

Preparations for the reception of Bishop Tihen are going on though the date for his arrival is still uncertain. It is hoped that the ceremonies attendant upon his removal to his new see may be coincident with the celebration of the fifth anniversary of the dedication of Denver's beautiful Cathedral. However, some delay must be expected in the arrival of the official letters from Rome, which must come by special messenger and travel is necessarily slow because of the war. The Rev. H. L. McMenamin returned during the week from Lincoln, Neb., where he was in conference with the Rt. Rev. Bishop Tihen on diocesan matters.

* * *

The card bearing names and rank of those members of the parish serving in their country's cause and the branch of the service in which they are enlisted is now in place in the Cathedral vestibule. Other parishes in the city are expected to prepare like rolls of honor. Fifty names appear upon the Cathedral tablet and more are to be placed there. The prayers of the priests and people will noble the heroic men in their undertakings.

* * *

The Denver Federation for Charity and Philanthropy held a three-day campaign the early part of this week in an effort to raise $25,000. This sum was the balance due on the total budget of $85,000 which was needed to support the eighteen charitable organizations in the federation during a period of fifteen months, $60,000 having been raised in the spring campaign. Five Catholic institutions are benefited by the federation. They are St. Vincent's orphanage, House of the Good Shepherd, St. Clara's orphanage, Queen of Heaven orphanage and the Sacred Heart academy. Many Catholic men and women representatives of these organizations were among the most active workers in the campaign. In spite of the many extra calls on the public owing to war needs, the workers met with a gratifying response to their appeal.

* * *

The Rev. Michael Geary has returned to his parish in California after a visit of several weeks with Denver relatives.

* * *

The Cathedral ushers enjoyed a social meeting at the Brown Palace hotel Wednesday evening.

* * *

The Junior Tabernacle society resumed its year's work this week with a largely attended meeting Monday afternoon at the home of Miss Norma Phillips, 1770 Marion street. In addition to their work on altar linens the young women will devote part of their time to sewing for the Red Cross.

* * *

An anniversary requiem high mass for the repose of the soul of Mrs. Stephen J. Sullivan was sung in the Cathedral Monday by the Rev. H. L. McMenamin.

* * *

A month's mind requiem mass for the soul of Joseph F. McCarthy was celebrated in the Cathedral on Thursday by the Rev. E. J. Mannix.

* * *

The Tabernacle society met Friday afternoon, October 5, at the home of Mrs. John Loritz and Mrs. Harry Loritz, 1468 Detroit street.

* * *

Because so many of the members were working this week for the federated charities, the regular meeting of St. Vincent's Orphan's Aid society was postponed until the first Tuesday in November. The society will meet then with Mrs. Ella Weckbaugh, 450 E. Ninth avenue.

* * *

St. Clara's Orphans' Aid society met Tuesday afternoon, October 2, at the orphanage. The business session was followed by cards.

* * *

The regular meeting of the Sacred Heart Aid society was held Thursday afternoon, October 4, at the home of Mrs. Edward Whalen, 1168 Adams street.

* * *

The seniors of Mount St. Gertrude's academy enjoyed an automobile trip to Denver one day last week.

* * *

The Church of the Presentation held a successful bazaar on last Thursday and Friday evenings at Knox court.

* * *

Mrs. William H. Delleker entertained at an informal tea at the Country club Wednesday afternoon.

* * *

Miss Olga Quintell has returned to her home in New York after a pleasant visit with her uncle and aunt, Judge and Mrs. Caldwell Yeaman.

* * *

Mrs. M. C. Harrington returned Monday from Salt Lake.

* * *

Mr. and Mrs. William Faircloth were hosts at dinner Wednesday evening.

Boys' Club Now Opened for Season

After the summer vacation the Boys' club of the Cathedral parish resumed meetings this week. The formal opening was in Cathedral hall Monday evening. This club was organized last spring by the Rev. Joseph Bosetti and is exclusively for boys between the ages of 15 and 21.

The clubrooms are attractively equipped and are designed to furnish innocent and pleasant recreation for boys who might otherwise seek the more harmful amusements of the down town district. The rooms are open four evenings each week for reading, music or gymnastic exercises.

Boys who work during the day are especially urged to join this club. The Rev. Father Bosetti is deeply interested in the project and would appreciate anything that would add to the attractiveness of the club.

* * *

Mrs. George W. Moffat and daughter, Mrs. Clarence S. Conrad, have returned from Lamar, Colo., where they spent six weeks at the home of Mr. and Mrs. Arthur Lee Moffat.

* * *

Mrs. Joseph A. Osner entertained her bridge club at luncheon on Monday at 357 Broadway.

* * *

Dr. and Mrs. Harry McGraw have returned from New York and Baltimore.

* * *

John M. Harrington, son of Maj. M. C. Harrington, left Sunday for Milwaukee and will study this year at Marquette university.

* * *

Mrs. William H. Delleker was hostess at an informal tea at the Country club last Thursday.

* * *

Miss Florence Daniels of Coronado Beach, who is the house guest of Mr. and Mrs. Dennis Sheedy, occupied the honor place at an elegantly appointed luncheon given Friday at the Denver club by Mrs. Warren Oakes.

* * *

Mrs. John Fallon and daughters, Misses Mary and Margaret Fallon, have returned from Excelsior Springs, Mo., where they spent six weeks.

* * *

Mr. and Mrs. Richard Earl Joy have closed their summer home near Evergreen and have returned to the city.

* * *

Mr. and Mrs. Oscar Malo have returned from a visit to New York.

* * *

Mrs. Ralph W. Kelly entertained last Tuesday at luncheon, followed by a box party at the Orpheum theatre.

* * *

Mrs. William E. Wall, who came to Denver to attend the wedding of her sister, Miss Anna Henry, and E. B. Field will return to her home in San Francisco this week.

* * *

Mrs. Elmer McPhee was hostess at luncheon on Tuesday.

* * *

Mrs. Mary Elitch Long is spending the week at Manitou.

* * *

Miss Lizzie O'Connell, her sister, Mrs. Maurice C. Dolan, and the latter's daughter, Miss Ruth Dolan, have gone to California, where they will remain until spring.

* * *

Joseph Dunleavy, son of Dr. and Mrs. Michael J. Dunleavy, left Sunday for New York, where he will enter Cornell university.

* * *

Thomas Harrington, son of Mrs. D. M. Harrington of the Cathedral parish, left during the week for Omaha, Neb., to take the entrance examination for the aviation corps.

* * *

Mr. and Mrs. C. R. Hurd are spending some weeks in California.

* * *

Miss Rose Hamlik leaves soon for Seattle, where she will spend the winter.

* * *

Miss Dorotita O'Donnell spent the week-end at Estabrook in South Platte canyon.

OGDEN DEPARTMENT

On Saturday evening at their home on Twenty-seventh street the Misses Gail and Maud Healy entertained a number of friends in honor of Webster Lindsay, who recently returned from Alaska and who departs for Fort Douglas Monday to enter military service. Instrumental and vocal selections and dancing made the hours pass all too quickly. Dainty refreshments were served by Mrs. Healy, who was assisted by Mrs. Walter Smith.

* * *

St. Joseph's Sewing society will meet in the church hall Thursday afternoon, October 4, with Mrs. S. Bauchman as hostess.

* * *

Mr. and Mrs. Daniel Sullivan and baby have returned to Ogden from South Bend, Ind., and expect to make their home here, as Mr. Sullivan will take up the practice of law.

* * *

Mrs. Clarence Clark and her little son Clarence of Evanston, Wyo., are visiting Mr. and Mrs. E. M. Morrissey, Mrs. Clark's parents.

* * *

Mrs. P. C. Krauss and daughter Kathryn returned this week from Seattle, where for the past five months they have been the guests of Mr. and Mrs. H. S. Crowthers.

* * *

Mrs. H. M. Butler of Pocatello, Ida., is visiting her sister, Miss Martina Shiels.

* * *

Mrs. E. M. Morrissey entertained some little people on Saturday afternoon at a delightful party in honor of her grandson, Clarence Clark of Evanston.

* * *

Monsignor Cushnahan was the genial and hospitable host to St. Joseph's choir on last Sunday. The party of forty-five motored to Huntsville, and returning to the Hermitage enjoyed a delicious chicken and trout dinner. Guests of honor were the Rev. J. M. Sullivan and Prof. P. A. Bansbach of Salt Lake, and the Rev. John Lagan of Ogden. Mrs. A. R. Heywood, Charles Maguire, L. J. Healy, Mr. Kirkendall, John Lynch, Dennis McCarty and George Grill generously contributed machines to carry the picnickers to and from the canyon.

Those who were fortunate enough as to be numbered among the Vicar General's guests are unanimous in declaring that he is an ideal entertainer and that the day was one of the most delightful of the summer.

* * *

Miss Fannie Dermody, who has been seriously ill at the Dee hospital, is reported to be much improved during the last few days.

* * *

Mrs. Kate Shufflebarger, who is reopening the doors of the Virginia House, expects to be ready to receive guests by the 15th of this month.

* * *

John Carney, a veteran engineer of the Southern Pacific, is very ill at his home on Lincoln avenue.

* * *

Miss Bessie Keleher returned to Ogden after a two weeks' visit in San Francisco and northern California. Her brother, James Keleher, who accompanied her to California, will return later.

* * *

A cablegram received by Dr. and Mrs. E. M. Conroy stated that their son, Lieut. Edward Conroy, had landed in France. Lieutenant Conroy is one of a company of 640 young American officers who form the first contingent of officers' reserve men to be sent for foreign service.

* * *

The Misses Bess and Geraldine O'Neil were Salt Lake visitors for a few days this week.

* * *

Mrs. M. Gray and daughter Mary of Carlin, Nev., were in Ogden during the early part of the week on business.

* * *

Miss Kathryn Rogers spent the week-end in Salt Lake.

* * *

Mr. and Mrs. Kilgore and daughter of Elko, Nev., were the guests of Miss Bess O'Neil during the week.

* * *

Mrs. Boyle left this week for Laramie, where she will visit Mr. Boyle, her daughter Eleanor and her sons, two of whom expect to leave for Ameriman Lake, Wash., some time this month.

* * *

Miss Kathleen O'Brien spent Sunday in Salt Lake.

* * *

St. Joseph's Altar society held its regular monthly meeting Tuesday evening and boasted a record-breaking attendance. Many matters of interest were discussed and important business transacted.

Sacred Heart Academy.

Ogden, Utah.

The great number of minims enrolled at Sacred Heart this term necessitated another classroom. With all possible expediency a bright, spacious room was set apart and newly furnished.

This week the third and fourth grades are comfortably settled in the new room, where the hygienic conditions are such as should contribute to their mental and physical development as well as to their pride and happiness.

* * *

October days offer much that is of interest to the nature student and warm autumn afternoons call so persistently to active little people that some of Sacred Heart's botany classes, combining work and pleasure, went on a nature study walk to the mountains on Wednesday afternoon. The first, second and third preparatory classes, accompanied by their teachers, left the academy at 1 and returned at 5. The number of boxes and packages that went with them made the other girls suspicious that they were taken for another purpose than solely to carry specimens. The tired but happy faces of the returning botanists and the number of Nature's secrets revealed to the girls were highly favorable to nature study walks.

* * *

Anyone happening into the boarders' recreation rooms on Saturday morning would surely wonder what it could be that keeps the girls so happily busy and interested. A second glance would show the trespasser that Sacred Heart girls are firm believers in "preparedness" and are already skilfully fashioning dainty and useful Christmas remembrances for the dear ones at home.

* * *

On Monday evening in the academy hall Mrs. J. P. Dinneen, accompanied by Miss Mae Conroy, delighted the sisters and girls by singing to them a number of favorite songs. So appreciative and enthusiastic was her audience that the generous vocalist was urged by eager faces and hearty applause to sing another and still another of her well-selected songs.

Mrs. Dinneen has been one of Sacred Heart's most faithful alumnae, and to her generosity and talent the academy is indebted for many happy hours.

Miss Conroy, another of Sacred Heart's daughters, is always willing to spare a few hours from her active life to gladden the hearts of others.

Both young ladies would feel repaid if they knew how sincerely grateful and appreciative are the faculty and girls of the academy.

* * *

The domestic science classes are well established and are under the supervision of a capable instructor. Though as yet the cooking done by the girls has been only theoretical they are intensely interested and are promising their friends delicious feasts sometime in the near future when they will be efficient and practical cooks.

* * *

Cooking is not the only housewifely art that is popular at Sacred Heart for the sewing classes are considered equally important and the young ladies are learning, under able direction, that sewing, like everything else, may be done well or poorly, may be an art or an awkward, amateurish effort.

* * *

On the morning of their feast day the Holy Angels attended in a body the Mass that was said especially for them in the academy chapel. The girls also honored their guardian angels by receivily Holy Communion.

Good Shepherd Parish

GARFIELD SECTION.

Extensive plans are being made for a vigorous fall and winter campaign in the kingdom spiritual for the lasting benefit of all sections of this busy parish. Arrangements are being perfected for the organization of new societies which it is hoped will fill long felt wants. The ladies of the parish are busy arranging a fall and winter program of their various social and beneficial organizations The Sunday schools have been opened and a First structed.

* * *

Mrs W. J. Reynolds and daughters have returned from Pocatello, where they have been the guests of Mrs. Reynolds' mother.

* * *

The Rev. A. F. Giovannoni of Helper was a guest of Father Murphy during the past week.

* * *

Miss Genevieve Reynolds has been appointed sacristan of the Good Shepherd chapel for the coming year.

* * *

J. Tracy Butler, who spent the summer on the coast, has returned home.

PLEASANT GREEN SECTION.

The one topic of conversation in Pleasant Green is "our new church." Much is being done to hasten the advent of the happy day. A marked improvement in attendance at mass has been noted Miss Julia Schultz, the directress of the Sunday school and winner of the popularity contest at the recent bazaar, is instructing a large first communion class.

* * *

Mrs. E. A. Droege left during the week for an extensive eastern trip.

* * *

Mrs. George A. Rimund will leave shortly for Nevada, where she will join her husband, who has accepted a position with the American Express company.

* * *

Miss Genevieve Reynolds and Miss Ethelyn Prebble were the dinner guests of Mrs. George Rimund last Sunday.

SMELTER CAMP SECTION.

The Dalmatian and Croatian population of Smelter Camp are expressing a deep feeling of gratitude to our reverend pastor owing to the fact that their living accomodations have been greatly improved. New porches have been built on their homes, affording much greater comfort and increased living space.

* * *

Smelter Mass is said on Saturday morning at 8 oclock.

Your part in the Second Liberty Loan

Is there any westerner willing that, in a world made free by the blood—the suffering and the tears of millions and millions of fellow men, he should not suffer at all? To the full extent of your ability and your opportunity you **MUST** carry on **YOUR** shoulders some of the burden of this war for humanity.

In that spirit make your subscription.

Make it to include money you **NEED**. Make it to include money you **CANNOT POSSIBLY SPARE**. And the feeling that will spring up in your heart will be patriotism—and more. It will be your part in the universal sacrifice —"That the world may be made safe for Democracy."

Don't Wait

Go to your bank—or any bank—and buy the bonds that will send your dollars over there to give a **FAIR CHANCE** to the boys who are offering their lives for the world's liberty.

LIBERTY LOAN COMMITTEE OF UTAH

Noted Catholics Among Indian Chiefs

Writing apropos of the recent death at White Earth, Minn., of Chief Ma-ji-gi-jik (Rising Sun) in his seventieth year, the last of the circle of old-time Chippewa chieftains, the Rev. Philip Gordon, Catholic priest, himself of Indian blood, tells that Ma-ji-gi-jik died a Catholic. Although well instructed and for many years a stanch member of the Episcopalian church, this shrewd and observant Indian, feeling something lacking, became a convert and was received into the Catholic Church by Father Aloysius, the local missionary, some nineteen years ago. From the date of his entry into the Church, the chief became a model Catholic. Sober and industrious, he lived a life that belied the popular ideas of the Indian as inherently lazy, thriftless, and without solidity of character. The chief managed his own farm, while he took a leading part in the public affairs of the reservation. He visited Washington on several occasions and was known as a very conservative Indian. The chief lived four miles from the mission, but was never known to miss Mass on Sunday. He frequented the Sacraments with method and regularity, and in his last days grew stronger in his faith.

Ma-ji-gi-jik's death recalls an important fact in history well worthy of mention. At the time of the removal of the Mississippi Chippewas from around Crow Wing, Minn., to the newly-made White Earth reservations, the Indians were promised a payment. The first payment took place on the new reservation in October, 1868, the Indians having moved up during the month of June of that year. Archbishop Ireland, then Father Ireland of St. Paul, was commissioned by the United States government to oversee this first payment. Father Ireland arrived at White Earth agency; and at the home of Ma-ji-gi-jik's father, the celebrated Chief Ke-shi-ask (Flying Fast), he officiated at the first Catholic service held on the White Earth reservation. Mass was said, and a sermon preached in English, which was duly interpreted into Chippewa. Chief Ke-shi-ask became a Catholic shortly afterwards. Today Chief Ke-shi-ask lies in Calvary cemetery (St. Benedict's Mission), one of the several of the famous early chieftains of the Mississippi Chippewas buried in the Catholic cemeterly.

Chief Wa-ba-na-quid (White Cloud), is perhaps the best known of these leaders of the olden times. White Cloud, first chief of the Chippewas, was a member of the Episcopalian church for many years. One day he appeared at the doorstep of the Catholic parish house. The old chief asked for the priest, and kneeling down, said:

"Father Aloysius, for forty-two years I have followed the religion of Bishop Whipple. Today I feel that my heart is not satisfied. To go back to the religion of my fathers, to the Grand Medicine (heathenism), would be a scandal to my people. My heart tells me to go to the Black Robe. In my old age I come today to follow the Black Robe."

In a few days Father Aloysius, in the presence of the entire White Earth congregation, baptized White Cloud, first chief of the Chippewas. Thus came into the church the most celebrated, next to Hole-in-the-Day, of all the Chippewa leaders. White Cloud had exceptional talents. He could recite from memory all the various Chippewa treaties, and had the reputation of being the most eloquent of all the Chippewas.

Other well known leaders of the Chippewas, famous Indians in the annals of the tribe, who lie buried in the Catholic cemetery of White Earth, are Be-ki-na-wash, first an Episcopalian, then a Catholic; Opib-wa, the first brave of Hole-in-the-Day—a man who counts the enemy (Sioux) slain by his own hand by the tens; Shabash-kung, leader for many years of the Grand Medicine—a warrior, too, who while yet a heathen fought for the rights of the Black Robe when the United States government threatened and actually sent soldiers to remove the priest by force from the reservation in 1876; Kish-gon-a-gud and Ni-gon-na-ga-be, two chiefs and medicine men. It is a fact of history that the greatest of all the Chippewa chiefs, Hole-in-the-Day, lies buried today in the Catholic cemetery at Crow Wing. Thus does Ma-ji-gi-jik's death bring to mind the fact that the Chippewa Indians are by nature Catholics, and misfits in any other church but the true one.—Catholic Columbian.

FOOD SAVING VALUE NOT IN PRIVATION

It is a mistake to think that true food conservation means privation and that the United States food administration program is a program of privation.

The frequently quoted words, "The American people should eat plenty, wisely and without waste," give the true interpretation; it is not a campaign of privation that is being carried on, but a campaign of sanity that will increase real pleasure, not only in the days to come, but in the present.

One of the things that will come out of the campaign will be an appreciation of the fact that corn is an ideal food, and that its use instead of wheat, at many meals, will be a source of pleasure as well as of profit. "We can be thankful for corn," wrote J. Russell Smith in Century for September. "Corn, Indian corn, the food that saved the Pilgrim fathers in that first bleak winter in Massachusetts, is at our disposal again. It is our rock of salvation. We feed millions of bushels of it to our animals every year. It is also good for man, and the peer of wheat in nutrition. It is one of the chief breadstuffs of many nations of people in the Balkans, Italy, Spain, Portugal, China and the United states."

Corn bread has the one great drawback of not being good when it is cold; but toasted corn pone is surprisingly good, and no epicure questions the excellence of well made hot corn bread.

An editorial writer in the Philadelphia Public Ledger waxed enthusiastic as he called attention to the pleasure to be found through the food administration program. "We eat too much white bread as it is," he said, "and neglect corn meal, rice and similar substitutes. Corn meal, in particular, may be cooked in a variety of appetizing ways. All do not like 'mush and milk,' but fried mush was once a highly popular dish, and both the baked corn muffin and the Rhode Island johnny-cake have clamorous partisans. Rice, too, lends itself readily to culinary skill, and barley and other grains might well be used much more than they are at present. Indeed, it is hardly accurate to say that sacrifice is asked for; rather new gustatory pleasures are offered us."

Nearly all housewives know how to prepare one attractive dish from corn meal. They can learn of other simple ways of using the rich meal by examining "Ten Lessons on Food Conservation," which will be sent to all who apply to the United States food administration, Washington, D. C.

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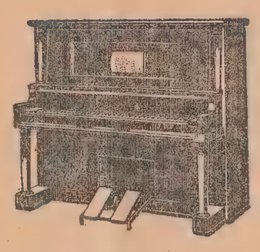
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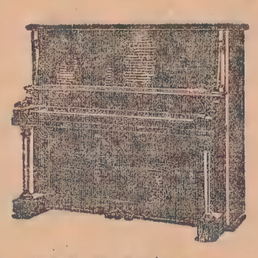
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For $415 you can secure a dainty little model in fumed oak or mahogany that will grace any home, a player-piano with every essential playing device, and one that will give you splendid service.

Others at $427, $468, $483, etc., represent a saving of anywhere from $150 to $200. And the variety of makes and styles is so great it will be easy for you to make selection. The most expensive models, the $700 to $900 kind, also bear the same great ratio in saving.

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THE CATHOLIC WOMAN

A Department Devoted Exclusively to Her Interests.

Edited by Ethel Bixby.

TO OUR LADY OF THE ROSARY.

How didst thou count thy heart's sweet prayers,
O Mother, dear? With Jesus near,
Life must have been one Rosary.
And when He stood beside thy knee,
And thou didst smooth His soft brown hair,
Each gentle stroke was like a prayer;
Each step His boyhood's wanderings took,
Each childish word, each tender look,
Each pulsing of His Heart divine,
Was as a bead that unto thee
Made life one long, sweet Rosary.

O would that I might pray like thee,
My Mother dear, and feel Him near
Who made thy life a Rosary!
Fain would I feel His presence, too,
In all I think and say and do;
That every bead along life's chain
Might add a note to the refrain
My heart would sing to Him and thee,
To whom I give life's Rosary!
—Sister M. Rita, in the Book of the Lily.

FEASTS OF THE WEEK

Feast of the Rosary, October 7.

This festival was instituted to implore the Divine Mercy in favor of the Church and of all the faithful, and to thank Almighty God for protection He has afforded them, for the innumerable benefits He has conferred upon them, particularly for His having delivered Christendom from the infidels by the miraculous victory of Lepanto in 1571, through the patronage and intercession of the Mother of God, implored with extraordinary fervor in the devotion of the Rosary.

The Rosary is a practice of devotion in which, by fifteen "Our Fathers" and 150 "Hail Marys" the faithful are taught to honor the Divine Redeemer in the fifteen principal mysteries of His sacred life and of His Holy Mother. It is therefore an abridgement of the Gospel, a history of the life, sufferings and triumphant victory of Jesus Christ, and an exposition of what He did in the flesh, which He assumed for the salvation of man. It ought certainly to be the principal object of the devotion of every Christian always to bear in mind these holy mysteries, to return to God a perpetual homage of love praise and thanksgiving for them, to implore His mercy through them, to make them the subject of His assiduous mediation, and to mould his affections, regulate his life and form his spirit by the holy impressions which they make on his soul. The Rosary is a method of doing this, most easy in itself, and adapted to the slowest or meanest capacity; and at the same time most sublime, and leading to the exercise of all the highest acts of prayer, contemplation and all interior virtues. These are admirably comprised in the divine prayer which Christ Himself vouchsafed to teach, which pious persons who penetrate the spirit of each word in those holy petitions can never be weary of repeating, but must recite every time with new fervor and with more ardent sentiments of love and piety.

The Angelical Salutation is often repeated in the Rosary, because as it contains a form of praise for the Incarnation it best suits a devotion instituted to honor the principal parts of the great mystery. Though it is addressed to the Mother of God, it is chiefly a praise and thanksgiving to the Son. The Holy Ghost is the principal author of this holy prayer, which the Archangel Gabriel, the ambassador of the Blessed Trinity began, and St. Elizabeth, another organ of the Holy Ghost, continued and the Church finished.

To the Angel's Salutation is added the name of Mary, which is one of sweetness to every devout Christian. "Hail" is a word of salutation, congratulation and joy. The archangel addressed it with profound reverence and awe to this incomparable and glorious virgin. In like sentiments of profound respect and congratulations she is styled "full of grace." Though she is descended from the royal house of David her illustrious pre-eminence is not derived from her birth, but from the grace of God, in which she surpasses all other creatures. In the words "the Lord is with thee" is repeated another eulogium of the angel. "Blessed art thou amongst women" is a praise given not only by the angel but also by her cousin, St. Elizabeth. Mary is truly above all other women, always having been preserved from any touch of sin. Having styled the Mother blessed above all women, the Son is then pronounced even more blessed, when saying "And blessed is the fruit of thy womb." The most holy and glorious name of Jesus, which is added to this doxolgy, is a name of unspeakable sweetness and grace, a name most comfortable and delightful to every soul, terrible to the wicked spirits and adorable with respect to all creatures.

The last part of this prayer is a supplication. Creatures in the vale of tears and miseries join sighs even to hymns of praise and adoration. The words "Holy Mother of God" are a kind of preface to the petition, in which she is humbly entreated to pray for sinners, now and at the hour of their death. "Amen" means "so be it," thus with ardor is repeated all the petitions and acts of the Lord's prayer and the Angelical Salutation.

* * *

A Mother's Glory

She was small and she wore one of those rusty black dresses that seem symbolical of long distant youth, hardships, sorrows and yet the retention of self-respect. The men in the navy recruiting station instinctively addressed her as "mother."

With her was a young man, erect, clean, strong. She had but to look at that boy to tell every one he was all the world to her. One small, but toil-worn hand, the finger points like knobs, rested on his coat sleeve. The youth piloted the mother past the chief master-at-arms, past the row of recruits sitting uneasily on chairs, and through the door leading to the office of Lieut. William N. Richardson, Jr., officer in charge.

Chief Yoeman McDonald sorted a pile of papers quickly and expertly. Selecting one he spread it out before the mother.

"Sign here, please," he said.

The woman seated herself. She first flexed her fingers by motions as though she were writing, but the pen did not touch the paper. Then she traced her name slowly.

Arising, she took her big boy by the hand as though she would part with him, as men part with men. But swift as a ray of light her arms shot upward and encircled his neck and his face came down to meet hers. Their lips touched and in her eyes was the full glory of motherhood. Before she released him, she whispered something to her boy.

"I will be good, mother," said the boy. She turned, and with the glory still in her eyes, lefft.

She had given her boy to his country.—Detroit News.

* * *

About Blushing

Some people are rather annoyed at the thought of having blushed. They need be so no longer. They should rather be pleased, for an eminent specialist has just declared that it requires brains to blush, that the ability to blush is in direct ration to mental alertness, and that blushing is an achievement of which every one should be proud, for it is a positive sign of an active brain.

It is pointed out that idiots cannot blush, and neither can animals. Similarly, infants do not blush, although they learn to do so at an early age, just as soon, in fact, as the brain begins to exercise its higher functions. Moreover, the blush cannot be caused by any physical means; it is the mind which must be affected. We may bring the flush of anger to a child by a blow, or the flush of joy to an idiot by the sight of food; but the true blush, that of shyness, modesty or shame, is purely emotional and has its origin in the brain alone.

Besides, the further we descend in the scale of civilization the fewer people we find who have the faculty of blushing. It seems to be the great hallmark of culture, and its peculiarly high development in women should go far to disprove the theory so often held that they are inferior to men in intellectual powers.—Cork "Examiner."

Keep Cool

Persons who have the good sense to master their feelings never appear excited or unstrung. If things go wrong, and things do go wrong even in the best regulated establishments, they keep cool and let the storm blow over. Trouble comes without searching for it, but whatever the situation is that confronts us, we should make no scene of any kind. Watch your quick temper. Refuse to make yourself conspicuous or others around you unhappy by your displays. The woman who controls her feelings never loses a point, and every woman can obtain the same worth while results if she but honestly tries.

A Busy World

There is no question but this is a busy world. When we look back on the activities of our great-grandmothers and remember how each household practiced a score of trades which have now been delegated to specialists, putting up fruit and vegetables for the winter months, making soap, making candles, knitting the family socks, dyeing faded garments in the back yard, making rugs from braided rags, and even, a little further back, taking the wool from the back of the sheep and converting it into substantial homespun, warranted to outwear the sturdiest of modern fabrics, when all this is recalled, it would seem that being busy is not a modern discovery. When we come to face things we find that for all the present-day haste, we are not any busier than our fathers and grandfathers, but we do have more to say about it. Our forebears would have been ashamed to decline to undertake some duty on the ground of being too busy. They would have asked, and not unreasonably, What is time for, if not for these things?

It is time for us to stop talking about being busy, as if we were exceptional in that respect. The average human being of today has more time to use than ever before. And the difference between our lives and our predecessors' is largely this: they took their duty as a matter of course and said nothing; we try to call attention to ours by insisting on "being busy."—Exchange.

The First Page

The first page of a book separated from what follows has no particular value. This life, shut off from all connection with the life to come, is like that solitary leaf. Each is necessary to explain the other. Sometimes you hear people asking if life is really worth the trouble it costs. You may be sure that they are looking at the stray leaf, and forgetting all that comes after. Our life here is a part of eternal life, and is the best blessing God could plan for those he loves so well. Unless we think of life as a whole we grow sadly confused. We forget to put heaven's happiness beside our trials here, and to count the joy of victory as belonging to the struggle that will not be over till we have said good-by to the world. We shall undervalue life if we look upon it as a fragment. It is the first page of an unending volume, the beginning of a joy that is to last forever.—Pittsburgh Observer.

The Mother and Her Little Child

I speak to you, mother, who God has blessed with a child. How can you, mother, according to the spirit of the Holy Father's decree about Early First Communion, help your little child to be ready to desire for Holy Communion as soon as he has reached the age of reason?

First of all, you know that the said decree of the Holy Father declares that it is especially the parents' duty to see that their children receive Holy Communion at the age of reason. In the second place, everybody is aware that the mother, as a rule, has the greatest influence over her child and that therefore she cannot in conscience shirk her duty toward her child. And finally, mother, to instruct a child is not so difficult as you perhaps are thinking.

When your child is 3 or 4 years old, or even earlier—

1. Begin to tell him about Jesus, the Child Jesus, and what He did for people when He was grown up.

2. Tell him that Jesus was not an ordinary child, but the Son of God, the Son of the Most High.

3. Tell him how Jesus loved all men; how kind and generous He was; how He cured the blind, the deaf, the lame, the sick, and even raised the dead to life.

4. Tell him that the same Jesus is now in heaven at the right hand of His Father and also here on earth, in the midst of us, in our churches.

5. Take him to the church, show him the tabernacle and tell him that Jesus is living there in that tabernacle, and that it is the great desire of Jesus that people, even children, come to visit Him and speak to Him.

6. When the Blessed Sacrament is exposed on the altar, point out to your child the Sacred Host, the body and blood of Jesus under the species of bread.

7. Again, when Holy Communion is distributed, call your child's attention to the Sacred Host which the priest places on the tongue of the communicant.

8. Then, when at home, tell your child how this small white host was once nothing but bread, but that by the words of the priest at the Consecration of the Mass it has become the true body of Jesus.

9. Tell him that the priest has received this power of changing the bread into the body of Jesus, from God who is the Almighty, who can do all things.

10. Tell him that Jesus chose bread to change it into his body, to teach us that as bread is the food for the body, so the body of Jesus is the food for our soul.

11. Tell him that the Sacred Host, the body of Jesus, helps us wonderfully to be good and to become more and more pleasing to God.

12. Show your child the church and tell him that it was built so large and beautiful, because Jesus is living there, because it is the house of Jesus, the house of God.

13. Tell him that the priest was ordained especially for the purpose to consecrate the Sacred Host, to give the Sacred Host, Holy Communion, to the people, and to lead people to Jesus.

14. Tell him that the mass is so holy an action, especially for the reason that it is during mass that the priest consecrates the Sacred Host, changes the bread into the body and blood of Jesus.

Mother, try to tell your child, little by little, those things, and you will see that you will have reason to rejoice at your success. When your child will be about seven years of age, when he will have reached the age of reason, he surely will desire to receive Jesus in holy communion; but, of course, you yourself must have a true desire for holy communion, you yourself must give the good example.—(From "Sendbote.")

* * *

Both Mary and Martha

Whatever other ambition you have, you must strive to be a good housekeeper. You married your husband to make him happy; you are under a contract to do so, and although you must be Mary, in order to satisfy him and yourself, you must be Martha, too. But do not stop here. Continue to cultivate your mind. Your husband is learning all sorts of fresh facts every day. A man's life and his continual association with others who think, tend to encourage the natural proclivity he has for mental growth. However pretty and well-dressed you are—and both of these delight him—he will still feel it to be a great drawback if you are not interested in most of the things that interest him.

* * *

If you have a home, a Christian home, where love is, thank God for it. Thank Him every day you live and every time you see the homelessness of the multitude of men and women in the world. Few indeed are the causes for thankfulness that are greater than a real home. If God has given you that, He has given you one of His best gifts. Your praise of Him for it should be coupled with the sort of loving, helpful and considerate life that makes a home a happier place for all its members.

* * *

SOME GOOD RECIPES.

Chicken Supreme.

Use the breast of the chicken for this. Remove the meat in separate filets, of which there are two on each portion of the breast.

Now make a sauce of one tablespoonful of butter, two tablespoonfuls of flour, one cupful of milk.

Blend butter and flour, and add milk. Bring to boil. Now add the yolk of one egg. Beat well. Season with one teaspoonful of salt and one quarter teaspoonful of paprika and add one-half cupful of mushrooms. Cut in pieces, if large; place the chicken meat in sauce, adding one-half cupful of chicken stock to the sauce. Heat to boiling point, cook slowly five minutes, so that the meat may heat thoroughly.

Baked Cheese Omelet.

Soak one scant cupful of fine stale bread crumbs in one pint of milk, to which has been added a tiny pinch of baking soda dissolved in half a teaspoonful of boiling water. When thoroughly soaked, add two eggs beaten very lightly, one-quarter of a teaspoonful of salt, one tablespoonful of melted butter, a saltspoonful of paprika and one small cupful of grated cheese. Turn quickly into a greased baking dish and bake in a very hot oven. Serve as soon as it is well risen and delicately browned, as it falls quickly.

Crumb Cookies.

One-half cup shortening, one cup sugar, one egg, one cup cold water, two one-half cups flour, one teaspoon soda, one teaspoon salt, one teaspoon cinnamon, one teaspoon nutmeg, two one-half cups cooky or cake crumbs, one cup raisins.

Cream the shortening and add sugar and well-beaten egg. Combine the flour, salt, cinnamon and nutmeg, and add alternately with water to sugar mixture. Add crumbs and raisins. Drop one tablespoonful of mixture to each cooky on a baking sheet and bake in a moderately hot oven for about ten minutes.

Grapefruit Marmalade.

Two pounds of grapefruit, one-half pound of lemons. Cut fruit in half and remove the seeds. Squeeze out all juice. Put the grapefruit skin through the food chopper. Add lemon skin, whole, and seven cupfuls of water. Cook until tender. Remove the lemon skin, then add the lemon and grapefruit juice. Boil for fifteen minutes, then add nine cupfuls sugar. Cook until it jells, usually about twenty minutes. Fill into glasses and cover with paraffin.

Canning Meats and Sausages

This recipe for canning meat has been used successfully for many years. Cut the meat or poultry in pieces of convenient size, trim carefully and be sure they are sweet and clean. Boil until tender in enough water to cover and season to taste, the same as for immediate use, and when all the meat is well done and tender press a little at a time in hot glass fruit jars, then pour in a little of the hot gravy (which should first have been boiled down until it is almost ready to jelly when cold) until the gravy fills up the vacant places around the meat, but not enough to cause the meat to float, then press in another layer of meat and more gravy and proceed in the same way until the jars are filled up to within one inch of the top.

Be sure there are no air spaces left in the cans, then fill each can to overflowing with melted suet and seal airtight, using new rubbers and observing all the usual canning precautions. Set this away in a permanent storage place, which should be cool, dark and dry, and do not move the cans after once setting away. The melted suet on top will harden and moving the cans after the layer of suet has hardened is apt to break it. Sausages should be pricked and boiled in water until tender and packed in jars, the same as meat, with a layer of melted suet or lard on top. Everything must be boiling hot when canned, sealed airtight and set away while hot. Great care must be taken to use only perfect, airtight cans.

Face Your Troubles

"You'd scarcely believe it, but I had plowed around a rock in one of my fields for five years," said a farmer, "and I had broken a mowing machine knife against it, besides losing the use of the ground in which it lay, all because I supposed it was a large rock and it would take too much time and labor to remove. But today when I began to plow for corn I thought that by-an-bye I might break my cultivator against that rock; so I took a crowbar, intending to poke around and find out its size once for all. And it was one of the surprises of my life to find that it was little more than two feet long. It was standing on its edge and so light that I could lift it in the wagon without help."

So it is with most of us; we shiver and shrink and fret over some difficulty which we do not even see distinctly or at all understand the nature of; whereas if we would face it and call it by its right name, one-half of its terror would be gone.—Selected.

My Beads

Sweet, blessed beads! I would not part
With one of you for richest gem
That gleams in kingly diadem;
Ye know the history of my heart.

For I have told you every grief
In all the days of twenty years,
And I have moistened you with tears,
And in your decades found relief.

Ah! time has fled, and friends have failed
And joys have died: but in my needs
Ye were my friends my blessed beads!
And ye consoled me when I wailed.

For many and many a time, in grief,
My weary fingers wandered round
Thy circled chain, and always found
In some Hail Mary sweet relief.

How many a story you might tell
Of inner life to all unknown;
I trusted you and you alone.
But ah! ye keep my secrets well.

Ye are the only chain I wear—
A sign that I am but a slave,
In life, in death, beyond the grave,
Of Jesus and His Mother fair.
—Rev. Abram J. Ryan.

New Mexican Constitution Called 'Scrap of Paper'

The Mexican constitution is "a more worthless scrap of paper" than "any among Germany's most sacred treaty obligations," said W. H. Burgess of Chicago before the American Bar association at the recent session at Saratoga Springs, N. Y.

"It closes Mexico to the work of constructing churches, to the civilizing influences of the Christian religion and its uplifting agencies," said Mr. Burgess, who declared the constitution had been framed by men "with no other thought than its financial value and the tribute they could levy through it."

He expressed the hope that at the conclusion of the war the United States might be able to aid Mexico in the establishment of a just and practicable governmental system.

The Ladies' Auxiliary of the Ancient Order of Hibernians, through the National president, Mrs. Mary F. McWhorter of Chicago, has been called on to furnish fifty Mass outfits for chaplains and to establish a Catholic war relief fund.

With what promises to be by far the largest registration in its history, the Evening school conducted by the Young Men's Catholic association of Boston will resume its sessions on October 8 in Boston College High school, South End. It is under the patronage of His Eminence, Cardinal O'Connell, who is deeply interested in its success. It is expected that at least 2500 men and women will avail themselves of the opportunities offered to increase their knowledge. The school is the largest and most successful of its kind in America.

CALENDAR FOR OCTOBER.

1 M.—St. Remigius.
2 T.—Holy Guardian Angels.
3 W.—St. Gerard.
4 Th.—St. Francis of Assisi.
5 F.—First Sunday. SS. Placidus and Comp.
6 S.—St. Bruno.
7 S.—19th after Pentecost. Most Holy Rosary. St. Mark. E. Eph. iv, 23-28; G. Matt. xxii, 2-14.
8 M.—St. Bridget of Sweden.
9 T.—SS. Denis and Comp.
10 W.—St. Francis Borgia, S. J.
11 Th.—St. Gummar.
12 F.—St. Wilfrid.
13 S.—St. Edward.
14 S.—20th after Pentecost. St. Callistus. E. Eph. v, 15-21; G. John iv, 46-53.
15 M.—St. Teresa.
16 T.—St. Gall.
17 W.—St. Hedwiges. Bl. Margaret Mary Alacoque.
18 Th.—St. Luke. Evanugelist.
19 F.—St. Peter of Alcantara.
20 S.—St. John of Kenty.
21 S.—21st after Pentecost. St. Hilarion. SS. Ursula and Comp. E. Eph. vi, 10-17; G. Matt., xviii, 23-35.
22 M.—St. Mary Salome.
23 T.—St. Verus.
24 W.—St. Raphael, Archangel.
25 Th.—SS. Chrysanthus and Darin. SS. Crispin and Crispinian.
26 F.—St. Evaristus.
27 S.—Vigil. St. Frumentius.
28 F.—22d after Pentecost. SS. Simón and Jude. E. Phil. i, 6-11; G. Matt. xxii, 15-21.
29 M.—St. Narsiccus.
30 T.—St. Alphonsus Rodriguez, S. J.
31 W.—Vigil. Fast day. St. Quintinus.

OUR BOYS AND GIRLS

A Corner of the Paper Especially for Them.

Edited by Aunt Patricia.

Letters to Aunt Patricia should be addressed to her in care of the Intermountain Catholic, Salt Lake City, Utah.

A Legend

In forest deep, on mountain lone,
A hermit saint once dwelt;
The wild beasts' roar he heeded not,
In silent prayer he knelt.

From Matin hour till shades of eve,
Of prayers but one he breathed,—
For Mary, Virgin ever pure,
A garland bright he wreathed.

"Ave Maria!" sighed his heart,
And thus he ever prayed:
The simple words, by angels borne,
At Mary's throne were laid.

Unseen by all save one, he passed
His peaceful happy life,
Till, full of merit, Heaven decreed
Should end his mortal strife.

And now to human view was given
A vision wonderous rare,
For from his humble grave there rose
A lily pure and fair.

In golden letters, finely writ
On petals snowy white,
"Ave Maria!" loved salute!
Shone forth that greeting bright.

Thus had the Queen of Heaven proved
By this most precious flower
That Gabriel's words she loves to hear,
Those words so full of power.
—Uncle Austin in "The Ave Maria."

Dear Nieces and Nephews:

As told you last week there is so much to be talked about for the month of October that I hardly know where to begin. Last week we talked over the coming fair, and now that is all over. What a flood of letters came telling me of all the pretty things made both by the boys and the girls. Then, too, there were letters about the things that pleased most. They were all enjoyable and interesting to Aunt Patricia, who found out that the things that interest her most were also enjoyed by her nieces and nephews.

Besides its days of fun October has its feasts and saints' days, too, you know. Not only that but October has its own special devotion,—it is the month of the Rosary.

The second day of the month is the feast of the Angel Guardians, a day which all boys and girls should love. I am sure all my nieces and nephews belong to the sodality of the Holy Angels, so know all about the devotion, reverence and love that should be given your Guardian Angels.

The first Sunday of October is "Rosary Sunday." Of course my nieces and nephews say the rosary frequently, but of all the days in the year it should be recited on this beautiful feast, which is set aside for that special purpose. I am wondering how many of you are going to recite the rosary every day in October? I hope every one. If you haven't some great big intention of your very own for which to offer the rosary, suppose you join with the thousands who are going to say a rosary every day that the awful war may soon stop.

Your devoted,
AUNT PATRICIA.

* * *

Marnie and the Flag

Erect and alert, like a little soldier in blue gingham, Marnie stood at attention and saluted the flag. Then with blazing eyes she turned upon the two little boys across the aisle, whom the teacher was scolding, and fairly withered them with a scornful glance. To think that there could be two American boys who would giggle during the daily salute—giggle and have to be made to do it over!

John, however, was her neighbor, and as soon as Marnie came out to play that afternoon he ran right over.

Marnie drew her skirts round her with great dignity and started back toward the house. "You know well enough, John Grover!" she said. "I don't want anything to do with a traitor!" And she held her curly head very high indeed.

"Traitor!" stammered John. "What do you mean?"

Marnie turned round just for a minute. "Any boy who laughs at the Stars and Stripes is as bad as a traitor!" she said.

John took a step after her. "Why, what do you mean, Marnie?" he said. "I never laughed at the Stars and Stripes, never! Why, I had a great-great-grandfather or something that died in the Revolutionary war! So!"

Marnie turned again, and her eyes blazed even more than they had before.

"That makes it all the worse!" she cried. "What would your great-great-grandfather think if he knew how you laughed at the flag when you ought to have saluted it?"

"Oh!" John understood, now, and he felt better. "Is that what you mean? Why, there wasn't any flag there to laugh at, Marnie Evans. That's the joke, don't you see? Saluting the blackboard and pretending it's a flag!"

"Why, John Grover," cried Marnie, "do you mean—why, it is there! I mean it's just the same as there. Don't you see?" She stopped helplessly. "Why, when I salute or when I sing The Star-spangled Banner, I do see it—not a real one, of course, but something up in the air, bigger and lovelier than any flag I ever saw—almost. And that's what I salute. O John, don't you understand?"

But John shook his head. "No," he said firmly. "It's because you're a girl that you see things in the air like that. When I see a real flag I'll salute all right, and so'll the rest of the fellows; but saluting the blackboard is just a joke. So! Come on now and play."

But Marnie shook her head and walked slowly up the steps. She had something to think about, and wished to be by herself.

To begin with, Marnie had to make up her mind to the idea that other people did not see the great beautiful flag that she saw up in the sky whenever she heard The Star-spangled banner or went through the pretty exercise that they call in school Saluting the Flag. And then someway she saw that it was not a good thing for boys to laugh about saluting the flag, even when there was not any flag there.

And last, there was the question of daddy's present that he did not bring her from New York.

For Marnie's father had come back only that morning from New York, and as he had been too busy to buy her a present there, as he usually did, he had promised to let her go downtown with her mother and choose a present for herself.

Now the trouble was that there were two things that Marnie wanted—a beautiful doll that she had seen in Shores' window and a set of books, and before John had come over, Marnie had thought that it would take her every single minute until mother was ready for her to decide which she would choose. But now, all of a sudden, here was a strange new idea.

She sat down in the library, perfectly still for ten minutes, and then ran upstairs.

"Mother!" she called. "O mother! Could I get a flag with daddy's money, do you think?"

"Yes, indeed," said mother.

"A big flag?"

"Yes, a fine big flag, I should think," said mother. "Daddy was going to give you a particularly fine present, you know, because he had to disappoint you this morning. But what do you need of a flag? Daddy and I have a fine one to put on the front veranda."

Then Marnie told her all about the boys who laughed, and the flag that she seemed to see but that the boys did not see, and how she felt that they must have a real flag.

Mother smiled and nodded and smiled again as she listened—and I think a little bit of mother's money, too, went into the flag that they bought that afternoon, for it was just as beautiful as a flag could be, and as big as a 9-year-old girl could possibly carry over her shoulder.

But the best thing of all happened the next morning when she stepped out of the door, with her head high and her precious flag waving proudly aloft. For there on the sidewalk were all the little boys, with John at their head. Not Marnie or Barbara Frietchie, or George Washington himself could have seen a thing to criticize in the way they saluted the flag that morning and marched behind it, a guard of honor, until it landed safe and sound in their room at school.—Winifred Arnold in Youth's Companion.

An Apt Pupil

A well-known lawyer tells this good story of his efforts to instruct his office boy. One morning in midsummer the young master-of-millions-to-be blew into the office, tossed his cap at a hook and announced: "Say, Mr. Blank, they's a ball game down t' the park today an' I'm goin' down."

The attorney was willing, but thought a lesson in good manners would not be amiss. "Jimmy," he said kindly, "that is not the way to ask a favor. Now you come over here and sit down and I'll show you how to do it." The boy took the office chair and his employer picked up the cap and stepped outside. Then he opened the door softly, walked quietly to the opposite side of the room, hung the cap securely on the hook and, turning, said to the small boy in the big chair: "Please sir, there is a ball game at the park today. If you can spare me I would like to get away for the afternoon." In a flash the boy replied: "Why, certainly, Jimmie, and here is 50 cents to pay your way in."

"Everybody has his faults," said Uncle Eben. "De principal difference in folks is whether dey's sorry for 'em or proud of 'em."—Washington Star.

Buttercups

The fairies were to have a great feast. All the fairies in the land, both big and little, were invited and all who came brought with them their little golden cups. Every fairy, big or little, rich or poor, had one of these little cups, and they were the only people on earth who did have them.

At last their banquet was ready, and they were waiting for their queen to come. She was so late that some said they knew she was not coming. They sat pouting and frowning, and this made the others quite angry. They declared they would not have any feast at all; they would just go home. Throwing their little cups on the ground, they, too, pouted and frowned.

Just then the queen appeared, and then the fairies looked for their little cups; but they could not be found. The fairies saw only beautiful yellow flowers smiling up at them. These the queen told the fairies that to punish them for quarreling she had changed their golden cups to flowers, and she called these golden flowers Buttercups. And to this day every morning when buttercups bloom, the fairies go into the fields and drink out of them.—Ex.

A Baby Doll

May was just three years old on the last day of May. That's how she got her name.

Her papa was rich. So May always had to wear nice clean dresses with lace and ribbons on them and big pink bows in her hair. She never could seem to manage it to go out and dig in the garden the way some little girls do, little girls who wear blue socks and nice blue gingham gowns with big pockets on them.

But if May never could get into the garden to dig she had one big comfort. This was a lovely little doll baby that everybody who knew her used to say looked just like May herself when she was a tiny baby.

This baby doll had a beautiful carriage to ride around in. And, just like May, she always wore fine white dresses. Of course, baby dresses are very long and have lots of lace around the bottom. And she always wore a French cap of white lace and pink rosebuds.

So around and around the big piazza May used to wheel her doll baby in a beautiful carriage. But deep down in her heart she always wanted to wheel her baby right out into the garden and tip her over into the verbena bed. But this would have soiled her lovely dress. —Ex.

"Our Tommy," said the boy's mother, "ought to make a success in life. He shows great determination to stick to anything he undertakes."

"Does he?" queried the proud father.

"Yes," she replied. "Why, he put in the whole day making soap bubbles and trying to tie strings to them."—Chicago Herald.

The Woodpecker

The woodpecker bores right through the bark of trees to get at the bugs that otherwise might injure them. You have often admired doubtless the gay little crest on the woodpecker's beak. He is not only a faithful worker, but a handsome fellow.

There is a story about the woodpecker that may please you.

The first woodpecker, according to the fairy stories, had some gifts that other woodpeckers seem to have lost. For instance, he could talk with man. He wished very much to be friendly with the human race.

It happened that near the home of the woodpecker there lived a fierce wizard. His castle was in the middle of a big black swamp, and whenever he walked abroad his breath poisoned every one whom he chanced to meet.

Many brave men went out to meet the wizard, but no one was able to fight against him. Whenever a stranger came along the wizard would blow his poisoned breath and kill him.

One day a knight, a very brave soldier, began to fight the wicked old wizard. He shot once, he shot twice, but still his arrows failed to do harm. The wizard hooted and laughed at the knight's poor markmanship. The arrows glanced off the wizard's skin as if it were steel.

At last the knight had only three arrows left. He had vainly sent several dozen at the wizard. He was almost ready to give up, which would have meant his death, for the bad wizard would then have certainly killed him.

Suddenly a wee small voice called down to the knight: "His heart is too hard to pierce. Shoot your arrows at his forehead."

The knight looked up, and, lo, it was the friendly woodpecker who had spoken.

After thanking the bird, the knight fitted an arrow to his bow and sent it straight at the wizard's head. It gashed the flesh and the blood began to flow. A second time the knight shot, and the arrow went still deeper. At the third shot the wizard fell dead.

Then the knight called the little woodpecker down from the tree. A drop of blood from the wizard's forehead fell upon his feathers—right on top of his head. It was magic blood, and ever since all birds of his family have had red head feathers.

A Brave Boy

Oh, little Tommy Tyron
Is a hero of renown;
"He's braver than a lion!"
They tell us in the town.

For one day Tommy Tyron
Arose at early dawn,
And kicked a dandelion
That was roaring on the lawn!

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FABIOLA
OR THE CHURCH OF THE CATACOMBS
By CARDINAL WISEMAN.

(Continued from last week.)

CHAPTER XI.

A Talk With the Reader.

We will take advantage of the holiday which Rome is enjoying, sending out its inhabitants to the neighboring hills, or to the whole line of sea coast from Genoa to Paestum, for amusement on land and water; and, in a merely didactic way, endeavor to communicate to our reader some information, which may throw light on what we have already written and prepare him for what will follow.

From the very compressed form in which the early history of the church is generally studied, and from the unchronological arrangement of the saints' biographies, as we usually read them, we may be led to an erroneous idea of the state of our first Christian ancestors. This may happen in two different ways.

We may come to imagine, that during the first three centuries the church was suffering unrespited, under active persecution; that the faithful worshipped in fear and trembling, and almost lived, in the catacombs; that bare existence, with scarcely an opportunity for outward development or inward organization, none for splendor, was all that religion could enjoy; that, in fine, it was a period of conflict and of tribulation, without an interval of peace or consolation. On the other hand, we may suppose, that those three centuries were divided into epochs by ten distinct persecutions, some of longer and some of shorter duration, but definitely separated from one another by breathing times of complete rest.

Either of these views is erroneous; and we desire to state more accurately the real condition of the Christian church, under the various circumstances of that most pregnant portion of her history.

When once persecution had broken loose upon the church it may be said never entirely to have relaxed its hold, till her final pacification under Constantine. An edict of persecution once issued by an emperor was seldom recalled; and though the rigor of its enforcement might gradually relax or cease, through the accession of a milder ruler, still it never became completely a dead letter, but was a dangerous weapon in the hands of a cruel or bigoted governor of a city or province. Hence, in the intervals between the greater general persecutions, ordered by a new decree, we find many martyrs, who owed their crowns either to popular fury or to the hatred of Christianity in local rulers. Hence also we read of a bitter persecution being carried on in one part of the empire, while other portions enjoyed complete peace.

Perhaps a few examples of the various phases of persecution will illustrate the real relations of the primitive church with the state better than mere description; and the more learned reader can pass over this digression, or must have the patience to hear repeated, what he is so familiar with, that it will seem commonplace.

Trajan was by no means one of the cruel emperors; on the contrary, he was habitually just and merciful. Yet, though he published no new edicts against the Christians, many noble martyrs—amongst them St. Ignatius, Bishop of Antioch, at Rome, and St. Simeon at Jerusalem—glorified their Lord in his reign. Indeed, when Pliny, the younger, consulted him on the manner in which he should deal with Christians who might be brought before him as governor of Bithynia, the emperor gave him a rule which exhibits the lowest standard of justice; that they were not to be sought out, but if accused, they were to be punished. Adrian, who issued no decree of persecution, gave a similar reply to a similar question from Serenius Granianus, proconsul of Asia. And under him, too, and even by his own orders, cruel martyrdom was suffered by the intrepid Symphorosa and her seven sons at Tibur, or Tivoli. A beautiful inscription found in the catacombs mentions Marius, a young officer who shed his blood for Christ under this emperor. Indeed, St. Justin Martyr, the great apologist of Christianity, informs us that he owed his conversion to the constancy of the martyrs under this emperor.

In like manner, before the Emperor Septimus Severus had published his persecuting edicts, many Christians had suffered torments and death. Such were the celebrated martyrs of Scillita in Africa, and S. S. Perpetua and Felicitas, with their companions; the acts of whose martydom, containing the diary of the first noble lady, 20 years of age, brought down by herself to the eve of her death, form one of the most touching and exquisitely beautiful documents preserved to us from the ancient church.

From these historical facts it will be evident that while there was from time to time a more active, severe and general persecution of the Christian name all through the empire, there were partial and local cessations, and sometimes even a general suspension of its rigor. An occurence of this sort has secured for us most interesting information connected with our subject. When the persecution of Severus had relaxed in other parts, it happened that Scapula, proconsul of Africa, prolonged it in his province with unrelenting cruelty. He had condemned, among others, Mavilus of Adrumetum to be devoured by beasts, when he was seized with a severe illness. Tertullian, the oldest Christian Latin writer, addressed a letter to him, in which he bids him take warning from this visitation, and repent of his crimes; reminding him of many judgments which had befallen cruel judges of the Christians in various parts of the world. Yet such was the charity of those holy men, that he tells him they were offering up earnest prayers for their enemy's recovery.

He then goes on to inform him, that he may very well fulfill his duties without practicing cruelty, by acting as other magistrates had done. For instance, Cincius Severus suggested to the accused the answers they should make to be acquitted. Vespronius Candidus dismissed a Christian on the ground that his condemnation would encourage tumults. Asper, seeing one ready to yield upon the application of slight torments, would not press him further; and expressed regret that such a case should have been brought before him. Pudens, on reading an act of accusation, declared the title informal, because calumnious, and tore it up.

We thus see how much might depend upon the temper, and perhaps the tendencies, of governors and judges in the enforcing even of imperial edicts of persecution. And St. Ambrose tells us that some governors boasted that they had brought back from their provinces not now discovered that, though a more refined, he was not a less profound, villain than himself. Fluvius' wit and cleverness might supply the want of these qualities in his own sottish composition, while his own brute force, and unfeeling recklessness, might be valuable auxiliaries to those higher gifts. He had the young stranger in his power, by the discovery which he had made of his real character. He determined, therefore, to make an effort, and enter into alliance with one who otherwise might prove a dengerous rival.

It was about ten days after the meeting last described, that Corvinus went to stroll in Pompey's gardens. These covered the space round his theatre, in the neighborhood of the present Piazza Farnese. A conflagration in the reign of Carinus had lately destroyed the scena, as it was called, of the edifice, and Diocliesian had repaired it with great magnificence. The gardens were distinguished from others by rows of plane trees, which formed a delicious shade. Statues of wild beasts, fountains, and artificial brooks profusely adorned them. While sauntering about, Corvinus caught a sight of Fulvius and made up to him.

"What do you want with me?" asked the foreigner, with a look of surprise and scorn at the slovenly dress of Corvinus.

"To have a talk with you, which may turn out to your advantage—and mine."

"What can you propose to me, with the first of these recommendations? No doubt at all as to the second."

"Fulvius, I am a plain spoken man, and have no pretensions to your cleverness and elegance; but we are both of one trade, and both consequently of one mind."

Fulvius started, and deeply colored, then said, with a contemptuous air, "What do you mean, sirrah?"

"If you double your fist," rejoined Corvinus, "to show me the fine rings on your delicate fingers, it is very well; but if you mean to threaten by it, you may as well put your hand again into the folds of your toga. It is more graceful."

"Cut this matter short, sir. Again I ask, what do you mean?"

"This Fulvius," and he whispered into his ear, "that you are a spy and an informer."

Fulvius was staggered; then rallying, said, "What right have you to make such an odious charge against me?"

"You discovered" (with a strong emphasis) "a conspiracy in the east, and Diocleslan——"

Fulvius stopped him and asked, "What is your name, and who are you?"

"I am Corvinus, the son of Tertullus, prefect of the city."

This seemed to account for all; and Fulvius said, in subdued tones, "No more here; I see friends coming. Meet me disguised at daybreak tomorrow in the Patrician street under the portico of the Baths of Novatus. We will talk more at leisure."

Corvinus returned home, not ill-satisfied with his first attempt at diplomacy. He procured a garment shabbier than his own from one of his father's slaves, and was at the appointed spot by the first dawn of day. He had to wait a long time, and had almost lost patience, when he saw his new friend approach.

Fulvius was well wrapped up in a large overcoat, and wore its hood over his face. He thus saluted Corvinus—

"Good morning, comrade; I fear I have kept you waiting in the cold morning air, especially as you are thinly clad."

"I own," replied Corvinus, "that I should have been tired had I not been immensely amused and yet puzzled by what I have been observing."

"What is that "

"Why, from an early hour, long, I suspect, before my coming, there have been arriving here from every side, and entering into that house by the back door in the narrow street, the rarest collection of miserable objects that you ever saw; the blind, the lame, the maimed, the decrepit, the deformed of every possible shape; while by the front door several persons have entered, evidently of a different class."

"Whose dwelling is it, do you know? It looks a large old house, but rather out of condition."

"It belongs to a very rich, and, it is said, very miserly old patrician. But, look! there come some more."

At that moment a very feeble man, bent down by age, was approaching, supported by a young and cheerful girl, who chatted most kindly to him as she supported him.

"We are just there," she said to him; "a few more steps, and you shall sit down and rest."

"Thank you, my child," replied the poor old man; "how kind of you to come for me so early!"

"I knew," she said, "you would want help; and as I am the most useless person about, I thought I would go and fetch you."

"I have always heard that blind people are selfish, and it seems but natural; but you, Caecilia, are certainly an exception."

"Not at all; this is only my way of showing selfishness."

"How do you mean?"

"Why, first, I get the advantage of your eyes, and then I get the satisfaction of supporting you. 'I was an eye to the blind,' that is you; and 'a foot to the lame,' that is myself."

They reached the door as she spoke these words.

"That girl is blind," said Fulvius to Corvinus. "Do you not see how straight she walks, without looking right or left?"

"So she is," answered the other. "Surely this is not the place so often spoken of, where beggars meet, and the blind see, and the lame walk, and all feast together? But yet I observed these people were so different from the mendicants on the African bridge. They appeared respectable and even cheerful; and not one asked me for alms as he passed."

"It is very strange; and I should like to discover the mystery. A good job might, perhaps, be got out of it. The old patrician, you say, is very rich?"

"Immensely!"

"Humph! How could one manage to get in?"

"I have it! I will take off my shoes, screw up one leg like a cripple, and join the next group of queer ones that come, and go boldly in, doing as they do."

"That will hardly succeed; depend upon it everyone of these people is known at the house."

"I am sure not, for several of them asked me if this was the house of the Lady Agnes."

"Of whom?" asked Fulvius, with a start.

"Why do you look so?" said Corvinus. "It is the house of her parents; but she is better known than they, as being a young heiress, nearly as rich as her cousin Fabiola."

Fulvius paused for a moment; a strong suspicion, too subtle and important to be communicated to his rude companion, flashed through his mind. He said, therefore, to Corvinus—

(To be continued.)

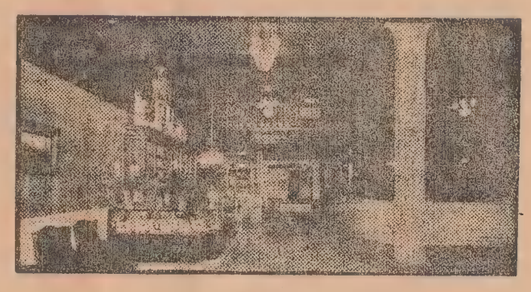
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BIG CAMPAIGN FOR LIBERTY LOAN

Utah Is Asked to Furnish $12,000,000 Toward the Second Subscription.

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HOW TO SUBSCRIBE FOR A LIBERTY BOND

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Denominations of bonds—Fifty dollars and multiples of $50.

Interest rate—Four per cent, payable semiannually on November 15 and May 15.

Terms of payment—Two per cent upon application; 18 per cent November 15; 40 per cent December 14, and 40 per cent January 15, 1918.

With every preparation complete and 100,000,000 people from the Atlantic to the Pacific ocean in readiness to respond to the nation's call for war funds, America is off on the first week of the great campaign that is to sell $3,000,000,000 worth of government 4 per cent bonds to the people of this country as the second Liberty loan.

Under carefully worked-out plans representative business and professional men in every city and county in the state have organized for the campaign in a manner that insures complete success.

$12,000,000 Is Wanted.

Utah's quota for the first Liberty loan was $6,500,000, and the state subscribed $9,405,050, or an oversubscription of $2,905,050. And now for the second Liberty loan, with $12,000,000 worth of bonds to be sold in the state, the Liberty loan committees in every community are working as never before that Utah may keep her proud place is the first line of the states who respond quickly and generously to the government's call for funds.

In this community and immediate vicinity many of our most prominent men have dropped their own work for the next twenty-seven days and will devote their time, ability and energy to securing subscriptions for the loan.

Bonds Are Ready.

The committees that have been named here are strong ones and there is every reason to believe that this community will do itself proud in subscribing our full share of the state's quota.

An important feature in connection with the delivery of bonds to purchasers is the fact that it now seems probable that a sufficient quantity of second Liberty bonds in denominatioss of $1000 will arrive in Utah in sufficient time to enable the banks to make actual delivery of these $1000 bonds to all who desire to purchase bonds of that denomination and pay cash for same.

The great campaign is under way in this county and every other community in the state, and every business house and home is expected to do its full and patriotic duty.

Holy Name Society

Next Sunday, October 7, is monthly Communion day of the Holy Name society. The members will receive in a body at 8 o'clock Mass.

Every member is earnestly urged to be present.

The departure of Father Schultz for Detroit is very keenly felt by all the members. During his all too brief term as spiritual director he accomplished much for the good of the society.

The prayers and good wishes of the members accompany him to his new field of labor.

Vicariate of Canton

The largest vicariate territorially under the Paris Foreign Mission society is that of Canton, over which Bishop de Guebriant has recently been placed. To many Americans this vicariate, which holds 19,000,000 people, has a special interest from the fact that most of our laundrymen claim it as their native province. There are in the Canton vicariate 35,773 Catholics, or one out of every 500 pagans.

Common Need

The need that is common with most people is the need of a sufficient amount of money. The only certain way to secure this is to invest your surplus earnings in absolutely safe Securities.

You will always be supplied with a satisfactory reserve fund if you systematically invest your surplus in the 6 Per cent Secured Certificates which this Company offers for sale in denominations of $100 and upwards.

Write for booklet and full detailed information.

SALT LAKE SECURITY & TRUST COMPANY

Salt Lake City, Utah

NEW GRAND KNIGHT



R. C. TREANOR.

OGDEN OFFICERS INSTALLED FOR THE YEAR

Msgr. Cushnahan Attends Enthusiastic Meeting of Junction City Council.

LUNCHEON IS ENJOYED

Ogden, Oct. 3.—With M. J. O'Connor again in the chair as grand knight, the new officers of Ogden council, No. 777, Knights of Columbus, were formally installed at a meeting held last night. The Rt. Rev. P. M. Cushnahan, V. G., honored the council with his presence and was among those to address the members after the installation ceremonies.

The officers installed for the year beginning October 1 are as follows: Grand Knight, M. J. O'Connor; deputy grand knight, J. B. Egan; chancellor, John A. Junk; warden, J. F. Shaughnessy; recorder, H. F. Cahill; financial secretary, L. J. Healey; treasurer, J. J. O'Connor; advocate, Samuel Powell; inside guard, John Castle; outside guard, John Brophy; trustee, W. J. Dermody. The grand knight appointed Dr. J. P. Dinneen, state deputy, as lecturer of Ogden council for the year.

Following the ceremonies a luncheon and smoker was held, with Harvey F. Cahill acting as toastmaster. The good monsignor, of course, delighted and inspired his hearers with one of his witty and fatherly talks. Addresses were also made by Don Maguire, John A. Junk, D. E. Sullivan, Grand Knight O'Connor and State Deputy Dinneen. All voted it a most successful installation, and all Ogden knights are willing to predict another active and interesting year.

Our Lady of Lourdes

Mass on the first Friday was celebrated at 7.30 o'clock by the pastor, the Rev. W. J. Flynn.

* * *

October devotions are every Wednesday and Friday evening at 7.30 o'clock, and consist of the Rosary, Litany and Benediction.

* * *

Confessions are heard every Saturday evening at 7.30 o'clock.

* * *

Following the devotions Friday evening the promoters of the League of the Sacred Heart held their regular meeting at the home of the pastor. Ten promoters were present and several new names were enrolled as members of the league.

* * *

The pastor, the Rev. W. J. Flynn, and the ladies of the parish wish to thank the Knights of Columbus and their many friends throughout the city for their co-operation in making the recent card party the social and financial success it was.

* * *

Following the High Mass last Sunday the infant son of Mr. and Mrs. P. J. O'Carroll was baptized by Father Flynn. The little one received the name Thomas Kane and the sponsors were Mrs. Bessie Brennan and J. J. O'Carroll.

St. Patrick's Parish

Masses on Sunday at 8 and 10 o'clock. Benediction immediately after the 10 o'clock Mass.

* * *

Next Sunday being the first Sunday of the month is Communion day for the children of the parish.

* * *

Devotions during the month of October will be held every Wednesday and Friday evening at 7.30.

* * *

Choir practice for the 10 o'clock choir will be held every Friday evening after the devotions.

* * *

Mrs. McMartin and Mrs. Sexton are appointed to decorate the altars for Sunday.

* * *

Mr. and Mrs. A. T. Kirk of American Falls, Ida., arrived Thursday and will be the guests of J. A. Jenkins and family on Fifth North street.

* * *

Mrs. T. Duggin and two small sons of Thistle visited in Salt Lake during the week.

* * *

Mrs. O'Connell of Durango, Colo., is the guest of her daughter, Mrs. McAllister, on Fifth West street.

* * *

Miss Cecil Morgan and Miss Jean Fliger of Ogden were the guests of Mrs. Orin Kendall over Sunday.

* * *

Orin Kendall and Paul Roberts spent a couple of days duck hunting at Geneva. They report hunting good in the locality.

COUNCIL HAS NEW SET OF OFFICERS

R. C. Treanor and Others Are Installed for Salt Lake K. of C.

ACTIVITIES TO BEGIN

Reception and Dance on Columbus Day Will Be First Big Event.

WILL GO TO OGDEN

With Dr. J. P. Dinneen, state deputy, and Charles A. Maguire, district master of the fourth degree, as the installing officers, the new officers of Salt Lake council, Knights of Columbus, took their stations at the meeting held in the clubrooms at the Hotel Utah last Tuesday evening. Dr. Dinneen and Mr. Maguire came to Salt Lake from Ogden to have charge of the ceremonies, which were followed by a smoker and an informal discussion of the plans for the coming year.

Announcement was made by the new grand knight, R. C. Treanor, that arrangements had been completed for a celebration on the evening of Columbus day, October 12. It will be a reception and dance and will be held at the clubhouse of the Ladies' Literary club. It was originally planned to have the affair at the Tennis club, but the facilities of the building, it was thought, would not be adequate, and hence the change to the Ladies' Literary club was made. There will be a program of entertainment that evening, and the knights have been invited to bring their ladies for the occasion.

Officers Installed.

The officers installed at the meeting last Tuesday are: Grand knight, R. C. Treanor; deputy grand knight, P. J. Owens; chancellor, Richard A. Kane; advocate, A. J. Gillis; financial secretary, S. A. Nelligan; recorder, James Maher; warden, Robert E. Driscoll; inside guard, Charles Gillis; outside guard, James Ivers; trustee, Martin Burke.

Following the election a number of informal addresses were made by members and by visiting knights, all of which were thoroughly enjoyed. The Rev. J. M. Sullivan, chaplain of the council, acted as lecturer. The Rev. Theodore Schultz was a guest during the evening. There were also several soldiers from Fort Douglas who are knights.

John J. Harvey, chairman of a committee which is collecting data on knights and other Catholics of Salt Lake and vicinity who have gone to the colors, reported that more than thirty members of the council had gone into some branch of the naval or military service. He read a list of names of the men whose names were on hand, and said there were several others which the committee had not yet been able to check up on. However, the list at the present time indicates that more than 10 per cent of the members of the council are in service, or are subject to call.

Going to Ogden.

Among the most recent departures was that of Thomas J. O'Brien, who left last Saturday for New York, from whence he will sail for Paris to join the American field ambulance service. Mr. O'Brien just retired as head of the local assembly of the fourth degree, and has held many offices in the council and the state. He was for some time district master of the fourth degree, also.

Plans were made at the meeting for the running of a special train to Ogden on Sunday, October 14, for those who desire to attend the solemn investiture of the Rt. Rev. Monsignor P. M. Cushnahan, V. G., as a domestic prelate. An invitation to the members of the council to attend the investiture was received from Monsignor Cushnahan and was unanimously accepted. It is probable that a special train over the Bamberger road will carry the Salt Lake delegation to Ogden, leaving here at 9 o'clock on the morning of October 14. The ceremonies will begin at 11 o'clock.

Communion Sunday.

No appointments have yet been made by Grand Knight Treanor, who has several candidates in mind for the important office of lecturer. He expects to appoint several standing committees in the near future also. Meantime, frequent conferences of the new officers are being held and plans are being outlined for the coming winter's activities. Deputy Grand Knight P. J. Owens is making arrangements for resuming the activities of the K. of C. bowling league.

At the suggestion of Mr. Owens, it was voted at the meeting Tuesday night that as many knights as possible attend Communion in a body at the Cathedral Sunday as a religious celebration of Columbus day.

Alumnae Association Meets

The members of St. Mary's Academy Alumnae association will hold a preliminary meeting Sunday afternoon, October 7, at 4 o'clock, in the parlors of the academy. All members are requested to be present as all arrangements for the annual reunion to be held early in November will be made.

You will find a cordial, helpful spirit at this bank, whether your account be large or small.



Walker Brothers Bankers

Resources over $9,000,000.

RUMMAGE SALE.

Plans for a rummage sale, to be held on October 12 and 13, Friday and Saturday of next week, are being made by the parochial school committee of the Catholic Woman's league, of which Mrs. D. J. Laramie is the chairman.

The place where the sale will be held had not been selected at the time this issue of The Intermountain Catholic went to press, but will be announced Sunday in the churches and through the daily papers.

Mrs. Laramie requests donations of old clothes, old furniture, pictures and any other articles that can be sold. Those having articles to donate are requested to communicate with Mrs. Laramie, or with some other members of her committee.

Many Present at Card Party on Monday

Friends of Father Flynn's Parish Enjoy Evening at K. of C. Clubrooms.

SERVE REFRESHMENTS

The Hotel Utah was the scene of a brilliant affair Monday evening, when several hundred friends of the Rev. W. J. Flynn gathered to attend the big card party and tea given for the benefit of Our Lady of Lourdes parish. The affair, which was given under the auspices of the Knights of Columbus and the ladies of the parish, was one of the most successful, both socially and financially, every given in church circles in Salt Lake.

One hundred tables were arranged about the mezzanine floor, where the guests spent several happy hours playing bridge, five hundred and other games. During the late evening hours many others came to spend a social hour and enjoy the beautifully appointed tea.

The banquet room, where tea was served, was gay with a profusion of asters in the late fall shades. The table held for its centerpiece a graceful basket of the stately flowers in the bronze and yellow shades, while yellow-shaded candles added a soft touch to the artistic appointments. Presiding at the tea and coffee urns were Mrs. A. H. S. Bird, Mrs. S. A. Maginnis, Mrs. Joseph Geoghegan and Miss Fitzgerald, while assisting were Miss Gertrude Geoghegan, Miss Kathleen Geoghegan, Miss Julia Stephens, Miss Margaret Rogers, Miss Stella Devine, Miss Harriette Oden, Miss Katherine Fitzgerald, Miss Anna Dailey and Miss Monica Schultz.

The committee in charge of the successful affair included Mrs. A. G. Krauss, chairman; Mrs. W. F. Oden, president of the Altar society of the parish; Mrs. J. F. McEnany, Mrs. W. S. Hodgson, Mrs. J. P. Thiriot, Mrs. James Pitman, Mrs. Ann Stuber and Miss Kate Halloran.

Catholic Woman's League

The October meeting of the Catholic Woman's league will be held Tuesday, October 9, at 2.30 o'clock, at the Ladies' Literary clubhouse, 850 E. South Temple street.

It has been planned by the officers and board of directors of the league to make this meeting in honor of Mrs. A. G. Krause, the first vice president and founder of the league, who leaves shortly to make her home in Helena. The tea will be in the order of a reception for Mrs. Krauss, and a cordial invitation to attend is extended to all members of the league, many of whom will not have the opportunity of seeing the honored guest again to wish her happiness and success in her new home.

An unusually interesting program, under the direction of the chairman, Mrs. John C. Daly, has been arranged for the afternoon. Dean William H. Leary will be the speaker of the afternoon, and has chosen for his subject, "The Contest Between Liberty and Despotism for the Domination of the World," a topic of special interest during these days.

A musical program, under the direction of Mrs. Marsh Boden Boothby, will be a feature of the afternoon.

Following the business and literary-musical program tea will be served and a social hour spent, when the members of the league will have the opportunity of becoming better acquainted with each other. The hostesses of the afternoon will be the ladies of St. Patrick's parish. Mrs. Otto Fisher will be chairman for the tea and will have as her committee, Mrs. O'Connor, Mrs. Fred Briening, Mrs. E. V. McKeever, Mrs. A. Brennan, Mrs. J. J. Reilly, Mrs. S. Keirde, Mrs. J. A. Jenkins and Mrs. A. L. Ward.

* * *

The board of directors of the Catholic Woman's league met last Saturday morning at 11 o'clock in the parlors of the cathedral residence. Thirteen members were present, and interesting reports given of work accomplished. The following names were proposed and favorably accepted for membership in the league: Mrs. W. J. Kelly, Mrs. M. N. Long, Mrs. George Ober, Mrs. M. J. Dailey, Mrs. Timmins, Miss Rosemond Powers and Miss Rose Sheridan.

* * *

The Bible class, under the direction of the Very Rev. George Rapier, S. M., will meet Monday evening at 8 o'clock, in the clubrooms of the Knights of Columbus. All interested are invited to attend.

* * *

The first meeting of the "Reading circle" for the year will be held Tuesday, October 16, at 2.30 o'clock, with Mrs. A. H. S. Bird, 205 Center street. A paper on the Oxford movement will be given by Mrs. P. J. O'Carroll and a resume of the life and works of Cardinal Newman and Cardinal Wiseman will be given by Mrs. J. A. DeBouzek. All members of the circle are invited to be present, also those interested in the study of Catholic literature and prospective members.

To Fight Bigotry

A Catholic laymen's association has been organized by prominent Catholics of Georgia for the purpose of overcoming the religious prejudices which exist in that state. The bigotry will be combatted by a campaign of education.

Bishop Keiley of Savannah has approved the plan.

SOCIAL AND PERSONAL

EVENTS OF WEEK IN SALT LAKE SOCIETY

A LATE September wedding, which was beautiful in its simplicity and quiet, was solemnized Saturday, September 29, when Miss Nellie Roche became the bride of William J. Moran. The ceremony was performed in the little parish church of Our Lady of Lourdes by the Rev. W. J. Flynn in the presence of the relatives and friends of the young couple. Following the impressive service, the Nuptial Mass was celebrated, when the bride and groom received the special blessing the church confers.

The bride wore a becoming traveling suit of navy blue and was attended by her sister, Miss Gertrude Roche. Maurice Roche acted as best man.

A wedding breakfast was served at the new home of the bride and bridegroom in Emerson avenue. About twenty-five guests were present.

* * *

Mrs. William Decker announces the marriage of her daughter Miss Josephine Decker to Charles Stahl, which took place Tuesday, October 2, at 7.30 o'clock at All Hallows college. The ceremony was performed by the Rev. J. M. Sullivan, S. M., in the presence of the relatives and a few friends of the young couple.

After a stay of a few weeks in the city, Mr. and Mrs. Stahl will go to Oakland, Cal., to make their home.

* * *

The Tuesday Afternoon Bridge club met Tuesday with Miss Margaret Rogers at her home in E. South Temple street. The rooms were decorated with asters. Two tables of bridge were played during the afternoon. The members include Miss Julia Stephens, Miss Kathleen Geoghegan, Miss Gertrude Geoghegan, Miss Margaret Rogers, Miss Ruth Spence, Miss Helen Hanna, Miss Stella Snell and Mrs. Robert Lyman. The next meeting will be with Miss Julia Stephens.

* * *

Miss Darlene Kimball and Mrs. Edgar Newhouse presided over a delightful bridge tea Monday afternoon at the Country club in honor of Miss Gulia Dix, whose marriage to Byron L. Swan will take place next week Scarlet and yellow autumn leaves were used for the attractive decorations of the tea table, and the guests included a few close friends of the bride-elect. A number of social affairs have been arranged for the bride, among them being a luncheon Saturday afternoon to be given by Mrs. De Witt Knox and a dinner on Monday evening by Miss Gladys Savage.

* * *

Mrs. Charles Feldman was the guest of honor and Mrs. William Kronner the hostess at a bridge tea Tuesday afternoon. Mrs. Feldman has spent the summer here with her mother, Mrs. Frank O'Neill.

Five tables were arranged for bridge and tea was served from the small tables. A wealth of goldenglow decorated the rooms and the tea table. The hostess was assisted by Mrs. O'Neill, the Misses Gladys and Frances O'Neill and Miss Ada Kronner.

* * *

The members of the Crystal Bridge club were delightfully entertained at a prettily arranged luncheon Wednesday afternoon by Mrs. Ezra Thompson at her home in E. South Temple street. Luncheon was served from the small tables that were gay with low bowls of crimson roses. Following the luncheon three tables were arranged for bridge.

* * *

Mr. and Mrs. L. B. McCornick and children have moved from their summer home in the Cottonwoods to the city.

* * *

Mrs. Robert Walker Salisbury is spending several weeks with Mrs. J. Frank Judge at her new home near Burlingame, Cal.

* * *

Mrs. Charles W. Whitley has come back from Portland, where she has been visiting with her sister, Mrs. J. A. Daugherty.

* * *

Miss Marian Fitch, who has been visiting with Mrs. Edgar Newhouse, Jr., for the past three months, has returned to her home in New York.

* * *

Mr. and Mrs. O. J. Salisbury have had as their guests for a fortnight's shooting at their ranch near Henry Lake, Ida., Mr. and Mrs. Fred Cowans, Mr. and Mrs. C. E. Groesbeck and Mr. and Mrs. James Rudolph Walker.

* * *

Mrs. Lewis W. Sowles and two children, Mary Jane and Halloran, left Sunday for an indefinite stay at Ocean Park and other California beaches.

* * *

Miss Helen Kearns and Miss Bess Faddies left Monday for Indiana, where Miss Kearns will re-enter St. Mary's-of-the-Woods for the winter season.

* * *

Mrs. M. C. Harrington, who has been visiting for some time with her daughter, Mrs. Phil J. Purcell, left Sunday for Fort Logan, Colorado, to join Major Harrington.

* * *

Friends of Mrs. E. E. Grimes will be pleased to learn that she has improved sufficiently from her long and serious illness to leave Holy Cross hospital and go to the apartments of her parents, Mr. and Mrs. F. P. Gallagher, at the Newhouse.

* * *

Miss Margaret O'Brien has returned to St. Mary's-of-the-Woods, Indiana, for the winter, and her brother Jack has entered Notre Dame college at Notre Dame, Ind.

* * *

Mrs. T. F. Driver of Pocatello, Ida., is in the city visiting her parents, Mr. and Mrs. E. J. O'Donnell, at their home in S. West Temple street. Mrs. Driver came to Salt Lake to be with her brother, Jack O'Donnell, for a few days before he leaves with the Utah field artillery, which expects to be called soon to Linda Vista, Cal.

* * *

Mr. and Mrs. J. C. Lynch have gone to the northwest for a few weeks' stay.

* * *

Mrs. W. E. Roche and children have gone to Fort Leavenworth, Kan., to join Captain Roche, who is training in the United States army engineers' reserve corps.

* * *

A. G. Krauss came down from Helena last Saturday for a few days' visit with his family and to attend the card party given for the benefit of Our Lady of Lourdes parish.

* * *

Mr. and Mrs. J. P. Boyle and family have come down from the Lost Packard mine in Idaho to spend the winter in Salt Lake.

Own a Diamond

You will find no better diamonds than those we offer. They are made right, look right and are sold right.

Diamonds have been going up for years. Lucky is one who owns one. We are selling our stocks at "yesterday's" prices.

BOYD PARK

FOUNDED 1862

MAKERS OF JEWELRY

MAIN STREET SALT LAKE CITY

Most Popular Girl



MISS JULIA SCHULTZ.

MISS JULIA SCHULTZ, in charge of the Sunday school of the new parish at Pleasant Green, Utah, has been declared the "most popular girl in the parish" by votes cast in a popularity contest conducted in Pleasant Green last month during the grand bazaar. Miss Schultz won by a substantial margin, and the choice is declared to have met with general approval among the people of the parish.

Miss Schultz is an ardent church worker, and has rendered invaluable assistance to the Rev. F. A. Murphy, pastor of the Pleasant Green parish. As a reward for her popularity and her enthusiastic assistance in making the bazaar a success, Miss Schultz was given a handsome wrist watch, donated by the Boyd Park jewelry store of Salt Lake.

Park City

Park City, Utah, Oct. 3.—Sunday at St. Mary's church the infant daughter of Mr. and Mrs. John Shea was baptized. The name given the child was Helen Aldin, and the sponsors were Miss Sybil Holland and Charles McDonald.

* * *

Sunday afternoon Father Galligan baptized the infant son of Mr. and Mrs. Michael Rukavine. The name given the child was John Jacob, and the sponsors were Olivia Stillivich and Michael Stillivich.

* * *

The October devotions began Monday evening and will continue throughout the month and consist of the rosary, a prayer to St. Joseph and the Litany of the Blessed Virgin, Benediction of the Blessed Sacrament Wednesday, Friday and Sunday evenings.

* * *

Mrs. James McNelis died at the home of her mother, Mrs. Corrigan, Thursday last, after years of suffering from heart trouble. The lady was well known in Park City, having lived here for over twenty-seven years. Deceased is survived by her husband and four small children. The funeral was held Saturday afternoon from St. Mary's church, Father Galligan officiating. Interment was in Glenwood cemetery.

* * *

Mrs. John McSorley and Mrs. M. J. McGill of Salt Lake were in the Park Saturday to attend the funeral of Mrs. James McNelis.

* * *

Mrs. John McClain and daughters of Salt Lake came up to the Park to attend the funeral of Mrs. James McNelis.

* * *

Miss Theressa Quinn has returned to the Park after a stay of several days in Salt Lake with her sister, Mrs. J. T. Fitzgerald.

* * *

The ladies auxiliary of the Ancient Order of Hibernians gave a farewell party Monday evening in the lodge hall in compliment to Bernard Fagan, who left Thursday morning for Camp Lewis, Wash.

* * *

Miss Susanna Shields returned home Sunday evening after a visit of two weeks in Salt Lake at the home of Attorney and Mrs. Dan B. Shields.

* * *

Monday evening the teachers of the public schools entertained with an "old-time" party as a farewell for Roger I. McDonough, who left during the week with the Summit county contingent for American Lake, Wash.

* * *

The first meeting of the year for the Woman's Athenaeum was held Monday afternoon at the home of the president, Miss Susanna Shields. After the regular business and the president's address, dainty refreshments were served. The next meeting will be held at the home of Mrs. T. J. McDonald.

Mexico Bars Priests

Catholic priests from the United States and other foreign countries will be refused admission into Mexico. This was announced on Monday by G. H. Seguin, Mexican consul general at El Paso, Tex., who said he had received instructions from his government to decline to permit any Catholic priests to enter Mexico.

Salt Lake Churches

CATHEDRAL.

Sunday Masses—6, 8, 9 and 11 a. m.

Weekday Masses—7 and 8 a. m.

Baptisms—3 p. m., Sundays. At other times by special arrangement.

Confessions—Saturdays and the evenings of feast days, 4 to 6 p. m., and resumed at 7.30 p. m.

ST. PATRICK'S.

Sunday Masses at 8 and 10 a. m.

Weekday Mass at 8 a. m.

Confessions—Saturday evenings from 7 to 8 p. m. and every morning before the hour of the Mass on weekdays.

OUR LADY OF LOURDES.

Sunday Masses at 8 and 10 a. m.

Weekday Masses at 8 a. m.

Cathedral of the Madeleine.

East South Temple and B streets. Cathedral residence, 331 E. South Temple street. The Right Reverend Joseph S. Glass, C. M., D. D., pastor; assistants, the Rev. Dr. S. Anzalone and the Rev. Theodore Schultz. Telephone, Wasatch 347.

St. Patrick's Church.

Fourth South between Ninth and Tenth West streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 10.30 o'clock. The Rev. Michael Sheehan, pastor. Residence, 931 W. Third South. Telephone, Wasatch 7928.

Our Lady of Lourdes Church.

Eleventh East and Seventh South streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 9 a. m., except on the first Sunday of the month, when it will be held immediately after the 10 o'clock mass. The Rev. Wm. Flynn, pastor. Residence, 830 S. Eleventh East. Telephone, Hyland 1346.

St. Ann's Chapel.

Twelfth South between Fourth and Fifth East streets. Mass and sermon on Sunday at 8.30 o'clock. The Rev. Timothy O'Brien, chaplain. Residence, St. Ann's orphanage. Telephone, Hyland 3177.

MURRAY AND MIDVALE.

The Rev. Timothy O'Brien, pastor. Residence, St. Ann's orphanage, Salt Lake. Telephone, Hyland 3177. Masses in Midvale at W. O. W. hall at 10.15 a. m. on Sundays, Sept. 16 and 30. Mass in Murray at Foresters' hall, Sunday, September 23, at 9.30 a. m.

Societies and Choirs.

Holy Name society the first Sunday of each month at 8 a. m.

* * *

Meeting of the St. Vincent de Paul society every Sunday morning at 10 o'clock in the parlors of the cathedral residence.

* * *

Catholic Woman's league meets the first Tuesday of every month at 2.30 at the Ladies' Literary club, 850 E. South Temple.

* * *

Social service department of the Catholic Woman's league meets the last Friday of every month at the office in the Charity Organization building at 128 E. First South street.

Office hours are from 10 a. m. to 12 m., and from 2 p. m. to 4 p. m. Telephone Wasatch 2165.

* * *

The Catholic Woman's league auxiliary to the Red Cross meets in the library of Cathedral hall every Monday and Thursday afternoons at 2 o'clock.

* * *

Promoters of the League of the Sacred Heart meet the last Sunday of each month in the sewing room of the cathedral residence at 3.30 p. m.

* * *

Madeleine Choral society meets every Sunday morning after the 11 o'clock Mass in the music room of the Cathedral residence.

* * *

Children of Mary sodality every second Sunday of the month at 8.30 a. m.

* * *

The Young Ladies' sodality class in surgical dressings and bandages meets every Monday at 1 o'clock in the Red Cross rooms.

* * *

Altar society, first Monday of the month.

* * *

Holy Angels sodality, every third Sunday at 9 a. m.

* * *

Knights of Columbus, every Tuesday night at 8 o'clock in clubrooms at Hotel Utah.

* * *

Altar Boys' society meets every Friday afternoon at 4.30 o'clock.

* * *

Boys' Gregorian Sanctuary choir meets Tuesday and Thursday afternoons at 4 o'clock in Cathedral hall.

* * *

St. Cecelia choir meets Friday afternoons at 4 o'clock in Cathedral hall, and Sunday morning at 9 o'clock Mass.

CARD PARTY GIVEN BY CHORAL SOCIETY

Members of the Madelaine Choral society of the cathedral enjoyed another interesting social affair Wednesday evening when they gathered in Cathedral hall for a card party. Five hundred was played. Miss Mary Lee won the lady's prize, while Thomas Owens was the winner of the men's prize. Refreshments were served during the evening. The successful party was in charge of the social committee, consisting of Miss Ruth Killeen, Walter Acheson and J. J. Bartch.

Highest Patent

Highest Awards

Highest Prizes

Husler's

(The Flour of the Hour)

THE INTERMOUNTAIN CATHOLIC

COLORADO IDAHO UTAH NEVADA WYOMING MONTANA

Vol. 19, No. 46, Eighteenth Year. SALT LAKE CITY, UTAH, SATURDAY, OCTOBER 13, 1917. Colorado Catholic, Thirty-third Year.

LOYAL IRISH DENOUNCE SEDITION

Call a Halt on Disloyal Few Who Claim to Represent Their Race.

A FEW ARE NOISY

Great Majority of Irish in America Are Backing Nation to the Limit.

ARE IRELAND'S FOES

Stern, strong, loyal Irish-Americans are rapidly awakening to a feeling of resentment against the actions of those whom they charactorize as a "noisy few" who are reflecting discredit upon the Irish by their seditious actions. Recently Dr. Joseph P. Brennan of New York, president of the Irish-American league, issued a statement in which he vigorously denounced the pro-German propaganda being carried on by a few misguided Irish, assisted by others who are traitorous to their adopted country. Dr. Brennan made a report on a meeting of the league at which it was decided that the time had come to expose and denounce seditious enterprises of all kinds, both as American citizens and as true friends of Ireland.

Meeting Is Held.

The Irish-American league, of which Dr. Joseph P. Brennan is president, and which numbers among its members some of the best known American citizens of Irish birth or ancestry, gave out the report of a meeting held recently in New York, at which resolutions were adopted condemning the efforts of certain individuals to appeal to Irish sentiment "by clothing their insidious activities with the green flag." Among the members of the Irish-American league are Fire Chief Kenlon, Patrick Egan, former minister to Chile; David Kelly, James A. Cavanagh, James Quinn, James Connolly, Patrick J. Collins, Edward Mullin and Christopher Murray.

Dr. Brennan said last night that the meeting was called to "protest against the misleading activities of the 'professional' Irishmen in the United States, who are comparatively few in number but very noisy."

Dr. Brennan made a speech in which he reviewed the history of the American of Irish origin or ancestry in the United States, and the part he has played in American wars.

Selfish Interests.

"The few individuals scattered throughout this country who are serving their own selfish interests, or trying to foist their warped ideas upon our people will not be permitted," Dr. Brennan said, "to cast a cloud of suspicion over a people whose loyalty stands out on every page of our country's history. We owe it to posterity, to the Irish who served the United States in the trying days of the republic, and to the Irishmen who have offered their lives in this crisis that we tear away the green emblem from men who would dishonor it. They are not Irishmen. Ireland would disown any man who attempted to gain her one iota through dishonor. Disloyalty to sworn allegiance, dishonor to trust and confidence are foreign to the true Irish heart."

Another stinging attack upon these propagandists, including Supreme Justice Cohalan of New York, Jeremiah O'Leary and others, was made in a letter to the editor of the New York Sun by one of its readers. The letter follows:

To the Editor of the Sun—Sir: The Messrs. Cohalan, O'Leary et al., desperately availing themselves of anything suggested by their imaginations as a defense, are characterizing the recent disclosures and the attitude of the press and public as a blow to the "Irish cause."

Egan Is Quoted.

Aside from the blatant asininity of this plea in the view of every real and loyal American, let us see what an out and out Irishman from Ireland, an associate of Parnell, Dillon and Michael Davitt, thinks of the activities of Ireland's friends in this country of the Cohalan breed.

Patrick Egan, in whose office in 1879 the Irish Land league was formed by Parnell and these others named, contributed in August, 1916 (note the date), an article to the Forum, in which the assistance of the American Truth society and the Friends of Irish Freedom elicited the following appreciation:

Ireland is not today in rebellion

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If America Loses YOU Will HAVE to Pay

If America loses this war, you will have to pay, not only in money, but in blood, in suffering, in desecrated homes.

If the armies of America and her allies should be crushed—if the British fleet should be destroyed, it would be a comparatively easy task for the kaiser to make good his threat and invade the United States.

We know only a small part of the atrocities committed by the Huns in Belgium and France. Shall we let these unspeakable deeds be repeated on our own soil—perhaps in our own Utah homes?

Money is still the sinews of war. Money is necessary if our soldier boys are to win—if we are to keep the war on the other side of the ocean.

The second Liberty Loan provides an opportunity for those of us who have stayed at home to do our part. It is an opportunity which every patriotic American will grasp with a feeling of the deepest gratitude.

Buy YOUR Liberty Bond Today

Liberty Loan Committee of Utah

What Shintoism Really Is

A Description of the State Religion of Japan

BY THE RT. REV. J. C. COMBAZ, P. F. M.

(From "Catholic Missions")

SHINTOISM is in no sense an original religion; it is polytheism in all its forms from the cult of nature to fetishism. Whatever be the logical phases of this belief, at the present time idolatry without doubt is practiced in Japan.

The gods of Japan are numberless, embracing the elements of Nature, animals found in the region, the ancestors of the imperial family, Japanese heroes and so on. But one restriction exists and that is that each deity shall be exclusively Japanese, for Shintoism is the path laid out to celestial happiness by Japanese gods only.

Shintoism, almost entirely extinguished by Buddhism, was nearly forgotten for many centuries. It was in the second half of the Tokugawa era, 1600-1868, that it began to revive, finding its expression in many sects. Today it possesses thirteen branches.

Official Shintoism.

Besides all these thirteen sects, and far above them in importance, is the official Shintoism which has been in existence about twenty years. This form of religion renders special devotion to the ancestors of the ruling family of Japan, to her popular heroes and to soldiers who have died for their country.

Each city, even each village, has one or several temples devoted to the cult of these personages, which may be called the "jinja." The authorities would have us believe that the rites are civic in their nature—a sort of respect shown to the emperor and his ancestors, and that they contain nothing to wound the Christian conscience.

Regarding, this statement, let us expose the facts of the case, methodically grouped. The reader will be able to reach his own conclusion without further assistance.

Before discussing the question of whether the "jinja" is religious in nature or not, let us glance at similar matters of a higher degree.

History repeats itself unceasingly. Thus the past furnishes us with a valuable light on vexed questions. Going back twenty centuries we find the Catholic Church dealing with the great Roman empire. Nothing is more edifying than to study the attitude of these two organizations.

Quotes Extracts.

Abbe Louis Saltet, author of a history of the Church and professor at the Catholic institute of Toulouse, has written words well worth quoting and we give an extract from his writings:

"In Rome, as elsewhere at this period, everyone was a god except God Himself. Religion consisted almost wholly of exteriors, and one saw nothing but ceremonies and processions. It was, moreover, a religion of the laity having for priests, city magistrates, high provincial functionaries of the Emperor himself.

"Patriotism and politics inspired devotion; temples were dedicated to living and dead emperors; and while one was not obliged to believe in this patriotic cult, it was necessary to follow its outward observances. The state required it as it required military obedience.

"Our Lord said: 'Render to Caesar the things that are Caesar's and unto God the things that are God's.' This command is one of the greatest in history. It condemned political and lay religions. Separating religion from politics it founded a religion pure and simple. It distinguished two absolutely separate societies: the civil, which must obey Caesar, the religious which must obey God.

"The persecutions that lasted two hundred and fifty years had an effect contrary to that intended by their instigators. The blood of martyrs became the seed of Christians. Finally the latter could not be suppressed; they were too numerous.

"Then Constantine, in 313, issued the Edict of Milan, which marks the end of ancient history. He recognized that a man may be a good citizen without serving political deities. But it had taken two hundred and fifty years of persecution to make this point clear and to establish religious freedom."

Same Opposition.

A glance at the history of the Church in Japan shows that it resembles that of the Church in early Rome. The same opposition between civil and religious societies, persecution, and a nominal liberty of conscience accorded by Meiji Tenno in 1889.

But less than ten years later a cloud appeared on the horizon, when there was instituted by the minister of the interior a bureau of "jinja" and of Buddhist temples. Then this bureau was taken from the minister of the interior and given to the minister of public instruction, thereby gaining a special and sinister significance, for the latter has the power of forming the national soul.

Next the invitation extended to all the Japanese to attend the "jinja" became more and more pressing. School children were obliged to take part in the ceremonies, and the Christians became alarmed, although assured there is a great difference between national gods and religious deities. We know, however, that the ceremonies conducted in the "jinja" follow the ancient Shintoistic ritual.

Educated Japanese find little difference between Shintoism and the cult required in the "jinja," for the former includes, they say, two elements: national devotion to the emperor and devotion to the shades of the ancestors of the imperial dynasty.

Again the encyclopedia of Japan says: Shintoism, properly so-called, is the religion set forth in the thirteen sects. Shintoism, in general, is the devotion found in the 'jinja.' The latter is largely political, but it also

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SOCIABILITY IS ENCOURAGED BY CLUB

Unique Plan Is Successfully Carried Out by Catholics at Dayton, Ohio.

BROUGHT TOGETHER

Young and Old Enjoy Entertainment and Diversions That Are Provided.

AN ORGANIZED SCHEME

The Catholic Federation Sociability Movement is the first organized effort upon the part of the Catholic laymen to prevent mixed marriages by encouraging acquaintanceship and sociability among all the Catholics of all the parishes of the community. The work was inaugurated in Dayton, O., more than a year ago under the auspices of the Montgomery County Federation of Catholic Societies.

These social gatherings have met the approval of both the clergy and laity. They have been immensely popular with the young people. The affairs are not conducted for profit, but solely to promote friendship and sociability.

Entertainments Planned.

Sociability with all citizens regardless of creed and a broad co-operative spirit in all civic and community affairs, for the common good and general advancement, are within the scope of the Catholic Federation Sociability Movement.

In the spring of 1916, when the work was first contemplated, it was planned to have a series of social gatherings for the young people of four of the leading parishes of the city—Holy Trinity, Sacred Heart, Corpus Christi and Emanuel. The original plan was for each to entertain the other at their own parochial school or some other suitable gathering place. This plan seemed feasible but the demand of the people of the twelve other parishes of the city to attend these affairs forced the promoters to seek a more commodious gathering place and revise the original plan.

A new schedule was therefore arranged covering twelve weekly affairs at the Community Country club. These were held during June, July and August, 1916.

Each of these four parishes entertained in rotation on three different occasions and associated with them each week were a number of other parishes in the city. The gatherings were a great success and well attended from the beginning, and filled a long-felt want—a meeting place for all Catholics of all the parishes of Dayton, and especially the young folks. This was the first organized effort to prevent mixed marriages by encouraging acquaintanceship and sociability.

Secret of Its Success.

If the reason for the success of the Dayton project is a secret, the secret lies in the fact that the affairs are made so attractive that the young people cannot afford to stay away. The centers are completely equipped for the wholesome entertainment of young people and of children. Children are admitted free, and a small charge is exacted of young men and young women. Business methods have made the place one to which the young people are eager to go, because they "get their money's worth." And it is productive results.

Children and their parents both are provided for, but the main attractions are for the young people, the ones who are most inclined to "get lonesome" in the evenings. Separate club buildings for the young men and the young women are provided, and a third building, the sun parlor, is their joint meeting place. The men's club and women's club have all the paraphernalia of a modern country club style—big open fireplaces, green fiber grass floor coverings and wicker furniture. Here you may read all the latest books and magazines, if you enjoy this diversion: there is a player-piano at your disposal and a Victrola and plenty of records. The shower baths are for your comfort, and if you want to spend the night at the country club you may have a plainly furnished but scrupulously clean room for a small fee.

The executive committee issues all

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Investiture Will Be Sunday

Many Arranging to Attend

Central figures in investiture ceremonies to be held Sunday morning in St. Joseph's church, Ogden. Top, the Rt. Rev. Mgr. P. M. Cushnahan, V. G. Below, the Most Rev. Edward J. Hanna. D. D., archbishop of San Francisco, who will preside and preach the sermon (at left), and the Rt. Rev. Joseph S. Glass, C. M., D. D., bishop of Salt Lake, who will be celebrant of the Pontifical Mass (at right).







Vicar General of Salt Lake Diocese Will Be Invested as Domestic Prelate.

SUNDAY morning, beginning at 11 o'clock in St. Joseph's church, Ogden, will witness the most brilliant Catholic ceremonies that have ever been held in that city, when the Right Reverend Monsignor Patrick M. Cushnahan, V. G., will be invested as a domestic prelate of His Holiness, Pope Benedict XV. It is expected that hundreds of friends of the vicar general will be present to witness the investiture and to pray that the beloved Ogden pastor will live many years to enjoy the new dignity which has been conferred upon him.

His Grace, the Most Rev. Edward J. Hanna, D. D., archbishop of San Francisco, will be present to preside at the investiture and to preach the sermon for the occasion. The Solemn Pontifical Mass will be celebrated by the Rt. Rev. Joseph S. Glass, C. M., D. D., bishop of Salt Lake. The Rt. Rev. Patrick A. McGovern, D. D., bishop of Cheyenne, Wyo., will also attend and assist at the ceremonies. Other visitors who are expected are the Rev. R. J. Cotter, D. D., rector of Holy Family church, South Pasadena, Cal.; the Rev. James P. Cantwell of San Francisco, secretary to Archbishop Hanna; the Rev. Michael D. Connolly, rector of St. Paul's church, San Francisco; the Rev. James A. Reardon, rector of St. Anthony's church, Long Beach, Cal.; the Rev. John S. Laubacher, rector of St. Clara's church, Oxnard, Cal. A number of other priests, including Maj. Edward H. Fitzgerald, chaplain of the war prison barracks at Fort Douglas, will also be present.

Plan Special Train.

Salt Lake will send a delegation to Ogden in a special train, which will leave the interurban depot at 9.15 o'clock Sunday morning. The special will be conducted by the Knights of Columbus, who have invited all Catholics who desire to attend the investiture to make the trip with them on the special. Following the ceremonies the knights have arranged for the serving of a trout and chicken dinner at the Hermitage in Ogden canyon for their party.

In deference to the wishes of Monsignor Cushnahan, there will be no reception after the services. However, in his honor and in honor of the visiting prelates and priests, there will be an entertainment Sunday evening at Sacred Heart academy in Ogden. It is expected that many Salt Lakers will remain over for the entertainment, returning home on late trains.

Banquet on Monday.

Monday evening at 7.30 o'clock in the Hotel Utah the Escalante club will give a dinner in honor of Archbishop Hanna, at which he will deliver an address. Bishop Glass, Monsignor Cushnahan and the other visitors will also be guests at the dinner. The board of directors of the club decided at a meeting held Tuesday to make the dinner "Ladies' night," and the members will be privileged to bring their wives, daughters and other lady guests.

Tuesday morning St. Mary's acad-

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WORLD NEEDS NEW MORAL MERGER

Writer Declares Note of Pope Is the Call for This Purpose.

'TALKING BUSINESS'

Believes All Peoples Will See Pontiff's Move in Different Light.

ENEMY OF AUTOCRACY

BY CHARLES FERGUSON.

Washington, D. C.—Certain high-placed functionaries here and close-lipped diplomats, all with finely tailored minds, feeling sensitively the mode of political correctness, say—under the breath of course—that it is an Austrian trick.

But there are some people in Washington, and hourly there are more, who perceive that a pope grown precise and inexorably concrete in peace proposals is in a fair way to altar the world's fashions of thought.

Just what the pope says does not so much matter. What matters is that he has ceased to use the language of theology and has begun to talk business. This fact puts an enormous strain upon the historic status of the Holy See as established in modern times.

Must Face Test.

The Catholic church will of necessity either be racked and debilitated by the strain or else will be strengthened and transformed, acquiring new and more secular character.

Meanwhile the great news is that a moral authority—whose political jurisdiction or police power is compassed by the walls of a palace garden—has spoken on a level, even in a manner "de haute en bas," to all great political corporations. And the advice has to do with matters of political reconstruction.

Neither in Washington, nor in the other capitals so far heard from, is there any suggestion that a papal bull has been leveled against a comet; nor on the other hand, is there reminiscence of the sacerdotal arrogance of Canossa or of the day when an emperor was made to hold the stirrup of a pope.

Within His Right.

The fact is accepted on all hands that Benedict is within his rights and, whether wise or unwise in his counsel, is speaking to the point.

I venture to say that this extraordinary demarche on the part of the spokesman of a spiritual institution will work yeastily into the body and texture of universal society, and will within six months effect a palpable change in the attitude of newspapers and street-talk toward the idea of spiritual establishments and the principle of moral authority.

Big Things Will Happen.

What is likely to happen is a prodigious thing, a thing so big and portentous that all the other mighty events of the last three years will in the perspective of history be thrown completely into the background, to be seen and understood only as the prologue of the real drama of our time.

I have no backstairs access to the infinite, and my prophecies should therefore be rung hard on the counter of your own experience and insight.

What I say is that the Pope's specific terms of settlement will be overlooked and forgotten, buried deep under oceans of futile talk—but that the idea of a world-wide organization, constructed on a sheer human, nonracial and supernational basis, an organization that wields moral authority and talks business—has come back into the world to stay.

Old and Seasoned.

This idea is old and seasoned. It made most of the history of civilization for ten centuries. It goes with the great names of the church in the days when the church had a steady practical bearing on the lives of communities. Augustine, Hildebrand, Innocent, Ambrose of Milan; and it goes also with the great names of the university, before the universities were tamed and drilled by politicians and plutocrats—such names as Alcuin, Anselm, Abelard.

Thus the idea, in its rebirth now in the twentieth century, may find a new language to express itself—a language nonecclesiastic, nonacademic. But it will be the same idea, world fusing and remolding—the inextinguishable faith

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Diocese of Denver

MARY A. KELLY, Correspondent.

The Intermountain and Colorado Catholic is placed on sale at the James Clarke church goods house, 1645 California St., Denver, Colo.

Will Distribute Garments for Winter

The local branch of the National Needlework guild will have its annual distribution of warm garments on the first Tuesday of November at St. John's chapter house. This well known and most worthy charity is nonsectarian, women of all creeds taking an active part in it. The local branch has about twenty district presidents, each president having under her several directors; each director pledges herself to obtain at least twenty-two new garments.

Mrs. J. K. Mullen and Mrs. W. R Leonard are two of the most earnest district presidents. Some of the Catholic women serving as directors are Mrs. J. A. Osner, Mrs. W. J. Ciscel, Mrs. Frank Kirchoff, Mrs. W. R. Walters, Mrs. Ella Wilkin, Miss Margaret O'Keef, Mrs. J. H. Kyle, Mrs. Joseph Walsh, Miss Cora McCabe, Miss Ella Neckbaugh, Mrs. C. J. Dunn and Mrs. J. C. Hagus. A total of 1400 new warm garments were distributed last year among the following Catholic organizations: The Sacred Heart Aid society, St. Vincent's, St. Clara's and Queen of Heaven orphanages and the House of the Good Shepherd. Many individual Catholic families known to be deserving were also generously remembered.

* * *

Doings of Denverites

The Good Shepherd Aid association held its first benefit card party of the season Thursday afternoon in Daniels & Fisher's tearoom. Hostesses for the occasion were Mrs. Thomas J. Donnegan, Miss Margaret O'Keefe, Mrs. R. E. Lowrie, Mrs. W. H. Paul, Mrs. Stokes A. Millar, Mrs. John F. Reardon, Miss Helen Mero and Mrs. H. J. Vonderembe. Handsome prizes, the work of the young girls of the Good Shepherd home, were given, there being a prize for each table. Many members of the society and friends of the Good Shepherd Sisters took tables for the occasion and made up their own little parties.

* * *

The Loretto Heights Alumnae association resumed its monthly meetings Saturday afternoon, when about fifteen of its members assembled at the home of Miss Marie Foley and discussed plans for "home-coming day," which was inaugurated last year and is to be an annual event.

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The linen shower given by the Altar and Rosary society Wednesday afternoon at the home of Mrs. J. K. Mullen, 896 Pennsylvania street, realized a number of handsome and useful pieces of linen to be used in the new Cathedral rectory. The regular meeting of the society was held Friday afternoon at the rectory, 1854 Grant street.

* * *

The Guardian Angel Guild met Wednesday afternoon at the home of Mrs. E. T. Alcorn, 626 S. Lincoln street.

* * *

The recently elected officers in the Knights of Columbus were installed with elaborate ceremony Tuesday evening, October 2.

* * *

Mercy hospital training school held graduating exercises Thursday evening, October 11, in the chapel of the institution. A social evening in the nurses' home followed the exercises. The following completed the course and were awarded diplomas: Miss Kathryn Burns, Miss Camilla Abel, Miss Eva Darlington, Miss Jeanette Scher, Miss Tillie Nelson, Miss Nellie Clark, Miss Esther Elfrida Normann, Miss Annette Snodgrass, Miss Katherine Edna Walsh, Miss Melaine Grace Olson, Miss Anna Agnes Olson, Miss Catherine Higgins, Miss Catherine McCabe, Miss Mary Emma Killey and Miss Rebecca Elizabeth Killey.

* * *

Columbus day, which in Colorado is a state holiday, was fittingly observed by the local council Knights of Columbus.

* * *

The Altar and Rosary society of St. Philomena's parish held election of officers Tuesday afternoon at a meeting held at the home of Mrs. E. T. Gibbons, 1355 Milwaukee street.

* * *

The next regular meeting of the Good Shepherd Aid society will be at the home of Mrs. J. C. Dornes, 1480 Madison street, Tuesday afternoon.

* * *

A wedding of interest to a large circle of friends was that of Miss Beatrice Fuller and Earl B. Leonard, which took place Thursday, October 4, in the Cathedral. The Rev. Joseph Bossetti read the nuptial Mass. The bride wore a strictly tailored suit of sand colored French serge with seal scarf. Her hat was of pink panni velvet, trimmed with black aigrettes and her corsage bouquet was of cupid roses. Miss Jane Martin was the bride's only attendant. Henry W. Hales was best man. After the ceremony breakfast was served the bridal party and immediate relatives at the home of the bride's mother, Mrs. Mary L. Fuller. The young couple then went to their new home in the Leonard apartments, 1444 Lafayette street, and will take an extended trip later in the fall. Mrs. Leonard is an accomplished young woman and very popular in society. Mr. Leonard is a native of Denver and son of the late Col. James L. Leonard, who was a pioneer real estate dealer. He attended Sacred Heart college and is now a prominent architect and builder in Denver. He is a member of the Cathedral choir and in the annual productions of the Bosetti Grand Opera company always fills an important role.

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Mrs. Joseph C. Hagus is one of a house party this week at Glen Park.

* * *

Mr. and Mrs. William Detmeyer have gone to Pocatello, Ida., where they will reside in future.

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Mr. and Mrs. James S. Autrey and daughter, Miss Garnet Autrey, have returned from a motor trip to Colorado Springs.

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Mr. and Mrs. John F. Campion arrived in Denver during the week and have taken apartments at the Brown Palace hotel for the winter.

* * *

Mrs. Dennis Sheedy was hostess at a box party at the Orpheum matinee Tuesday complimentary to her house guest, Miss Florence Daniels of Coronado Beach, Cal.

* * *

Mrs. Platt Rogers, Jr., of Los Angeles, Cal., is visiting her former home in Denver.

* * *

Mrs. Canton O'Donnell has gone to Charlotte, S. C., to join her husband, Captain O'Donnell, who is stationed there with the Denver battery.

* * *

Miss Frances Moffat is visiting Mrs. Mrs. Richard McBride at Sterling, Colo.

* * *

Frank Fleisch returned Thursday to his home in New York City, after spending a month with his family in Denver.

* * *

Miss Marguerite McPhee entertained delightfully at luncheon Thursday in honor of Miss Florence Daniels of Coronado Beach, who is the house guest of Mrs. Dennis Sheedy.

* * *

Mr. and Mrs. William Dozier motored from Walsenburg last week and will spend a short time with Mrs. Dozier's parents, Mr. and Mrs. James S. Autrey.

* * *

Mrs. William J. Galligan and son, Arthur Galligan, left during the week for Petersburg, Fla., where they will remain all winter.

* * *

Mrs. Herbert W. McLauthlin entertained the members of the Historic Art club Tuesday afternoon at her home on St. Paul street.

* * *

Miss Marie Fitzgerald was hostess at a miscellaneous shower Saturday evening complimentary to Miss Marie Bruner, who will be a fall bride.

* * *

Miss Esther Wafer entertained at a miscellaneous shower Friday evening in honor of Miss Charlotte Plunkett.

* * *

Mary Frances Dorsey, daughter of Mrs. Annie and the late Thomas Dorsey, died Thursday, October 4, at the family home, 2535 River drive. The funeral took place Saturday afternoon from St. Dominick's church, where the burial service was read by the Rev. Father Doyle, O. P. Interment was in Mount Olivet cemetery.

* * *

Mrs. Susan Corbett of 1361 Mariposa street died last week at her home after a long illness. Deceased was the mother of Mrs. Lewis Straub, Mrs. Richard Chase, John F. Corbett and William Corbett. Her funeral was held on Saturday, October 8, with Requiem Mass at St. Leo's church. Burial was in Mount Olivet cemetery.

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The body of Miss Marie Welton, who died last week at her home, 3108 Vallejo street, was shipped on Saturday, October 6, to Springfield, Ill., for interment, following Requiem Mass at St. Patrick's church.

* * *

Denver friends were saddened last week by news of the death of Mrs. Joseph McIntyre, who succumbed to rheumatism on Wednesday, October 3, in Los Angeles, where she had gone to make her home. Joseph McIntyre had long been identified with politics in Denver, but left some months ago for California to engage in business. Mrs. McIntyre joined him in August and was taken ill shortly after her arrival there.

* * *

Miss Mary Eberhardt of 3059 Walnut street died at St. Joseph's hospital on Monday and was buried Wednesday with Requiem Mass at St. Elizabeth's church. Interment was in Mount Olivet cemetery.

Craig Colony to Have Chapel Built

William P. McPhee has made it possible to fill a long-felt want of the Catholic patients at the Brotherly Love Relief colony, or as it is better known, Craig colony, the now famous tent city where many sufferers from the great white plague find shelter and care. Statistics show that a number of Catholics have always been among the unfortunate ones seeking the benefits of Craig colony and these have pleaded for spiritual consolation as well as the few bodily comforts the sainted founder of the colony made it possible for them to enjoy.

Realizing this great want, the Rev. Miles Sweeney, when appointed chaplain of St. Anthony's hospital, resolved to do all in his power to minister unto them. Assisted by Mrs. William H. Andrew, president of the Tabernacle society, Father Sweeney procured the necessary articles for the celebration of Mass and commenced to hold weekly services in an improvised chapel. This was designated a regular mission by the Rt. Rev. Bishop Matz and called St. Bonaventure's mission church.

William P. McPhee has now come forward with a generous offer to build a little church and have it ready as a Christmas gift for the patients. The lot on which the church will stand will be donated by J. K. Mullen. As Craig's colony is non-denominational in its work the church will be erected immediately outside the confines of the tent city. Many simple but necessary articles to be used in the religious services have already been donated. Father Sweeney and these will find place in the new edifice.

The Rt. Rev. J. H. Tihen, Denver's new bishop, has been notified of the generous proposition of Messrs. McPhee and Mullen and expressed himself as heartily in accord with the project.

INVESTITURE WILL

(Continued From Page 1.)

emy in Salt Lake will give an entertainment in honor of Monsignor Cushnahan. It is expected that many of the visiting clergy will also be present at this affair. A number of the Sisters of the Holy Cross from Salt Lake will go to Ogden to attend the investiture on Sunday.

Beloved by All.

The good pastor at Ogden becomes a domestic prelate after thirty-six years of faithful and distinguished service as pastor in Ogden. During that time he has endeared himself to and befriended thousands of Catholics and non-Catholics, who will rejoice with him in the splendid reward that has come to him at the hands of the reigning pontiff. The parish in Ogden is one of the best established in the whole intermountain country. There is a beautiful church, a spacious and comfortable parish rectory, a school for boys and Sacred Heart academy, an institution favorably known throughout the west, for girls. Perhaps the best indication of the general love felt for the Monsignor among his friends is the fact that few, if any, of them have yet been able to accustom themselves to the use of his new title, Monsignor. He is still "Father" to them, and a father in every sense of the word.

Monsignor Cushnahan is a native of the Emerald Isle, which is a trite thing to say to those who have been enthralled by his eloquence, amused by his ready wit and flattered by his enthusiastic praise, which is none the less sincere because he was, as tradition runs, one of the first to kiss the famous Blarney stone.

Educated in Ireland.

He completed his theological studies at All Hallows college, Dublin, and was ordained to the priesthood in 1881 for the archdiocese of San Francisco. He arrived in San Francisco with other courageous pioneers from Ireland in September of that year, and was almost immediately assigned to Ogden, then little more than an outpost of Catholic civilization. With the exception of about two months in 1883 he has been pastor there continuously, and the Catholic community that flourishes there today is his best monument, and the best indication of how much he merits the honor that now comes to him.

LOYAL IRISH

(Continued From Page 1.)

and was not in rebellion some weeks ago when the Dublin riots happened; at that time less than 1 per cent of the Irish people were in sympathy with the Sinn Fein movement, and today the mass of the Irish people are disgusted with the German plotting and the various American movements which are aimed not to help Ireland but to hurt England.

A Serious Menace.

After reciting some of Ireland's history and troubles the article continues:

A much more serious problem, however, is the unwarrantable pretension of a group of people in America, centering in New York, * * * to assume to speak for the people of Ireland * * *; and finally there is the old inner circle of professional Irish agitators * * * long distance patriots (on page 144 the names of Cohalan and others are mentioned), the Clanna-Gael and Friends of Irish Freedom.

He has this to say of their participation in the Dublin insurrection by way of promises of aid:

This insurrection was without a gleam of success and its only results were a number of peaceful citizens killed and wounded, a number of killed and wounded combatants, the destruction and looting of portions of Ireland's beautiful capital * * The enterprise was the most criminally insane that was ever made in the name of Irish freedom.

Writer Is Bitter.

And again, referring to these agitators, Egan says:

They were mainly instrumental in sending to their deaths, without the shadow of a hope of success, the brave but misguided handful of Sinn Fein youths * * * I do know they (Cian-na-Gael) sent $80,000 to Ireland to foment the final rioting and that no such sum as this was on hand at the beginning of the war.

The names of Cohalan and Devoy are mentioned among those whose activity is condemned and the entire article is along the lines indicated by the above excerpts, in some parts more bitter and denunciatory even than these portions repeated.

May they greatly rejoice in their efforts for "the cause" thus illuminated by a native Irish patriot whose services and associations have always been for the real progress that has been in the way of home rule and the things for which the great mass of Irish people have striven. W. D.

New York, September 26.

SOCIABILITY IS

(Continued From Page 1.)

the tickets, collects all moneys and pays all bills. The parishes vie with one another in having a large attendance, which means more revenue, thus permitting of a more elaborate entertainment.

The extra attractions include St. Mary's orchestra, Hawaiian musicians, Hungarian and Polish bands, colored singers and other similar high-class offerings. A high-class motion picture program, which is given in the open air when the weather permits, is also a feature.

The fall and winter seasons—with Advent and Lent excluded—were filled with Catholic social affairs at which the old forbidding parish lines were conspicuous by their absence. Everybody went to them! and everybody enjoyed them! The chronic complainers and groaners were silenced. Their loud wail that "it could not be done" had to cease. Even that accomplishment was worth all the effort the movement required.

Introduction Cards Required.

An introduction card was inaugurated this season. This had to be signed by the pastor, church wardens or other designated members of the parish, before the patron was entitled to purchase a single or season ticket. This arrangement was not designed to exclude anyone, as all those entitled to admission were gladly granted introduction cards.

The financial side of this work is interesting. The policy has always been at these affairs to furnish amusement at cost, but in spite of the small admission charge the committee has been able to accumulate a balance of more than $1100 as a result of the first year's effort. In the summer of 1916 the season ticket cost $1 per couple. It was good for two admissions for each of the twelve parties, making the cost per person about 4 cents per party. The 1917 summer ticket was 75 cents a person, making the cost about 6 cents per party. The season ticket for the fall series was $1 per couple, being 12 cents per person per party. The midwinter series season ticket was $1 per couple, making the cost of each party 12½ cents per person. The purchase of season tickets was recommended. Single admissions were never more than 25 cents per person at any time. No charge was made for the children under 16 years of age, provided they accompanied their parents or some older person. There never have been any salaried workers. There has been no financial obligation on any workers or patronesses at these affairs. No money getting schemes are tolerated at any of these gatherings, as it is the idea of the promoters that the Catholic people should assemble and become better acquainted. Therefore, they are not pestered or annoyed by ticket sellers or solicitors for any church or charity purpose, no matter how worthy that cause might be. Announcements are welcomed, however, of other Catholic gatherings which promote sociability and friendship, but ticket selling for these affairs is not allowed at the Catholic Federation socials.

WHAT SHINTOISM IS

(Continued From Page 1.)

comprehends a religious faith and religious ceremonies."

Clearly Religious.

Another authority states: "The cult of the 'jinja' is clearly a religion. It is the national cult of the Japanese empire, and the science of religions demonstrate clearly that it is a religion."

A Japanese authority, Dr. Inoue says: "The prayers, offerings and other ceremonials of the 'jinja' have manifestly religious significance. All other opinions to the contrary, the cult of the 'jinjas' is plainly a religion."

Thus the testimony of Dr. Inoue in favor of the religious aspect of the "jinja" is different from the decision of the government. He speaks also of the visits of school children to these places of worship in doubtful terms. "I know," he states, "that objections to bringing school children to the 'jinja' have arisen; for myself I hold that the practice has a happy influence on them—it educates the sentiment and thus increases patriotism. A watch, however, should be kept upon the children to see that they do not visit temples where the cult includes the superstitious or even the unmoral."

Thus Dr. Inoue encourages visits to some edifices, but would quarantine others where the influence would be bad. But is not the atmosphere of every "jinja" tainted?

Shintoism is the most popular religion of Japan. It is the state religion and bears the seal of official approbation. Every school is a center of propagation; every teacher a missionary. The minister of instruction is besieged with demands to raise the rank of a "jinja" heretofore forgotten or fallen into decay. The enthusiasm recalls the zeal of the Romans to run to the temples of Augustus.

There are two ways of promulgating a religion, the way of Mohammed, "Believe or die," and the way of Christ, which consists in dying oneself in order that others may believe. Evidently the apostles of "jinjakyo" do not intend to adopt the former method, for so far they have contented themselves with verbal persuasion only. We are wondering, however, if the fanaticism, which is becoming more and more violent, even to the extent of outraging the name of Christianity, will be content with moderation.

Violent Attacks.

Then, too, a certain paper, called Daikokumin, is carrying on a violent siege against Christian belief. On its cover appears a circature of Christ, the Savior, in which He appears as a monster, half man, half dog. Nor is this sheet published secretly; on the contrary, its offices are in a fine building and its readers are educated men. Indeed, it is the warfare of this learned part of the population against Christianity that puts the country in danger.

In the past, Confucianism and Buddhism have been obliged to capitulate before the mighty national cult. Christianity alone resists, content to make sacrifice after sacrifice in order to bring the Light to benighted souls. The savants know this and their bitterness grows daily.

But times have changed. Japan is no longer an isolated country. It is one of the great powers of the world, and cannot safely condemn itself to a moral and intellectual narrowness without injuring itself materially. True fidelity to its heroes is a vital thing in Japan, the foundation of its religion, but it cannot afford to ignore the belief of other countries—the belief in Adam and Eve, created by the Father, and in the salvation brought about by His Only-begotten Son.

To conclude, one fact seems clear: it is impossible to regard the ceremonies of the "jinja" as patriotic devotions. As long as they remain in their present form Christians must absent themselves from such exercises.

For Catholics, fidelity to God is a guarantee of fidelity to temporal rulers and to country. In war Japan's Christian soldiers have fought as bravely and died as willingly as the others. But the words of the gospel remain clear: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

The Catholics, therefore, claim the privilege of praying for the emperor in their own churches, and of honoring the dead by their own ceremonials.

When the "jinja" shall be made the scene of purely civil demonstrations, the Catholics will gladly be present and assist with cheerfulness in honoring the Japan's great personage, whether living or dead.

WORLD NEEDS

(Continued From Page 1.)

of a rational humanity that there is a common law of rectitude, of art and of science that cannot be abrogated by monarchs or by majorities, and that can be made to work anywhere and everywhere by the solid collusion of the men that stand up for it.

Idea Only Enemy.

This idea is the only real enemy, the only effectual and formidable antagonist of the autocratic principle. And it is only with the clear emergence of this idea that the real issue between Germany and the United States is brought into the light.

Thus the voice from the Vatican that tells us exactly how to split up the world again into moral fragments and cleanly separated sovereignties will turn out to be mumbling and inarticulate as to its words; but it will be audible as a judgment angel's trumpet in its implication that there can never be peace on earth any more until the whole circle of commerce is meshed in the living filaments of a moral authority that talks business.

There has been much discussion here and elsewhere of a war settlement by means of a political pooling arrangement among the nations, each retaining its own mystic and incommunicable sovereignty. That idea will fade. We shall not end with a political pool, but with a moral and economic merger.

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Sacred Heart League

Everywhere there are whisperings of plans and preparations, and very often one catches the words "Monsignor Cushnahan" and "program." Those who are interested are cordially invited to be present in the Academy hall on Sunday evening, October 14, when they may learn what it is all about. Especially welcome are all the friends who rejoice with Monsignor Cushnahan in his new dignity and honor.

* * *

As it is only the idle hour that drags the realization that the time for the first reports had arrived came as a most agreeable surprise. On Thursday afternoon in the Academy hall the averages for September were given to the girls by Monsignor Cushnahan.

The reports were indicative of a spirit of application and earnestness and the monsignor complimented the students on the splendid beginning they had made, and encouraged them to do even better work this month by gently reminding them that in the best of us there is room for improvement.

* * *

In the chapel radiant with the fairest flowers of autumn, the first Friday of October was fittingly observed from early morning Mass when devoted league members received Holy Communion in honor of the Sacred Heart, throughout the day when the classes kept vigil before the Blessed Sacrament until Benediction in the late afternoon. Especially beautiful was that last hour of devotion, during which the celebrant, Sisters and girls recited together a heartfelt prayer of reparation and consecration.

* * *

Truly faithful to her alma mater and her God is Miss Della Green, who since she must be far away from the chapel on first Fridays, has arranged that each month choicest blossoms shall, in her place, bow before the Blessed Sacrament in petition and adoration.

* * *

Father Murphy, a devoted friend of the Holy Rosary academy, Woodland, Cal., was a welcome guest at Sacred Heart on Wednesday.

* * *

Miss Ruth Thatcher, class of '14, a popular nurse from Holy Cross hospital, was a visitor at the academy on Sunday. Miss Thatcher will spend the week with her family and then return to Salt Lake to take up her life-work, which she has so successfully begun.

* * *

Since God is in the midst of those who pray together, surely the girls of Sacred Heart may expect rich blessings through the intercession of Mary, in whose honor the beads are publicly recited before the Blessed Sacrament each day. Rosary Sunday was given due attention by the recitation of the fifteen mysteries. As of old, the Queen of the Rosary is hearing fervent petitions for the peace and safety of the nation. In this effective quiet way are Sacred Heart girls "doing their bit."

* * *

Miss Kathryn Fitzgerald of Salt Lake, class of '17, was the guest of the Sisters and of her classmate, Miss Lola Trapp, last Friday and Saturday.

* * *

Mrs. Park of Thornton, Ida., formerly Miss Mary Hill, class of '15, has been a frequent visitor at the academy during the past few weeks, as she is the guest of friends in the city.

* * *

The classes in physical education were organized last Monday and Sacred Heart is so fortunate as to have secured for another term the invaluable services of the efficient director, Mrs. Belle S. Ross. Throughout the intermountain states Mrs. Ross is a recognized leader among physical educators, and the girls return with delight to the work that is recreation. The classes are unusually large this year, as they should be, since never before was the need of robust and healthy young women more apparent.

* * *

Of all the friends who are rejoicing over the honors conferred upon Monsignor Cushnahan by the Holy Father, none are more happy than the Sisters of the Holy Cross, who owe a debt of undying gratitude to him who, when Ogden was still young smoothed the way of the order in a strange land and helped the growth of their school until it stands today one of the leading academies of the west. In token of the respect in which Monsignor Cushnahan is held by the Sisters of the Holy Cross, the Mother House, Notre Dame, Ind., has sent Mother Pauline as representative of the community to be present at the investiture of the monsignor.

Mother Pauline, who arrived at Sacred Heart on Wednesday afternoon, is indeed a fitting representative, for she was once superior of the old school on Washington avenue, and it was her honor to preside over the building of the academy, as it stands today.

Park City

Park City, Oct. 10.—Saturday at St. Mary's church the infant daughter of Mr. and Mrs. Mark Snow was baptized. The name given the child was Helen Frances Marie and the sponsors were Mrs. Marie Hethke and John Herman Hethke.

* * *

Mrs. D. B. Deroscher and baby and Ray and George Farrell spent last week in Salt Lake visiting relatives and friends.

* * *

Mrs. A. M. Kopp and son Edward returned to the Park Sunday after fourteen months spent with relatives and friends in the eastern cities. Mrs. Kopp was accompanied home by her sister, Mrs. H. T. Agnew, and five children of Duluth, Minn., who will visit relatives in the Park for a month.

* * *

Leo Shields spent Saturday and Sunday in the Park with his mother and sisters.

* * *

Miss Elizabeth Martin was a Salt Lake passenger Friday, remaining over Sunday with her mother, Mrs. Peter Martin.

* * *

Mrs. Fred Smith has spent the past week with friends and relatives in Salt Lake.

* * *

Mr. and Mrs. Dan McPolin spent the past week in Salt Lake, taking in the sights of the fair and visiting friends.

* * *

Mr. and Mrs. J. T. McLaughlin and Mr. and Mrs. Jim Flynn spent Sunday at the Hot Pots in Midway.

* * *

Miss Susanna Shields was a Salt Lake passenger Wednesday afternoon to see her brother Leo, who is in the One Hundred and Forty-fifth artillery (First Utah), and left during the week for Linda Vista, Cal.

The number of Jesuits who have sacrificed their lives in the was is considerable, but by far the heaviest loss has fallen upon the French provinces. Out of 600 French Jesuits in the army, 122 have been killed. The Belgians have lost five, the Irish two, the English one, the Italians five and the Germans eighteen.

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HOW THE WAR CAME TO AMERICA

An Interesting Account of the Events Leading Up to the Entrance of the United States Into the World War.
BY THE COMMITTEE ON PUBLIC INFORMATION

(NOTE—The following article, the first installment of which we print this week, was prepared and published by the United States committee on public information, of which George Creel is chairman. It outlines briefly and authoritatively facts that should be known by every American. We consider it a patriotic service to assist in bringing this information before the public.)

(Continued from Last Week.)

That service is nothing less than this, to add their authority and their power to the authority and force of other nations to guarantee peace and justice throughout the world. Such a settlement cannot now be long postponed. It is right that before it comes this government should frankly formulate the conditions upon which it would feel justified in asking our people to approve its formal and solemn adherence to a league for peace. I am here to attempt to state those conditions.

The present war must first be ended; but we owe it to candor and to a just regard for the opinion of mankind to say that, so far as our participation in guarantees of future peace is concerned, it makes a great deal of difference in what way and upon what terms it is ended. The treaties and agreements which bring it to an end must embody terms which will create a peace that is worth guaranteeing and preserving, a peace that will win the approval of mankind, not merely a peace that will serve the several interests and immediate aims of the nations engaged. We shall have no voice in determining what those terms shall be, but we shall, I feel sure, have a voice in determining whether they shall be made lasting or not by the guarantees of a universal covenant; and our judgment upon what is fundamental and essential as a condition precedent to permanency should be spoken now, not afterwards when it may be too late.

No covenant of co-operative peace that does not include the peoples of the new world can suffice to keep the future safe against war; and yet there is only one sort of peace that the peoples of America could join in guaranteeing. The elements of that peace must be elements that engage the confidence and satisfy the principles of the American governments, elements consistent with their political faith and with the practical convictions which the peoples of America have once for all embraced and undertaken to defend.

I do not mean to say that any American government would throw any obstacle in the way of any terms of peace the governments now at war might agree upon, or seek to upset them when made, whatever they might be. I only take it for granted that mere terms of peace between the belligerents will not satisfy even the belligerents themselves. Mere agreements may not make peace secure. It will be absolutely necessary that a force be created as a guarantor of the permanency of the settlement so much greater than the force of any nation now engaged or any alliance hitherto formed or projected that no nation, no probable combination of nations could face or withstand it. If the peace presently to be made is to endure, it must be a peace made secure by the organized major force of mankind.

The terms of the immediate peace agreed upon will determine whether it is a peace for which such a guarantee can be secured. The question upon which the whole future peace and policy of the world depends is this: Is the present war a struggle for a just and secure peace, or only for a new balance of power? If it be only a struggle for a new balance of power, who will guarantee, who can guarantee, the stable equilibrium of the new arrangement? Only a tranquil Europe can be a stable Europe. There must be, not a balance of power, but a community of power; not organized rivalries, but an organized common peace.

Fortunately we have received very explicit assurances on this point. The statesmen of both of the groups of nations now arrayed against one another have said, in terms that could not be misinterpreted, that it was no part of the purpose they had in mind to crush their antagonists. But the implications of these assurances may not be equally clear to all—may not be the same on both sides of the water. I think it will be serviceable if I attempt to set forth what we understand them to be.

They imply, first of all, that it must be a peace without victory. It is not pleasant to say this. I beg that I may be permitted to put my own interpretation upon it and that it may be understood that no other interpretation was in my thought. I am seeking only to face realities and to face them without soft concealments. Victory would mean peace forced upon the loser, a victor's terms imposed upon the vanquished. It would be accepted in humiliation, under duress, at an intolerable sacrifice, and would leave a sting, a resentment, a bitter memory upon which terms of peace would rest, not permanently, but only as upon quicksand. Only a peace between equals can last. Only a peace the very principle of which is equality and a common participation in a common benefit. The right state of mind, the right feeling between nations, is as necessary for a lasting peace as is the just settlement of vexed questions of territory or of racial and national allegiance.

The equality of nations upon which peace must be founded if it is to last must be an equality of rights; the guarantees exchanged must neither recognize nor imply a difference between big nations and small, between those that are powerful and those that are weak. Right must be based upon the common strength, not upon the individual strength, of the nations upon whose concert peace will depend. Equality of territory or of resources there of course cannot be; nor any other sort of equality not gained in the ordinary peaceful and legitimate development of the peoples themselves. But no one asks or expects anything more than an equality of rights. Mankind is looking now for freedom of life, not for equipoises of power.

And there is a deeper thing involved than any equality of right among organized nations. No peace can last, or ought to last, which does not recognize and accept the principle that governments derive all their just powers from the consent of the governed, and that no right anywhere exists to hand peoples about from sovereignty to sovereignty as if they were property. I take it for granted, for instance, if I may venture upon a single example, that statesmen everywhere are agreed that there should be a united, independent and autonomous Poland, and that henceforth inviolable security of life, of worship and of industrial and social development should be guaranteed to all peoples who have lived hitherto under the power of governments devoted to a faith and purpose hostile to their own.

I speak of this, not because of any desire to exalt an abstract political principle which has always been held very dear by those who have sought to build up liberty in America, but for the same reason that I have spoken of other conditions of peace which seem to me clearly indispensable—because I wish frankly to uncover realities. Any peace which does not recognize and accept this principle will inevitably be upset. It will not rest upon the affections or the convictions of mankind. The ferment of spirit of whole populations will fight subtly and constantly against it, and all the world will sympathize. The world can be at peace only if its life is stable, and there can be no stability where the will is in rebellion, where there is not tranquillity of spirit and a sense of justice, of freedom and of right.

So far as practicable, moreover, every great people now struggling towards a full development of its resources and of its powers should be assured a direct outlet to the great highways of the sea. Where this cannot be done by the cession of territory, it can no doubt be done by the neutralization of direct rights of way under the general guarantee which will assure the peace itself. With a right comity of arrangement no nation need be shut away from free access to the open paths of the world's commerce.

And the paths of the sea must alike in law and in fact be free. The freedom of the seas is the sine qua non of peace, equality and co-operation. No doubt a somewhat radical reconsideration of many of the rules of international practice hitherto thought to be established may be necessary in order to make the seas indeed free and common in practically all circumstances for the use of mankind, but the motive for such changes is convincing and compelling. There can be no trust or intimacy between the peoples of the world without them. The free, constant, unthreatened intercourse of nations is an essential part of the process of peace and of development. It need not be difficult either to define or to secure the freedom of the seas if the governments of the world sincerely desire to come to an agreement concerning it.

It is a problam closely connected with the limitation of naval armaments and the co-operation of the navies of the world in keeping the seas at once free and safe. And the question of limiting naval armaments opens the wider and perhaps more difficult question of the limitation of armies and of all programs of military preparations. Difficult and delicate as these questions are, they must be faced with the utmost candor and decided in a spirit of real accommodation if peace is to come with healing in its wings, and come to stay. Peace cannot be had without concession and sacrifice. There can be no sense of safety and equality among the nations if great preponderating armaments are henceforth to continue here and there to be built up and maintained. The statesmen of the world must plan for peace and nations must adjust and accommodate their policy to it as they have planned for war and made ready for pitiless contest and rivalry. The question of armaments, whether on land or sea, is the most immediately and intensely practical question connected with the future fortunes of nations and of mankind.

I have spoken upon these great matters without reserve and with the utmost explicitness because it has seemed to me to be necessary if the world's yearning desire for peace was anywhere to find free voice and utterance. Perhaps I am the only person in high authority amongst all the peoples of the world who is at liberty to speak and hold nothing back. I am speaking as an individual, and yet I am speaking also, of course, as the responsible head of a great government, and I feel confident that I have said what the people of the United States would wish me to say. May I not add that I hope and believe that I am in effect speaking for liberals and friends of humanity in every nation and of every programme of liberty? I would fain believe that I am speaking for the silent mass of mankind everywhere who have as yet had no place or opportunity to speak their real hearts out concerning the death and ruin they see to have come already upon the persons and the homes they hold most dear.

And in holding out the expectation that the people and government of the United States will join the other civilized nations of the world in guaranteeing the permanence of peace upon such terms as I have named I speak with the greater boldness and confidence because it is clear to every man who can think that there is in this promise no breach in either our traditions or our policy as a nation, but a fulfillment, rather, of all that we have professed or striven for.

I am proposing, as it were, that the nations should with one accord adopt the doctrine of President Monroe as the doctrine of the world: that no nation should seek to extend its polity over any other nation or people, but that every people should be left free to determine its own polity, its own way of development,

APPENDIX II.

Address of the President of the United States, delivered at a joint session of the two houses of Congress, April 2, 1917:

Gentlemen of the Congress—I have called the Congress into extraordinary session because there are serious, very serious, choices of policy to be made, and made immediately, which it was neither right nor constitutionally permissible that I should assume the responsibility of making.

On the 3d of February last I officially laid before you the extraordinary announcement of the imperial German government that on and after the first day of February it was its purpose to put aside all restraints of law or of humanity and use its submarines to sink every vessel that sought to approach either the ports of Great Britain and Ireland or the western coast of Europe or any of the ports controlled by the enemies of Germany within the Mediterranean. That had seemed to be the object of the German submarine warfare earlier in the war, but since April of last year the imperial government had somewhat restrained the commanders of its undersea craft in conformity with its promise then given to us that passenger boats should not be sunk and that due warning would be given to all other vessels which its submarines might seek to destroy, when no resistance was offered or escape attempted, and care taken that their crews were given at least a fair chaice to save their lives in their open boats. The precautions taken were meager and haphazard enough, as was proved in distressing instance after instance in the progress of the cruel and unmanly business, but a certain degree of restraint was observed. The new policy has swept every restriction aside. Vessels of every kind, whatever their flag, their character, their cargo, their destination, their errand, have been ruthlessly sent to the bottom without warning and without thought of help or mercy for those on board, the vessels of friendly neutrals along with those of belligerents. Even hospital ships and ships carrying relief to the sorely bereaved and stricken people of Belgium, though the latter were provided with safe conduct through the proscribed areas by the German government itself and were distinguishable by unmistakable marks of identity, have been sunk with the same reckless lack of compassion or of principle.

I was for a little while unable to believe that such things would in fact be done by any government that had hitherto subscribed to the humane practices of civilized nations. International law had its origin in the attempt to set up some law, which would be respected and observed upon the seas, where no nation had right of dominion and where lay the free highways of the world. By painful stage after stage has that law been built up, with meager enough results, indeed, after all was accomplished that could be accomplished, but always with a clear view, at least, of what the heart and conscience of mankind demanded. This minimum of right the German government has swept aside under the plea of retailiation and necessity and because it had no weapons which it could use at sea except these which it is impossible to employ as it is employing them without throwing to the winds all scruples of humanity or of respect for the understandings that were supposed to underlie the intercourse of the world. I am not now thinking of the loss of property involved, immense and serious as that is, but only of the wanton and wholesale destruction of the lives of noncombatants, men, women and children, engaged in pursuits which have always, even in the darkest periods of modern history, been deemed innocent and legitimate. Property can be paid for; the lives of peaceful and innocent people cannot be. The present German submarine warfare against commerce is a warfare against mankind.

It is a war against all nations. American ships have been sunk, American lives taken, in ways which it has stirred us very deeply to learn of, but the ships and people of other neutral and friendly nations have been sunk and overwhelmed in the waters in the same way. There has been no discrimination. The challenge is to all mankind. Each nation must decide for itself how it will meet it. The choice we make for ourselves must be made with a moderation of counsel and a temperateness of judgment befitting our character and our motives as a nation. We must put excited feeling away. Our motive will not be revenge or the victorious assertion of the physical might of the nation, but only the vindication of right, of human right, of which we are only a single champion.

When I addressed the Congress on the 26th of February last I thought that it would suffice to assert our neutral rights with arms, our right to use the seas against unlawful interference, our right to keep our people safe against unlawful violence. But armed neutrality, it now appears, is impracticable. Because submarines are in effect outlaws when used as the German submarines have been used against merchant shipping, it is impossible to defend ships against their attacks as the law of nations has assumed that merchantmen would defend themselves against privateers or cruisers, visible craft giving chase upon the open sea. It is common prudence in such circumstances, grim necessity indeed, to endeavor to destroy them before they have shown their own intention. They must be dealt with upon sight, if dealt with at all. The German government denies the right of neutrals to use arms at all within the areas of the sea which it has proscribed, even in the defense of rights which no modern publicist has ever before questioned their right to defend. The intimation is conveyed that the armed guards which we have placed on our merchant ships will be treated as beyond the pale of law and subject to be dealt with as pirates would be. Armed neutrality is ineffectual enough at best; in such circumstances and in the face of such pretensions it is worse than ineffectual; it is likely only to produce what it was meant to prevent; it is practically certain to draw us into the war without either the rights or the effectiveness of belligerents. There is one choice we cannot make, we are incapable of making: we will not choose the path of submission and suffer the most sacred rights of our nation and our people to be ignored or violated. The wrongs against which we now array ourselves are no common wrongs; they cut to the very roots of human life.

With a profound sense of the solemn and even tragical character of the step I am taking and of the grave responsibilities which it involves, but in unhesitating obedience to what I deem my constitutional duty, I advise that the Congress declare the recent course of the imperial German government to be in fact nothing less than war against the government and people of the United States: that it formally accept the status of belligerent which has thus been thrust upon it; and that it take immediate steps not only to put the country in a more thorough state of defense but also to exert all its power and employ all its resources to bring the government of the German empire to terms and end the war.

What this will involve is clear. It will involve the utmost practicable cooperation in counsel and action with the governments now at war with Germany, and, as incident to that, the extension to those governments of the most liberal financial credits, in order that our resources may so far as possible be added to theirs. It will involve the organization and mobilization of all the material resources of the country to supply the materials of war and serve the incidental needs of the nation in the most abundant and yet the most economical and efficient way possible. It will involve the immediate full equipment of the navy in all respects but particularly in supplying it with the best means of dealing with the enemy's submarines. It will involve the immediate addition to the armed forces of the United States already provided for by law in case of war at least 500,000 men, who should, in my opinion, be chosen upon the principle of universal liability to service, and also the authorization of subsequent additional increments of equal force so soon as they may be needed and can be handled in training. It will involve also, of course, the granting of adequate credits to the government, sustained, I hope, so far as they can equitably be sustained by the present generation, by well conceived taxation.

I say sustained so far as may be equitable by taxation because it seems to me that it would be most unwise to base the credits which will now be necessary entirely on money borrowed. It is our duty, I most respectfully urge, to protect our people so far as we may against the very serious hardships and evils which would be likely to arise out of the inflation which would be produced by vast loans.

In carrying out the measures by which these things are to be accomplished we should keep constantly in mind the wisdom of interfering as little as possible in our own preparation and in the equipment of our own military forces with the duty—for it will be a very practical duty—of supplying the nations already at war with Germany with the materials which they can obtain only from us or by our assistance. They are in the field and we should help them in every way to be effective there.

I shall take the liberty of suggesting, through the several executive departments of the government, for the consideration of your committees, measures for the accomplishment of the several objects I have mentioned. I hope that it will be your pleasure to deal with them as having been framed after very careful thought by the branch of the government upon which the responsibility of conducting the war and safeguarding the nation will most directly fall.

(To be Continued.)

State merchant representatives to work under the direction of the Federal food administrators in their states to organize the business men and retail stores for the work to be done under the guidance of the U. S. food administration—that is another new thing under the sun. It indicates the far-reaching plans that are being made to carry the work of the administration into every community.

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Our men work 8 hours a week less than any other clerk in our line in this city.

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Make the right prices.
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Right all wrongs.
TRY US and be convinced.
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Probate Notice.

NOTICE TO CREDITORS.
ESTATE OF JOHN JIMPSON, DECEASED.

Creditors will present claims with vouchers to the undersigned at 216 Main street, Bingham Canyon, Utah, on or before the 10th day of November, A. D. 1917.

ISADOR M. GANCHAT,
Executor of the last will and testament of John Jimpson, deceased.
Dan B. Shields, Attorney for Executor.
Date of first publication September 8, A. D. 1917.

Joseph Wm. Taylor
UTAH'S LEADING UNDERTAKER and LICENSED EMBALMER.
Telephone [illegible]
Office [illegible] day and night.
[illegible] West Temple street,
Salt Lake City, Utah.

NO CONTROVERSY IS REPLY OF CALLAHAN

An ugly report has been given nation-wide circulation in which it is said that a controversy exists between the Knights of Columbus and the Masonic fraternity regarding work at the army camps. This has been emphatically denied by Col. P. H. Callahan, chairman of the Knights of Columbus committee on war activities.

"It is a mistake that there is any fight or controversy of any kind between the Masons and the Knights of Columbus," said Colonel Callahan. "The Knights of Columbus are working in the army camps not as a lodge, but as the representatives of the Catholic people of this country. This was made necessary by reason of the fact that Catholics are not permitted to have any control or representation or to hold any office in the Y. M. C. A. Our work is purely social, recreational and religious in character; it is for the benefit of all soldiers regardless of their church or lodge affiliations, and no meetings are to be held within our buildings to which all men in uniform will not be welcome. We do not oppose the entrance of the Masons or any other fraternal society into the camps and we shall be glad to extend to them any courtesies or assistance within our power."

Prayers for the welfare of our beloved country, the preservation of our army and navy, and the cause of the Stars and Stripes are recited publicly every day at 12.20 in St. Ann's church, New York. The people in the neighborhood have taken wonderfully to the idea, and every day a large and enthusiastic assemblage of loyal Catho-

ESTABLISHED 1889.

THE INTERMOUNTAIN CATHOLIC

In vain will you build churches, give missions, found schools—all your works, all your efforts will be destroyed if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic Press.
—Pope Pius X.

Published by Salt Lake City, Utah, every Saturday by the Intermountain Catholic Publishing Company, 515-517 McIntyre building.

RT. REV. JOSEPH S. GLASS, C. M., D. D., President.
J. LEO MEEHAN, Manager.

Subscription rate, $2.00 the year in advance.
Advertising rates on application.
Entered at the Salt Lake postoffice as second class matter.

THE INTERMOUNTAIN CATHOLIC is the official organ of the diocese of Salt Lake and is the only Catholic journal in the intermountain country. It is widely circulated through the states of Utah, Nevada, Idaho, Montana, Wyoming and Colorado.

Reliable business firms are urged to consider the value of this paper as a medium for reaching thousands of Catholics throughout the entire Rocky Mountain region. Its Catholic readers are urged to patronize the advertisers who contribute to the support of their church paper.

Correspondence is solicited from the Reverend Clergy, from officers of Catholic societies and others who are interested in the welfare of the paper. All items of news will be gratefully received.

His Catholic Inspiration.

THERE died in Hartford, Conn., last week Dr. Edward Miner Gallaudet, a distinguished member of a family whose devoted service to the deaf and dumb will always be held in grateful remembrance. His father founded the first school for the instruction of the deaf and dumb in America and it became the model on which state institutions of like purposes were formed throughout the country.

It would be impossible to measure the good that has resulted from the benefactions of this extraordinary man. Through his generosity the unfortunates who are handicapped by the want of normal powers in hearing and speech have been the beneficiaries of sympathetic effort on the part of the best minds in the past two generations. The name of Dr. Gallaudet will hold a commanding position in the story of that period which marked the transition from the time when the deaf and dumb were looked upon as incapables until the door of opportunity was opened to them and careers of usefulness and sometimes brilliancy were made possible.

Without detracting one iota from the deserving praise that has been meted out to Dr. Gallaudet we would call attention to a fact that seems to have been overlooked in the recent story of his life. When Dr. Gallaudet first determined to devote his time and talent and fortune to the relief of the deaf and dumb, he sailed for England to master the art of their instruction. At that time the Braidwood-Watson family held a monopoly on the art in that country. They imposed such humiliating terms upon the doctor that he determined to leave England and try at home to accomplish something. At the time Abbe Sicard was visiting in London with one of his pupils. The Abbe invited the doctor to visit their school in Paris. He accepted the invitation and received every assistance. The Abbe gave him several hours of instruction every week and permitted Laurent Clere, one of his distinguished and valuable associates, to accompany him on his return to America. In the contract drawn up between Dr. Gallaudet and Laurent Clere there is this significant article: "He is not to be called upon to teach anything contrary to the Roman Catholic religion." The spirit of this great friend of the deaf and dumb is beautifully manifested in his letter to Bishop Chevrus of Boston. The Abbe writes: "The extreme desire to procure for the unfortunate deaf mutes of the country in which you dwell, and fulfill so well the mission of the Holy Apostles, the happiness of knowing our holy religion, leads me to a sacrifice which would exceed human strength. I send to the United States the best taught of my pupils, a deaf mute whom my art has restored to society and religion. He goes fully resolved to love and to be faithful to the practice of the Catholic religion which I have taught him."

All honor and praise to Dr. Gallaudet. May his name be held in reverent benediction by those whom he befriended and whom his generosity is still befriending. At the same time let us not forget that his great work would hardly have met with its phenomenal success had it not been for the aid that he received from Catholic inspiration.

The Others.

WHEN Mr. John D. Rockefeller was asked the other day to what he attributed the phenominal success of the Standard Oil company, he promptly and frankly replied: "To others." It was cynically remarked that Mr. Rockefeller in framing his reply was moved by his natural state of mind. It has been characteristic of the great financier to shift all responsibilities to others.

Such a comment is cynicism and nothing more. The success of the Standard Oil company was due to "others." The vast work of building up this monumental concern was performed by thousands of men. The greatest faculty of great men has been to choose able lieutenants. The history of Napoleon's wonderful victories is written in the history of his marshals, and the "old guard." When Wellington stood on the blood-stained slopes of Mount St. Jean and prayed for night or Blucher, it was Blucher's men that he wanted. So it was with Mr. Rockefeller. His generalship was shown in instilling the spirit of greatness into the corporation he founded and in picking his lieutenants. He could then well leave the work to others.

Interesting Truth.

WE shall probably hear within the next few months not a little about the aversion of the church to the spread of the Bible among the faithful of pre-reformation times, about its chained inaccessability to the masses, and incidentally how marked a change was wrought by the religious liberators, the four hundred years anniversary of whose chief is commemorated this year.

So it cannot but be both timely and interesting to hear what the Norwegian Catholic Weekly "St. Olof," has to say anent some quite telling facts in this question. Reporting a discourse delivered by the Protestant Bishop Dr. Bang in Christiania on the activity of the British Bible society the article in question tells us that the bishop in his address spoke of the attempts made prior to the activity of the Bible society to spread broadcast the sacred book. This, according to him, met with very little success. And even these attempts were confined to securing for each minister and church a copy; since the cost was so prohibitive as to make its spread among the people impossible. Two hundred years ago a Bible in Norway cost as much as a good horse.

Strange indeed, in face of this fact, that our carping critics expect the Catholic church even 1000 years ago to have a Bible in every home. It is quite sure, however, that when once the Scriptures were gathered into one book, in the fourth century, every church and every priest had a copy.

Bishop Bang in his discourse was frank enough to inform us that: "The activity of the British Bible society was, in the beginning, very limited. Only in 1854 were they in a position to print the entire Bible. The first Norwegian New Testament was printed in Groendahl in 1819." But the reformation was introduced into Norway in 1536. A little arithmetical figuring cannot but lead to a very obvious conclusion.

Truth is always very interesting, more so very often than fiction. Our own people miss a great deal of what is interesting by not equipping themselves strongly enough with helpful antidotes to foolish fiction. In this time of controversy and mental and spiritual turmoil we cannot be too well equipped to meet errors, trite but for all that rehashed to surfeit.—C. B. of C. V.

Conserving the Home.

A FORMER American lady, now the Duchess of Marlborough and prominent in British society, has started a movement to pension the war widows of all the nations. While this movement has its beginning in war sentiment it rests on a foundation that is sound for all time.

The right of a widowed mother having children to rear and support to the aid of the state does not rest simply on the ground that she was widowed by the war, but that the nation needs that her children be reared in their own home. It is the only way that we can make of them the right kind of citizens. Many states have made provisions for pensions for mothers having children dependent upon them and who need help to maintain a home. The idea of a mothers' pension is inspired by a realization of the need of the country that boys and girls grow up amid home surroundings and the home spirit. We are spending hundreds of millions of dollars every year for public education, but we balk at spending a comparatively few dollars to accomplish the same thing that is hoped from the public schools, but in a lesser degree. If we would make good citizens and prevent recruits entering the ranks of crime, we want homes for boys and girls rather than orphan asylums or industrial schools. We want homes that have mothers in them.

It is not necessary to make nice distinctions about the way in which the mother was widowed. The fact that she is unable to provide a home for her children is the only thing to be considered. When that condition obtains the state owes it to itself to aid the mother in maintaining the home.

PATRIOTIC LIARS.

WE are spending millions and offering hundreds of thousands of our young men to make the world safe for democracy. When doing so we might also try to make the world safe for the truth.

The liar is a danger at any time. In time of war he should be summarily and ruthlessly suppressed. The stupid propaganda of lies that was fostered in Petrograd brought Russia to a state that nearly resembled the French revolution. The most abominable stories were spread and there were always people ready to believe them. The bearer of false witness has always flourished in times of great trouble. The loiterer in the lobby of any of Washington's hotels can each day pick up enough wild rumors and baseless scandals to start a war. The most insidious treason is that which deals in lies. An irresponsible people or press is a greater menace to a country than the guns of the enemy.

There is also the liar who hides behind his patriotism. It is poor policy to try to boost the cause of our country by the methods of Ananias. It is an insult to the American public to believe that it will swallow anything that vilifies the enemy. There are these patriotic liars in every country. They are not peculiar to American soil. We have confidence in our cause. We believe that it is just. We do not need a campaign of lies to boost it. It is a safe proposition to discount all stories from the front. Let us make the world safe for democracy but not at the expense of truth.

AMONG CATHOLIC POETS

T. A. Daly.

The author of "Canzoni," "Carmina" and "Madrigali" won friends galore through the presentation of the Italian in dialect poems—and not only the Italian, for "Father Dan O'Malley," and those who provided the wardrobe for "Kitty's Graduation" came from another part of Europe, surely. Some years ago when Russia was at war with Japan, Daly wrote:

The Fighting Race.

I've been readin' the papers
And watchin' the capers
Of Russian and Jap on the land and the sea.
And it's got me to guessin'
Why such names is missin'
That should be conspiskyus where fightin's so free.
Shure! where are the Reillys,
The Caseys and Kileys,
And all of the rest of the Macs and the O's?
There was necver real fightin'
Or wrongs to be rightin'
But some o' them byes'd be strikin' their blows.

Now the longer I ponder
The struggle out yonder,
Where the Jap and the Russian are flirtin' wid Fame,
The more I'm decidin'
The Irishman's hidin'
Behind the quare front of a haythenish name.
If ye read of "Patriski"
Or "Michelkomiski"
Ye will know they're not Russian at all, if they're wise,
And the Jap "Tomohara"
Or "Teddimagara"
Are simply good Connaught men there in disguise.
The present war needs no making over names, for the Irish are there without disguise.

Perhaps one of his best presentations of the Italian is:

Enn Napoli.

Here enn Noo Yorka, where am I
Seence I am landa las' July,
All gray an' ogiy ees da sky,
An' cold as eet can be.
But Steell so long as I maka mon',
So long ees worka to be done,
I can forgat how shines da sun
Een Napoli.

But oh, w'en pass da boy dat sal
Da violets, an' I can smal
How sweet dey are, I no can tal
How seeck my heart ees be.
I no can work, how mooch I try,
But only seet an' wondra why
I could not justa leeve an' die
Een Napoli.

His "To a Thrush" has been pronounced "worthy of a Shelley in its ethereal beauty and splendor, its distinction of phrase and the serene melody which bears its thought along."

Ah! the May was grand this mornin'!
Shure, how could I feel forlorn in
Such a land, when tree and flower tossed their kisses to the breeze?
Could an Irish heart be quiet
While the Spring was running riot,
An' the birds of free America were singin' in the trees?
In the songs that they were singin'
No familiar note was ringin',
But I strove to imitate them an' I whistled like a lad.
O! my heart was warm to love them,
For the very newness of them—
For the ould songs that they helped me to forget—an' I was glad.

So I mocked the feathered choir
To my hungry heart's desire,
An' I gloried in the comradeship that made their joy my own.
Till a new note sounded, stillin'
All the rest. A thrush was thrillin'!
Ah! the thrush I left behind me in the fields about Athlone!
Where, upon the whitethorn swayin'
He was minstrel of the Mayin',
In my days of love an' laughter that the years have laid at rest:
Here again his note were ringin'!
But I'd lost the heart of singin'—
Ah! the song I could not answer was the one I knew the best.

From his "Songs of Wedlock" we take

The Gates of Paradise.

The gates of Paradise are double,
And they are blue:
Blue as the skies when no clouds trouble
Their perfect hue;
Blue as the calm face of the ocean
When winds are still,
And Sunlight only is in motion
To work its will.
When skies are dull, the sea is lonely
And moans or sleeps;
The quick winds or the warm sun only
May stir its deeps.

The Gates of Paradise are double,
And they are blue;
They open to love, but cold, gray trouble
Will clang them to.
Lord, give one strength that I who love them
May live aright,
And spread no tristful clouds above them
To dim their light.
By other paths may other mortals
Win Paradise,
But keep for me its clearest portals
In her pure eyes.

The Sanctum.

Lord, God of love, the wedded heart's
Sure Comforter,
O! make mine pure in all its parts,
For Thee and Her!
Pour, Lord, the flood-tide of Thy grace
Through all its chambers, and efface
Each secret thought's abiding place.
I pray Thee make
One shrine of it, which Thou and she
May jointly share, that it may be
Open to her, Lord, as to Thee,
For her dear sake.

Lord, God of love, who givest me
Her heart of fire,
Long keep it mine, but let it be
Not mine entire.
Though mine the honeyed tenderness,
That wells therein to cheer and bless
When joys elate or cares depress,
I pray Thee make
Thy secret shrine within its core.
Let me before one close-sealed door
Cry, "Non sum dignus" o'er and o'er
For her dear sake.

THE THEOCRATIC FORM

Second of a Series of Articles on Government.
BY THE REV. B. X. O'REILLY.

THEOCRACY is a form of civil government in which God Himself is recognized as the Head. The laws of the state are the commandments of God and they are promulgated and expounded by representatives, generally a priesthood, of the Diety. The civic duties and functions of a theocracy are part of religion. In a sense the state is absorbed by the church, which exercises supreme control over the state. Historically the theocratic form of government goes back to the days of the patriarchs, because the patriarchate combined both the authority of priest and king. It is not distinctly shown when these two authorities were separated, but we know they were the same at the time of Abraham, as Melchisadech was both priest and king. The idea of theocracy prevailed in the Roman empire as the emperor was also Pontifex Maxumus. The great theocracy of all times was that which ruled the chosen people of God.

Instituted by Moses.

The first mention of the word theocracy as the form of government for the Jews is found in the writings of Josephus, who uses it to explain to his Gentile readers the origin of the Jewish commonwealth. Contrasting it with other forms of government, Josephus writes of Moses: "Our legislator has no regard of any of these forms, but he ordained our government to be what, by a strained expression may be termed a theocracy by ascribing the power and authority to God and by persuading all the peoples to have a regard to Him as the Author of all good things." While Wellhausen and his school contend that the theocracy did not exercise full control of the Jewish people until after the exile, we know that it was instituted by Moses. Aaron was the beginning of a new priesthood, which constituted him not only priest but supreme judge and head of the theocracy. He was the one mediator between the nation and God. The people of Israel had a special and supernatural destiny. They received their laws, both religious and civil, directly from God through Moses.

We also know that at different times God personally chose the men who were to be kings in Israel. We read the direct call of Saul and David. The family of David was not only called to supplant the family of Saul, but was invested with the Kingdom in perpetuity. While the royal power which was given to David and his line was lost in the Babylonish captivity and in a sense never recovered, the promise of God to David and his house received its fulfillment in the perpetual kingship of the Messiah, who sprung from the house of David.

There are many references throughout the Old Testament to the personal rule of God over the Jewish people. In the book of Judges we read that Gideon refused to receive the kingship that was offered to him because to accept it would involve dislovalty to the rule of Jehovah. "I will not rule over you, neither shall my son rule over you, but the Lord shall rule over you. In the First Book of Kings we find the pathetic appeal of the aged Prophet Samuel. The ancients of Israel asked the prophet to give them a king, as other nations had. The Lord commands the prophet to accede to the wishes of the people, but warn them that the Lord will punish them for their disloyalty to Him. "This will be the right of the king that shall reign over you: He will take your sons and put them in his chariots, and will make them his horsemen and his running footmen to run before his chariots."

Authority Through God.

The inauguration of a monarchy did not completely destroy the theocratic rule in Israel. All the historical records of the Hebrew monarchy indicate that the king depended on the Lord for wisdom and guidance. The supreme test of a king was his fidelity to God and His revelation. In the Second Book of Kings we find the beautiful covenant that David made with the Lord. That the Lord blessed the royal house of David is shown from his victories that followed the covenant. After the exile the Jewish theocracy was ruled more by a hierarchy than a king, but the idea that God still ruled His people prevailed until the coming of the new dispensation, the reign of the Kingdom of Christ.

Some Christian theologians and canonists of the middle ages tried to prove that the modern state is in a sense a theocracy. They held that the state received its authority from God through the supreme pontiffs. While the bulls of several popes seem to favor this idea, it is not a dogma of the church and has been held by only a comparatively few theologians or canonists. Many of the mediaeval states were fiefs of the Holy See. The Pope held suzerainty over these states not by virtue of his spiritual authority, but by his feudal relations with them. The church could acquire property and therefore hold certain states as fiefs. The temporal rights that the popes exercised in certain states were exceptional and only accidental relations. They did not properly belong to him as the sovereign pontiff. In the middle ages no one could claim the imperial dignity unless elected and crowned by the pope or his representatives. This did not signify that they received their power to govern from the church. It meant only that their persons were sacred, that they were consecrated to God and would defend and protect the Christian faith. The pope conferred the imperial dignity on Charlemagne and his successors, but he did not claim to confer on him his civil power. The emperor of Germany was formerly elected by the Pope and afterwards by hereditary electors which were designated by the pope, but the king of Germany could be elected with full royal authority and enthroned without papal intervention or permission.

Recognizes Difference.

The church has always recognized the distinction between civil and ecclesiastical authority. No theologian has ever contended that the temporal power of the pope belongs to him as supreme pontiff. His rights as head of the church come directly from Almighty God, while his temporal power is derived in the same way as that of temporal princes and he holds it by the same authority. When the pope was a temporal sovereign and universally acknowledged as such, Catholic states went to war with the papal states, and they were never accused of lacking in fidelity to the pope as visible head of the church. The church has recognized governments that evidently did not receive their power from God through her. Saint Paul enjoined the Christian people to obel the laws of the pagan emperors of Rome. The church recognizes that infidels and heretics may have a legitimate government. At times the church has denied the right of government to an infidel or heretic, but it was because the constitution and laws of the state which he governed commanded him to protect the Catholic faith.

The church preaches the doctrine of obedience to lawful authority, whether it be in a Catholic state or a non-Catholic state. While the spiritual authority which the pope receives directly from Almighty God is superior to any civil authority, just as the natural is superior to the supernatural, the church does not teach that the supernatural abrogates or supersedes the natural authority. In all her relations with civil authority the church lends her aid and support. She preaches and practices the mandate of Christ: "Render therefore to Caesar the things that are Caesar's and to God the things that are God's."

VIVE LA FRANCE!

Oliver Wendell Holmes's Lively and Friendly Verses Recalled.

To the editor of the Sun.—Sir: On September 25, 1861, about five months after the outbreak of our civil war, a dinner was given at the Revere House in Boston to H. I. H. the Prince Napoleon. At the banquet Dr. Oliver Wendell Holmes read a poem entitled "Vive La France." As I looked over it a day or so ago it occurred to me that it might please your readers to remind them of the following stanzas:

The land of sunshine and of song!
Her name your hearts divine;
To her the banquet's vows belong
Whose breasts have poured its wine;
Our trusty friend, our true ally
Through varied change and chance:
So, fill your flashing goblets high,
I give you, Vive La France!

Above our hosts in triple folds
The selfsame colors spread,
Where Valor's faithful arm upholds
The blue, the white, the read;
Alike each nation's glittering crest
Reflects the morning's glance,
Twin eagles, soaring east and west:
Once more, then, Vive La France!

* * *

O land of heroes! in our need
One gift from Heaven we crave
To stanch these wounds that vainly bleed,
The wise to lead the brave!
Call back one captain of thy past
From glory's marble trance,
Whose name shall be a bugle blast
To rouse us! Vive La France!

Pluck Conde's baton from the trench,
Wake up stout Charles Martel,
Or find some woman's hand to clench
The sword of La Pucelle!
Give us one hour of old Turenne,
One lift of Bayard's lance,
Nay, call Marengo's chief again
To lead us! Vive La France!

Newark, N. J., August 30. F. B.
—N. Y. Sun.

A Patriotic Parish

Corpus Christi parish, Chicago, is said to be the most patriotic parish in the United States. It consists of only 700 families with about 150 men of military age. Seventy-five have volunteered and they are in every branch of the service.

Bishop Confirms in California Parishes

Assists Archbishop Hanna by Services in Churches on the Coast.

PREACHES SERMONS

Petaluma, Oct. 2.—Bishop Glass of Salt Lake City confirmed 120 children of St. Vincent's parish, Petaluma, on last Sunday afternoon at 4 o'clock. The Sisters of St. Vincent's academy, assisted by the Rev. J. Kiely and the Rev. J. J. O'Reilly, were in charge of the young people, whose deportment and training deeply impressed the immense congregation gathered to witness the ceremonies.

Bishop Glass delivered a very eloquent and beautiful sermon on the significance of the ceremonial and exhorted the parents to do their share in keeping Christian ideals constantly before the young soldiers of Christ. The Rev. F. V. Loug of Cotati was deacon, and the Rev. T. O'Brien of Santa Rosa subdeacon to Bishop Glass, while the Rev. J. J. O'Reilly acted as master of ceremonies.

The following priests attended in the sanctuary: The Rev. Fathers J. M. Cassin, T. O'Brien, W. Cantwell, J. McCaul, B. Cantillon, W. Butler, A. Baptiste, J. Foley, T. Moran, P. Byrne, J. Butler and A. Andriano.

On Sunday morning Bishop Glass confirmed a large class at St. Rose's church, Santa Rosa, when all of the visiting priests who were here also were present, while many of the Santa Rosa people also came here to attend the services in the afternoon, there being a number of Petalumans present at Santa Rosa in the morning. The visiting clergy were delightfully entertained by the beloved pastor of St. Rose's, the Rev. John M. Cassin.

More Chaplains Sail.

Five chaplains, all thoroughly American in spirit, although they represent five different nationalities, sailed for France last Tuesday, where they will minister to the spiritual needs of Uncle Sam's fighting men, under the auspices of the Knights of Columbus committee on war activities. They are: Rev. John B. De Valles of North Dighton, Mass.; Rev. Osias Boucher of New Bedford, Mass.; Rev. Michael Nivard of Sparta, Wis.; Rev. Camille De Loux of New Milton, W. Va., and Rev. John J. Sullivan of Tuckahoe, N. Y. Father De Valles is a Portugese; Father Boucher a Canadian, Father Nivard a Belgian, Father De Loux a Frenchman and Father Sullivan an American of Irish extraction. All speak French, and while all of them, with the exception of Father Sullivan, are of foreign birth, they are American citizens and have long been residents of this country.

85 Priests Volunteer

Eighty-five priests in the archdiocese of New York have volunteered to serve as chaplains in the army. Cardinal Farley has so far selected of their number eighteen.

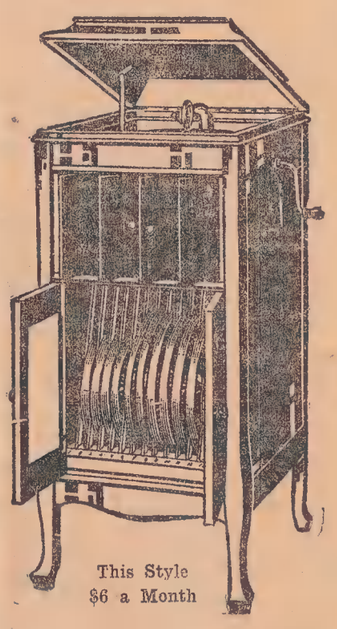
While the leaves are falling

---and the cool all evenings Fforce you to seek indoor pleasures, then your mind will turn to MUSIC, and MUSIC suggests

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THE CATHOLIC WOMAN

A Department Devoted Exclusively to Her Interests.

Edited by Ethel Bixby.

Interlude.

The days grow shorter, the nights grow longer,
The headstones thicken along the way;
And life grows sadder, but love grows stronger
For those who walk with us day by day.

The tear comes quicker, the laugh comes slower,
The courage is lesser, to do and dare;
And the tide of joy in the heart runs lower,
And seldom covers the reefs of care.

But all true things in the world seem truer,
And the better things of the earth seem best;
And our friends are dearer as friends are fewer,
And love is all as our sun dips west.

Then let us clasp hands as we walk together,
And let us speak softly, in love's sweet tone;
For no man knows, on the morrow, whether
We two pass by, or but one alone.

—Ella Wheeler Wilcox.

Saints of the Week

St. Teresa, October 15.

St. Teresa was born at Avila, in Old Castile, March 28, 1516. Her father, Alphonsus Sanchez of Cepeda, was a gentleman of a good family. The mother of St. Teresa was Beatrice Ahumada, the second wife of Sanchez. Both Don Alphonsus and his wife were pious and virtuous. Don Alphonsus delighted much in reading good books, with which he was well stocked. He was very charitable to the poor, compassionate to the sick and tender towards his servants, remarkable for his veracity, modesty and chastity.

When Teresa was but 12 years of age her mother died after a life of much sickness. By means of the pious instructions of her parents, and the example they gave her, Teresa's heart from her infancy was turned toward the service of God. When 7 years old she took great pleasure in reading the lives of the saints, and other pious books with her little brother Rodrigo. They were much amazed at the thought of eternity and at that early age learned to despise all that passed with time. The martyrs seemed to them to have bought heaven very cheap by their torments, and after many conferences on the subject they resolved to go into the country of the Moors, in hopes of dying for their faith. They set out in secret, praying as they went that God would inspire them with His holy love, that they might lay down their lives for Christ, but on the bridge over the Adaja, near the town, they were met by their uncle, who, upon learning their motives, brought them back to their mother.

Teresa and Rodrigo decided to be hermits at home, so built for themselves little hermitages in the garden with piles of stones. Teresa sought to be much alone, and spent her time in long prayers, especially the rosary, for her mother had instilled a great love and devotion in her young heart for the Blessed Virgin. When her mother died, St. Teresa threw herself upon her knees before a picture of the Blessed Virgin and begged her to be a Mother. Teresa always found the Blessed Mother favorable to her in all her requests, and looked upon herself as much indebted to the intercession of the Blessed Virgin for the great mercy by which God was pleased to bring her back to a sense of her duty after she had begun to go astray.

The most dangerous snare in which she fell was that of idle books and vain companions. Romances were much in fashion at that time in Spain, and Teresa got hold of some such books before her mother's death and became quite addicted to reading them after her mother passed away, all unknown to her father. At the same time a cousin, addicted to vanity and fond of reading these books, visited her often, and by her conversation wrought such a change in Teresa that she forgot the greatest part of her devotions. She began at the same time to curl her hair, use perfumes, to love fine clothes, out a desire of pleasing others, though without any bad intention. Her father noticed the change in her and placed her in a convent of strict Austin nuns at Avila. The first eight days in the convent were tedious to her, but by that time having forgot her former amusements and broken the ties she had contracted in the world, she began to be pleased with her new situation. Through the interests of a devout nun Teresa recovered her fervor and earnestly recommended herself to the prayers of the nuns that God would place her in that state in which she might be likely to serve Him best.

After a year and a half in the convent St. Teresa fell dangerously ill and her father took her home. When she recovered she visited with her uncle, Peter Sanchez, who gave her several books to read and his discourse was commonly of God and of the vanity of the world. When she returned home she decided to enter a convent. She selected the convent of the Incarnation of the Carmelite nuns. Upon taking the habit God changed the dryness under which she had labored for some time to an extreme tenderness of devotion and her religious observances gave her great delight. At the age of 20 she made her religious profession with extraordinary fervor. She became very ill, but God gave her incredible patience. For four days she lay in a trance, during which time she was expected to expire any moment. She continued ill eight months and was a cripple for three years.

According to her confessions St. Teresa declared that for twenty years she spent her time in imperfect prayer and had many defects. A happy change came to her when one day she entered the oratory where there was a picture of Christ covered with wounds in His passion. She was exceedingly moved, and casting herself upon her knees implored her Lord to strengthen her that she might never more offend Him.

St. Teresa had many visions, revelations and raptures, and by her account of them she reveals the great privileges God bestowed upon her.

St. Teresa reformed the order of the Carmelites and lived to see sixteen nunneries of her Reformed Order founded and fourteen convents of Carmelite friars. After a severe illness, which lasted for some time, St. Teresa passed away at the age of 67. Her body was buried at Alva, but three years after was removed to Avila. It was brought back to Alva at the request of the duke of that place, where it remains to this day incorrupt. St. Teresa was cannonized by Gregory XV in 1621.

* * *

Children and War.

Women are overlooking an opportunity—a great opportunity—for patriotic sacrifice. America needs them to prevent the physical and moral degeneration of her future citizens during the war.

In August, 1914, England forgot her children. The English nation economized first of all on school appropriations and child labor law enforcement. English mothers had to substitute for their men in the field and factory; they had no time left for child care. English settlement and child welfare work practically ceased at the time it was most needed. How did these acts affect the children Little children, 300,000 of them of 5 years of age or under, had to be turned out of the schools. At least 150,000 between 11 and 13 were excused from school to go to work. Their premature independence operated to their physical and moral hurt. They are overworked in the factories; the committee on the health of munition workers has had to urge that children be not employed for more than twelve hours at a stretch a day or night! Juvenile delinquency has increased 34 per cent. (Nation Child-Labor committee bulletin 276.)

In 1916, England began to realize what the neglect of her children would mean to her. The British General Federation of Trade Unions in the summer of 1916 called attention to the fact that the trade unionist returned from the war would find his job taken by a child, and added that "the child ill-trained and growing into the thoughtless and inefficient adult is a potent factor in the hands of those who would keep down wages and debase working conditions." (Philadelphia Public Ledger, August 13, 1916.) And the recent report of the committee on the health of munition workers embodied at earnest recommendation that "at the present time when war is destroying so much of its best manhood, the nation is under special obligation to secure that the rising generation grows up hardy and strong, both in body and character. It is necessary to guard not only against immediate breakdown, but also against the imposition of strains that may stunt future growth and development."

Now, American children already feel the pinch of war. They are hungry. For though wages have increased 5 per cent since the outbreak, prices have advanced 23 per cent, and parents are unable to provide proper nourishment. (April bulletin of United States bureau of labor statistics.) Medical examination of New York school children has disclosed the fact that 160,000 children "show the stigmata of prolonged undernourishment," and that 200,000 are not getting enough to eat. This is the largest number of hungry children ever recorded by the New York department of health. New York is probably not untypical of other large American cities. Many women are needed then to serve on school lunch committees, to augment the staffs of settlements, day nurseries, recreational centers and infant welfare stations. All women are needed to demand the continued enforcement of child labor and compulsory education laws. America's children call. Will America's women answer?

* * *

True Charm of Woman.

Woman has played a two-fold role in history. She has tempted to evil or prompted to good. She can lift up man with her to heights of purity, nobility and worthy achievements, or she can drag him down into the depths to which she herself has fallen. She is Eve or Mary for the world in which she moves.

First and most obvious, as an index of the influence that she can hope to exercise, is the dress she wears.

Does she clothe her person in a manner befitting her dignity, as the sanctuary of the Holy Ghost, the abode of purest thoughts and chaste desires, showing regard for herself and reverence for her Maker?

We are living in the midst of a civilization which in its amusements, its social events, its literature, its daily press, its theatres and its licentious moving pictures cast upon the screen and flashed inward upon the suspectible imagination of young and old, has frankly returned to the morality of pagan times. Catholics have not escaped the taint, and Catholic women have not seldom lost that delicacy of Christian perception which should distinguish them.

Even at the very altar rail, while the priest holds in his consecrated fingers the Sacred Boby of the All Pure and Holy, he is painfully shocked to see the sense of womanly modesty violated without reflection or a thought of remorse. Such, thank God, is not the rule; but it is too frequently the sad exception.

The choice lies open for Catholic woman. It is between Eve and Mary: to be a temptress of evil or a blessing of God wherever she goes. She can not follow the ways of the world and the path of Christ. They lead in opposite directions.

What, then, is she to do? Is she sincere in her desire to know God's will? Then let her kneel at the feet of Mary and there see if her appearance indeed becomes a daughter of the Queen Immaculate. From the decent drapery about her neck, more precious than any chain of gold can be, even to her garment's hem, let her breathe purity and the sweetness of the grace of God in all her comings and her goings.

Whatever may be woman's outward grace, her greatest beauty must be within, in the splendor of her soul's perfection before God, "as the tents of Cedar, as the curtains of Solomon." This is woman's greatest charm in the sight of men as well as of the holy angels. So will chivalry return to earth and respect for womankind.—Rev. J. Husslein in America.

SOME GOOD RECIPES

Secretary Redfield of the department of commerce has announced that the bureau of fisheries has discovered another new edible fish that has in the past been unjustly neglected for food purposes. It is the burbet, and is being advertised by the bureau of fisheries by illustrated cards on which are printed a picture of the fish and these lines:

"The cod's cousin from the Great Lakes—practically no waste. Ready to cook. Recommended by the United States bureau of fisheries."

A bulletin has been prepared giving information regarding this new food fish. The bulletin, which may be had free on application to the bureau of fisheries at Washington, also gives recipes for preparing the fish for the table. One of these was contributed by Mrs. Redfield and another by Mrs. Burleson.

"The burbet," said Secretary Redfield in an authorized statement recently, "flourishes in the Great Lakes and is plentiful there. It was known on the lakes as the 'lawyer' and the reason for the name was given by a fisherman there as being given in the old days 'because it preys on its kind and is good for nothing itself.' The fish is known in some localities as the 'eel pout' and 'eeling' and 'ling' and 'cusk.' It is prepared for use by skinning instead of scaling. It has few bones and the flesh is firm, white, flaky and of good flavor. It ships well.

"The burbet is abundant in the lakes and streams of the whole north and northwest, and grows to perfection in the Great Lakes."

The Norwegian people having so much coast line always have fish, yet never seem to tire of it. One of the most delicious of fish dishes is made from canned fish-balls, making a white sauce and serving them hot in the sauce.

The lean varieties of fish they usually boil, such as cod, haddock, red snapper and mackerel. Cut the slices of the well-cleaned fish in diagonal slices, as the fish stays together better, and cook in slightly acidulated water, a few whole black peppers and a little salt; then cover and simmer until the fish is tender.

Fish Pudding.—Cook the fish a little underdone in water with a tablespoonful of vinegar and salt and black peppers, and then drain and pound until all the fiber is broken. Now season with butter, cream and fish stock, until it is of the consistency of thin cake batter. Pour into greased molds and steam for two hours and a half. Serve with drawn sauce.

Cod en Casserole.—Prepare cod as for frying. Dot the bottom of the casserole with bits of butter, then place in it a layer of fish. Dust lightly with flour, salt and pepper. Dot with butter and repeat. When the fish is all used pour over it a half cupful of water or fish stock, a third of a cupful of orange juice and the juice of half a lemon. Add parsley and onion. Fit the cover tightly and bake until tender.

Baked Salmon—Clean a four-pound salmon and stuff with bread dressing made from a cupful of crumbs, half a cupful of finely chopped apple, parsley, onion and salt and pepper to taste. Add fish stock and a beaten egg to moisten. Wrap in an oiled paper and place in a baking pan with water and butter. Bake in a quick oven for an hour, basting often so that the paper is kept moist. Thicken the gravy slightly with flour and serve garnished with radishes and parsley, or lemon and parsley.

Eggless Doughnuts—One cupful of sugar, one tablespoonful melted lard, one cupful of snow, colder the better, creamed together. Add one cupful sour milk, one teaspoonful soda, one-half teaspoonful of cream tartar, salt and spice to taste. Mix quite hard, roll and fry in hot lard. Tender and delicious to taste.

Chilli Con Carne—Grind a pound of round steak, then brown it in two teaspoonfuls of beef drippings. Cover with boiling water, cook until tender, season with salt and a tablespoonful of chili powder, add a can of kidney beans, two tablespoonfuls of chopped onion, a quart of tomatoes and simmer until the tomato pulp is entirely absorbed. Serve hot with rice.

Every word you speak reacts upon your own mind and character. If you use slang or "near" slang, if you permit the element of cheapness in your daily speech, every quality in your mentality is cheapened accordingly.

The power of words is always in evidence, and affects both speaker and hearer. Sincerity, confidence, conviction, depth and an innate refinement give words the right ring.

Dignity of speech secures the greatest power for the words you employ. Shun loose, cheap expressions, even though you hear others use them. You cannot afford to use a single expression that is not rich and pure—because the slang habit and the loose speech habit are weeds which require no cultivation and only the tiniest footing to thrive heartily.

Always mean what you say; be sincere and your speech will have an added dignity.—Daughters of Isabella Herald.

Your Lad and My Lad.

By RANDALL PARRISH
(In the Chicago Tribune.)

Down toward the deep-blue water,
marching to throb of drum,
From city street and country lane the
lines of khaki come;
The rumbling guns, the sturdy tread,
are full of grim appeal,
While rays of western sunshine flash
back from burnished steel.
With eager eyes and cheeks aflame the
serried ranks advance;
Aand your dear lad, and my dear lad,
are on their way to France.

A sob clings choking in the throat, as
file on file sweep by,
Between those cheering multitudes, to
where the great ships lie;
The batteries halt, the columns wheel,
to clear-toned bugle-call,
With shoulders squared and faces front
they stand a khaki wall.
Tears shine on every watcher's cheek,
love speaks in every glance;
For your dear lad, and my dear lad, are
on their way to France.

Before them, through a mist of years,
in soldier buff or blue,
Brave comrades from a thousand fields
watch now in proud review;
The same old Flag, the same old Faith
—the Freedom of the World—
Spells Duty in those flapping folds
above long ranks unfurled.
Strong are the hearts which bear along
Democracy's advance,
As your dear lad, and my dear lad, go
on their way to France.

The word rings out; a million feet
tramp forward on the road,
Along that path of sacrifice o'er which
their fathers strode.
With eager eyes and cheeks aflame,
with cheers on smiling lips,
These fighting men of '17 move onward
to their ships.
Nor even love may hold them back, or
halt that stern advance,
As your dear lad, and my dear lad, go
on their way to France.

PAN-GERMANS OPPOSED TO CHRIST

Writing in the Suddeutsche Konservative Korrespondenz of Karlsruhe, of which he is publisher and editor in chief, Adam Roder, the well-known German publicist, voices the opinion that the ultimate object of the propaganda carried on by the Pan-Germans is the wiping out of Christianity in Germany and the establishing of a peculiar, made-in-Germany religion. After accusing the Pan-German annexationists of bitter hatred of "Semitic Christianity" and quoting liberally from their writings to prove his contention, Herr Roder arrives at the following conclusion:

Pan-German View.

The Pan-German view of the world is consciously aimed at the rooting out of the Christian religion and the system of ethics derived from it. A German religion is to arise, linked to the belief in Wodan of our ancestors, which, in turn, is to be so "refined" by the results of the modern theory of races and the teachings of the Darwinian theory of evolution that what remains will be atheism, framed in high-sounding phrases. The German people, as the noblest and most favored of all races, as the richest manifestation of humanity, will have become its own god.

Sin Is Denied.

Christianity will be done away with according to the ideas of Nietzsche as the great weakening and enervating influence. The only great person is he who has power and uses it. Sin, redemption, repentance, the greatest and most profound things that human thought tries to fathom, do not exist for this company of heartless bullies, whose members, with monocles in their left eyes and rattling sabres in their right hands, challenge the world in order to place the German heel upon its neck in "ancient Roman fashion."

CONSOLATION.

To the Editor of The Sun.—Sir: The departure of my brother to the front left me well nigh disconsolate. I sought comfort and counsel of a priest, a copy of whose reply accompanies this letter. Do you not think it merits a place in the Sun? MARY J. NEWMAN.
Hartford, Conn., September 7.

Shelton, Conn., August 31.

My Dear Mary: Our Catholic girls, by the grace of God, are usually so brave as well as good that I dread to guide them. Their superiority makes me a nervous dispenser of counsel. To discover one in a passing distress simply accentuates my timidities and multiplies my fears.

Your letter is but one more contribution to a literature that is born in times that are full of strife. It makes clear how far-reaching is the horizon and how broad is the sky that encompasses the victims of war. It is obvious, however, that all the soldiers are not in the trenches and that some of the rarest "heroes" wear braided hair and dwell in lingerie. Battlefields may be geographically located, but sacrificially all of them have their roots struck in countless homes whose charity has been stabbed by the departure of a son or brother to the front. The thin line of battle consists not merely of brave boys clad in khaki but of the red courage in the heart, tears on pallid cheeks and prayers on fervent lips of gentle mothers and sisters at home.

In other words, Mary, you have been drafted. Meet each day with a burning prayer, face bravely the duties of the hour, and leave all else to God. Whatever may be hidden in the folds of the future, you may be certain that Tom will do honor to the drab colors of the American soldiery, and on the morrow, whether we look for him in the dull gray shadows of defeat or see him come forth smiling in the white light that is born of victory, you may again be certain that your brother will have been faithful to his God. All of which is a splendid benediction, and therefore filled with consolations. Sincerely,

G. J. DONAHUE.
—New York Sun.

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OUR BOYS AND GIRLS

A Corner of the Paper Especially for Them.

Edited by Aunt Patricia.

Letters to Aunt Patricia should be addressed to her in care of the Intermountain Catholic, Salt Lake City, Utah.

My Father.

Who took me from my mother's arms,
And, smiling at her soft alarms,
Showed me the world and Nature's charms?

Who made me feel and understand
The wonders of the sea and land,
And mark through all the Maker's hand?

Who climbed with me the mountain's height,
And watched my look of dread delight,
While rose the glorious orb of light?

Who from each flower and verdant stalk
Gathered a honeye'd store of talk
And filled the long, delightful walk?

Not on an insect would he tread,
Nor strike the stinging nettle dead—
Who taught at once, my heart and head?

Who fired my breast with Homer's fame
And taught the high heroic theme
That nightly flashed upon my dream?

Who smiled at my supreme desire
To see the curling smoke aspire
From Ithaca's domestic fire?

Who, with Ulysses, saw me roam,
High on the raft amidst the foam.
His head upraised to look for home?

"What made a barren rock so dear?"
"My boy, he had a country there!"
And who then dropped a precious tear?

Who now in pale and placid light
Of memory gleams upon my sight,
Bursting the sepulchre of night?

Oh, teach me still the Christian plan,
For practice with thy precept ran,
Nor yet desert me, now a man.

Still let thy scholar's heart rejoice
With charm of thy angelic voice;
Still prompt the motive and the choice.

For yet remains a little space
Till I shall meet thee face to face,
And not, as now, in vain embrace.

—William Drennan.

His Recommendation.

A merchant in one of our large cities had advertised in an evening paper for a boy to run errands; and early next day his office was crowded with little fellows of various nationalities, all anxious to secure the position. Many of them had letters of recommendation from former teachers, friends, etc., which the merchant merely glanced over and then handed back. His choice fell on a boy who had no letter and who said nothing until he was addressed. To all the questions put to him he answered in such a way as to impress his future employer.

When the other boys had left and the "new boy" had been put to work, a gentleman who was present at the interview expressed surprise that an applicant without a single recommendation should have been preferred to any of the others. "But he did have a number of recommendations," replied the merchant. "In the first place, he held his head up and showed a bright face and steady eyes. My attention was attracted to him the moment I saw him. He wiped his feet and closed the door after him, showing that he was careful. He took off his cap when he came in, and answered all my questions without hesitation. He waited quietly for his turn, instead of pushing and crowding, showing that he was honorable and orderly. While I talked to him, I noticed that his clothes were brushed, his hair in order, and when he wrote his name I observed that his fingernails were clean. Don't you call those things letters of recommendation? I certainly do; and I would give more for what I can learn about a boy by observing him closely for a while, than by all the letters he can bring me."—Exchange.

Keep Habit Under Control.

Make habit your servant, not your master. A dog turns around before he lies down, because his distant ancestors found it necessary to trample down the weeds to make themselves a resting place. And the energy which has gone into that restless motion since is beyond calculation. There are people today who are doing useless things, things which hinder advancement and success, because they are in the grip of a habit formed long ago. Plenty of these say, "I have always done it," as a sufficient and satisfactory explanation for anything and everything.

"Habit is one of the most admirable of servants—one who is a saver of time and of energy. But it can be the most tyrannical of masters. Do not let it get the better of you."

The Reason.

"Can any little boy or girl tell me why the ocean is salty?" asked the teacher.

"Please, teacher, I guess the salt was put in to keep the water fresh," said the boy at the head of the class.

The Boy That Just Comes Up.

Makes a playground of the street.
Picks up associates indiscriminately.
Acquires rough manners.
Accumulates a coarse vocabulary.
Reads blood and thunder stories.
Cultivates undesirable habits.
Disturbs the Sunday peace.
Takes no thought of the sick.
Disregards the rights of others.
Neglects his personal appearance.
Bullies smaller boys.
Resorts to ridicule and vulgar epithets.
Recognizes no authority.
Talks back to his parents.
Uses slang and coarse expressions.
Learns to swear, smoke and drink.
Refuses an education.
Is boisterous, disputacious and noisy.
Is an abomination to the neighborhood.
Grows up undoving and unloved.
Is arrogant, selfish, determined, unreasonable.
Are you raising a son?
Or is he just growing up?
The true mother begins in infancy to train the child.
She has in mind the man she wants him to become, and never for a moment loses sight of this image.
Every day she builds a little on the structure, which has three sides—the physical, the mental, the moral.
When complete it forms a wedge which will carry the man successfully through every tight place in his career.

So closely related are these three sides of character that weakness in any one will warp the whole.—Philadelphia Telegraph.

* * *

Good Advice.

A minister was questioning his Sunday school concerning the story of Eutychus, the young man who, listening to the preaching of the Apostle Paul, fell asleep, and, falling out of a window, was taken up dead.

"What," he asked, "do we learn from this solemn event?"

The reply from a little girl came:

"Please, sir, ministers should learn not to preach too long sermons."

* * *

A Lamb and a Pussy.

Of course you know about Mary's lamb, whose fleece was white as snow.

Well, I could not be sure how white this lamb's fleece was. You see, it lived in a big public part where there were a great many other animals, and the men who take care of them have a heap to do.

The lamb I am going to tell you about was early left a little orphan lambling, and one of the kind-hearted keepers took it out of the field with the other lambs and sheep and brought it up himself.

He had a pet kitten, and soon the pet lamb and the pet kitten became great friends, playing together and cuddling close to one another for warmth when they took a nap. It was very cute to see them.

By and by Kittie became old enough to go off by herself, while Lambie could not get out of the little yard in which he was kept.

He would watch anxiously until his little friend came back and as soon as he saw her would jump about and "b-a-a-a" with delight. If pussy was not too tired they would have a game of tag before she stretched out to rest after her wanderings or he would go over to the plate where her food had been placed and join her at the meal. Lambie would eat liver and fish and seemed to enjoy it. One day when catnip was given to Kitty he licked it up with great seeming relish.

Everything that the cat did the lamb tried to do. It took some time for him to learn that he was wasting time in trying to climb a tree.

When pussy took to the business of mouse and rat catching the lamb joined her in watching the mouse holes and, though never able to capture anything, seemed pleased when his friend did.

Having seen the cat trying to catch birds, the lamb amused all who saw him trying to capture a sparrow. The lamb would crouch close to the ground and creep closer and closer to the bird, which always darted away just as he was ready to pounce down upon it.

The keeper who has brought up the two animals together and who tells the story of the remarkable lamb insists that it arches its back when angry, just like its pussycat friend.

What will happen to the lamb when it is too old to be a pet and has to go back into the field with the staid and quiet sheep who live there? No doubt the other sheep will not know what to make of it and its queer pussycat ways. —The Catholic News.

* * *

A Lesson in Grammar.

Grace's uncle met her on the street one spring day and asked her whether she was going out with a picnic party from her school.

"No," replied his 8-year-old niece, "I ain't going."

"My dear," said the uncle, "you must not say, 'I ain't going.' You must say, 'I am not going.'" And he proceeded to give her a little lesson in grammar: "You are not going. He is not going. We are not going. You are not going. They are not going.' Now, can you say all that?"

"Sure I can," responded Grace quite heartily. "There ain't nobody going."

Orpheum

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Performances each Wed., Thur., Fri., Sat., Sun. Eve., 8.30. Each Thur., Fri., Sat., Sun. Mat., 2.30.

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RETREAT OF THE GERMANS

AT THE BATTLE OF ARRAS.

Eve., 10c, 25c, 50c, 75c. Mat., 10c, 25c, 50c. Buy tickets now. Ticket office always open.

$1 Down Will Buy a $50 Liberty Bond

We can't all follow the colors to the firing line. We can't all go across the sea and fight on the battlefields of France. But every one of us can help—and every one of us MUST HELP.

Without money—without the millions and billions of dollars necessary to equip with the tools of war and supply with clothing and shelter and food that vast army of American boys who are offering their all to protect the sanctity of OUR homes, the hardships they will endure, the agony they will suffer—the life blood many of them will give, will be given in vain.

Every American—every Utahn, rich and poor alike, must provide his share of that money. Utah's allotment of the Second Liberty Loan is $12,000,000. There are approximately 80,000 families in the state. If each family subscribes to one $50 bond, barely one-third of the state's portion will be covered. This means that each of us must AT LEAST buy one $50 bond—and those whose circumstances will permit must buy more.

Two Ways to Buy a $50 Liberty Bond

$1.00 DOWN PLAN.
(THE GOVERNMENT'S WAY)

Cash with subscription	(2%)	$ 1.00
November 15, second payment	(18%)	9.00
December 15, 3rd payment	(40%)	20.00
January 15, 4th payment	(40%)	20.00
		$50.00

MONTHLY PAYMENT PLAN
(THE BANK'S PLAN)

Cash with subscription	$ 6.05
9 monthly payments of $5.00 each	$45.00
	$51.05

$1.05 premium represents interest charged by bank, which is practically offset by interest on the bond WHICH YOU GET.

For the same proportionate payments you can buy Liberty Bonds of larger denominations. Your own bank, or any bank, will be glad to take care of your subscription.

Liberty Loan Bonds are a safe and profitable investment as well as a patriotic investment. Behind those bonds, which pay 4% interest, stands every resource of the United States Government. Go to your bank at once. Set an example for your neighbors to follow—and show the brave boys who are offering their lives for the cause of humanity that you are backing them up with your whole heart and soul.

Liberty Loan Committee
of Utah

KERNAN WILL HAVE WORK ABROAD

New York Man Appointed Knights of Columbus Commissioner in France.

WILL TAKE STAFF

Offices Will Soon Be Opened in Paris to Direct the Work.

RESIGNS POSITIONS

Washington, Oct. 6.—Resigning his position as vice president and general counsel of the New York State Railways and Mohawk Valley company Walter N. Kernan of Utica and New York City, one of the most prominent railroad men in the state of New York, will devote himself to the work of the Knights of Columbus committee on war activities in Europe, until the end of the war. Mr. Kernan sailed Tuesday, October 9, for England, and after a few weeks spent in that country, will go to Paris, where he will establish offices as Knights of Columbus commissioner with the American overseas army.

Will Have Staff.

Mr. Kernan will have complete charge of the foreign work which the Knights of Columbus has outlined and which will be identical in character with the work which that organization, as the representative of the Catholic people of the United States, is doing for the soldiers in the encampments and cantonments of this country. He will make a complete survey of the field in France and under his direction the erection of Knights of Columbus recreation buildings will begin. Mr. Kernan will be surrounded in his Paris headquarters by a complete staff of assistants, and nearly 100 field secretaries, who have already been selected, will join Mr. Kernan in France within the next few weeks, prepared to assume charge of the Knights of Columbus recreation work in the camps and at the front.

In resigning his position with the New York State Railways, Mr. Kernan is making a tremendous sacrifice, as his work with the Knights of Columbus committee will be gratuitous. He is one of several prominent business men who have practically forsaken their own business in order to further the welfare work which the Knights of Columbus are doing in behalf of the American soldiers. He has received the cordial indorsement of Cardinal Gibbons of Baltimore, Cardinal Farley of New York and Cardinal O'Connell of Boston, in addition to that of many other members of the Catholic hierarchy in this country. Cardinal Amette, archbishop of Paris, has also indorsed this work and has given assurance that a hearty welcome will be accorded the Knights of Columbus foreign commissioner when he reaches France.

Invited to Stop.

While in England, Mr. Kernan will make arrangements for a work similar to that which the Knights of Columbus is doing for the American soldiers, to be done for the soldiers of the British army. He has been in communication with several of the Catholic leaders of England, who state the need of such work and have asked Mr. Kernan to spend a few weeks in England to assist in organizing it.

Walter N. Kernan has been a prominent figure in New York railroad and business circles for many years. He is a son of the late Francis Kernan, who in 1868 defeated Roscoe Conkling for Congress, and who served as United States senator from New York from 1875 to 1881. Walter W. Kernan became a member of the law firm in Utica founded by his father and was counsel for various street railway companies in Utica, Rochester, Syracuse and other cities in central and western New York. He had charge of the organization of the New York State Railways, in which all of these properties were combined. Since 1901 he has been closely associated in business with Horace E. Andrews, formerly of Cleveland. Mr. Kernan has long been prominently identified with Knights of Columbus affairs and is a member of the Utica council of that organization.

MAKERS OF THE CATHOLIC ENCYCLOPEDIA.

Much has been written in connection with the great war in Europe, not only about the men behind the guns but the men behind the armies, the munition workers, the contractors and others, on account of the deep interest taken in it by the general public. Similarly, to satisfy the interest taken by the readers of the Catholic press in that great American achievement, a very valuable volume, "The Catholic Encyclopedia and Its Makers," has just been issued. It contains biographical notices of the 1277 scholars who contributed articles to the encyclopedia, and 969 portraits, in themselves an amazing witness to the diversity of spirits. For here are the robes of cardinals, bishops and monsignori beside the Carthusian, Franciscan and Dominican habits; here is the kalemaukion of a Greek bishop, here the peaked cap of a chaplain with the British expeditionary forces; and there a Chinese mandarin, although Mr. Cordier does not appear in the robes to which he is entitled.

Every corner of the world has been searched to secure the best man for the subject, no matter how remote his situation. Molokai, for instance, has provided the interesting figure of Joseph Dutton; Macao, China, the Rt. Rev. Joao d'Azevedo e Castro; Kadi-Keui, Asia Minor, Rev. Sophrone Petrides. Every field of ability has yielded its distinguished names; belles-lettres those of Brunetiere, Carmichael, Gardner and Gillet; journalism, Belloc and Atteridge; the Bible, Cardinal Gasquet, Abbot President of the English Benedictines and president of the commission for the revision of the Vulgate text; archaeology, Mgr. Kaufmann, discoverer of the ancient Christian city of Menas, Marucchi and de Waal; philosophy, De Wulf, secretary to Cardinal Mercier, the heroic spokesman of Belgium; numismatics, Dr. Domanig of Vienna; anatomy, Sir Bertram Windle; theology, Lehmkuhl and Pohle; American ethnology, Joseph Mooney, who discovered the Cherokee ritual.

The Bollandists have given of their best, Delehaye, Poncelet, De Smedt and Van Ortroy. The great universities have responded in the persons of F. F. Urquhart, first Catholic tutorial fellow at Oxford since the Reformation; Mgr. Barnes, chaplain at Cambridge; Dr. Aldasy at Budapest; Father Rodriguez y Fernandez at the Escorial; Wolfrgruber at Vienna; Kurth at Liege; Mandonnet at Fribourg; Phillimore at Glasgow; Ladeuze, Brants, Moeller, Van Hove, Coppieters, Nys, De Becker and Forget from the now ruined halls of Louvain.

Catholics and Protestants are familiar with the claims to distinction of Fathers Thurston and Martindale, Canon Barry, Belloc, and our own Pallen and Walsh; but not everyone knows of Count Stanislaus Tarnowski, who was condemned to eight years' imprisonment for participation in the Polish uprising of 1863; of the Barnabite, Tondini di Quarenghi, who co-operated in arranging the concordat with Montenegro; nor is everyone aware of the fact that Mr. Eyre, a director of the Encyclopedia Press, obtained from the government of Nicaragua a concession for the construction of a maritime canal through that country, the realization of which was not permitted by the United States.

That the work has not been the exclusive production of ecclesiastics or even of Catholics is evident from such names as that of Douglas Hyde, founder and president of the Gaelic league; Arthur Charles Fox-Davies, barrister and genealogist; Henry Jenner, librarian at the British museum; Ralph Adams Cram, supervising architect of the Episcopal cathedral of St. John the Divine, New York City. Catholic laymen are represented by Andrew Jackson Shipman, whose achievements in behalf of Slavonic immigrants have been made the subject of a special work; Mr. James Britten, who re-established the British Catholic Truth society; Dr. Grattan-Flood, Rene Doumic, M. Georges Goyau and Martin Spahn.

The steadily maintained traditions of distinguished families are manifested in the biographies of Henry F. Brownson, son of the great convert; Mrs. Maxwell-Scott, great-granddaughter of Sir Walter Scott; Father John Hungerford Pollen, son and grandson of Tractarian converts; Miss Allies, daughter of the historian Thomas W. Allies; Dom Oswald Hunter-Blair, who succeeded his father as fifth Baronet of Blairquham, Ayrshire; Rev. Norman Waugh, son of the founder of the English Society for the Prevention of Cruelty to Children.

Women are well represented, sometimes as members of religious orders, as Mother Loyola, Sister Mary Agnes McCann, Rev. Mother Janet Erskine Stuart; sometimes as litterateurs, as Mrs. Meynell, Louise Imogen Guiney, Katherine E. Conway and Janet Mary Stone.

One of the marvels incident to the production of the encyclopedia itself, as to every successful achievement, was not so much that it should have been done at last as that it should not have been done before. A similar feeling of wonder is aroused by this volume.

Unusual Ceremony

Soldiers of the First regiment, Missouri infantry, fired an inspiring salute of two volleys in honor of Christ, the Prince of Peace, recently. This unusual tribute by the army to the Church was made by company L, acting as guard of honor during the military High Mass at Camp Maxwell in Maxwelton park, St. Louis. About 7000 assisted in the field Mass and heard Archbishop Glennon preach a powerful sermon, fervent with patriotism. Col. A. B. Donnelly and staff were present.

The salute fired is said to be the first of its kind in St. Louis. One round was fired at the elevation of the Host, and the second while the chalice was being elevated

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SALT LAKE OFFICERS OF THE KNIGHTS OF COLUMBUS



SALT LAKE council No. 602 of the Knights of Columbus is making preparations for a banner year. The new officers, installed two weeks ago, are in charge of the Columbus day celebration in the Ladies' Literary clubhouse this week. In this group are:

Top row, left to right—R. A. Driscoll, warden; James Kelly, trustee; Martin A. Burke, trustee and faithful pilot of the fourth degree assembly; J. Leo Meehan, faithful comptroller of the fourth degree assembly; Richard A. Kane, chancellor.

Middle row, left to right—A. J. Gillis, advocate of the council and faithful navigator of the fourth degree; Richard C. Treanor, grand knight; P. J. Owens, deputy grand knight of the council and faithful admiral of the fourth degree.

Bottom row, left to right—Theodore Killeen, treasurer of the council; S. A. Nelligan, financial secretary; Charles Gillis, inside guard.

FOREIGN MISSION NEWS

Furnished by The Propagation of the Faith Society, 343 Lexington Ave., New York.

Catholic Y. M. C. A. in China.

Rev. Fr. Silvestri, O. F. M., has reason to be proud of his work among the young men of northwestern Hupeh. In a long letter he describes the encouraging results of the present war.

"The Catholic Society of Yun-yang, in this year, 1917, has had the good fortune to found five branches in five great Christian centers, with a total membership, in round numbers, of some five hundred associates.

"The principal center of the society, with headquarters in Yun-yang, has increased this year both in numbers and in prestige. At the annual election of officers, the local military commander and the civil prefect were present. Both addressed the members, highly praising the society, especially for the assistance given to the poor.

"Friends of this mission are, perhaps, aware that the Catholic society had its origin in Tien-tsin some few years ago. Its object is to offset the Protestant Young Men's Christian association, and to assist Catholic propaganda amongst Catholics and pagans by means of newspapers, books, meetings, lectures, etc. The Catholic society of Yun-yang, with its branches, now includes somewhat less than 200 pagans; by instruction and prayer we hope, sooner or later, to lead them into the church. Even though this should not be realized, their presence in the society is helping us greatly to solve many little questions between Christians and pagans, which are inevitable in this country.

"God's blessing upon our mission did not stop with the progress of the Catholic society. The number of converts, indeed, has remained stationary, since, owing to lack of means, I was unable to open new missions, especially two where I have been repeatedly invited to do so. Nevertheless, the number of baptisms has increased from 472 in 1915 to 677 in the past year. This number does not include 38 adult pagans and 371 infants of pagan parentage, all baptized when in danger of death by my physician catechists. Of the infants, 225 are now undoubtedly in heaven."

'Suffer Little Children.'

Saving the children is almost the first task missionaries set for themselves. Father Joseph Van Oost is pastor of Salatsi, Shansi, China. He has a school and an orphanage and besides was supposed to have an unlimited supply of rice by his people. Demands were made upon him constantly, for his people were hungry and he could not see them die, so he borrowed to the limit of credit and when he wrote his letter, from which the extract below is taken, he had a lone two-dollar bill:

"My principal concern just now," he writes, "is the little children. The nurses must be paid promptly or they quit and threaten to abandon their small charges. We cannot care for the little ones without nurses, so they have us at their mercy. The pagans have no hesitation about abandoning their infants. Especially now, when famine is pinching everyone, they bring the tiny babies to us, demanding twice the usual amount. Of course this condition cannot be understood by mothers in favored lands, but here we are dealing with pagans. Here they murder their children, but fear to injure a dog, for he is protected by the divinities and his life is sacred. They wonder why we are so good to 'useless and helpless' little ones, though I think the majority feel a stirring of gratitude in return for the shelter we offer their children."

Wretched Condition of Indian Converts.

The following is a letter from one of our Indian missionaries:

"I am sure that you have heard a good deal, dear father," writes Father Cotta, "about the poor condition of the Indian converts who, as a rule, come from a low and poor class. Now it happens that my Christians belong to the lowest and poorest caste, called 'Mahars' and 'Mahangs.' Later on I shall try to write to you about their conversion, their habits and religious practices; and so, for the present, as their needs are urgent, I limit myself to telling you that their poverty is so great that the priest has to give them almost everything, especially to the children; for the father is the only one in the family that works, and he earns about 6 rupees, or $2, a month. With this sum he has to live and support his wife, with six or eight children. You simply can imagine what must be their misery!

"Since the war every European help has stopped, and we are thrown on the charity of Americans to help us out. It is a sad lot to have to work for this poor people without help from abroad, and the worst thing is that they may go to the Protestant missionaries, who used to give to converts lots of money. I know that you have at heart the propagation and conservation of true faith."

Jesuit Missions.

When the Society of Jesus was re-established after its suppression, it renewed at once its old apostolic zeal, again taking up the foreign missions. For hardly had the order struck root in Europe this second time, when its members began anew to penetrate in pagan lands.

To mention a few of the principal expeditions: In 1831 the society sent missionaries to Syria; 1834 to Calcutta, 1836 to Madure (southeast extremity of peninsula of Hindustan), 1837 to Jamaica, 1840 to the Rocky mountains, 1842 to China, 1845 to the Island of Madagascar, 1846 to the Sudan region, 1848 to Australia, 1852 to Guiana, 1856 to the districts of Bombay and Poonah, 1858 to Fernando Poo, 1859 to the Philippine islands and again to western Bengal, 1863 to the Dutch Indies, 1879 to Mangalore and Zambesi, 1882 to northern Australia, 1883 to Anatolia, 1886 to Alaska, 1893 to the Island of Ceylon and to the Congo, and in 1909 to the capital of Japan, Tokio.

Now all these missions, and many others, have been undertaken and kept up by the European provinces of the society, and even the Indian missions flourishing in America—in Canada, the Rocky mountains, Dakota and Alaska—owe their origin to Dutch, Belgian, French, German and Italian priests, in part they are continued to this day by Fathers from the same countries.

A Communication From Fr. Bertraud's Successor.

For the first time there comes to us a letter from Rev. Joseph Marcel Andrieu, P. F. M., successor to Fr. Bertrand, who for twenty years gave most devoted care to the inmates of the leper asylum at Gotemba. After paying tribute to the memory of this heroic priest, Fr. Andrieu says:

"The hospital at Gotemba was founded in 1889 by Fr. Testvuide. Ever since then, the charity of the faithful has made it possible for many lepers to receive comfort and consolation beneath its roof. I am asking those who so generously aided Fr. Bertrand to continue their alms.

"Of the fifty-nine patients now in the hospital, forty-four are Christians, and the rest are being prepared for baptism. Leprosy still remains a practically incurable disease, but by using strong injections of chaulmoogra oil the malady is often greatly relieved and even arrested. In fact it has worked wonders in one or two cases.

"But in most instances we can only make earthly existence of these sufferers as comfortable as possible, and it is marvelous to see the consolation, the patience and resignation they gain from the practice of our holy religion. Often after receiving the sacraments their poor disfigured faces become radiant with supernatural joy; their misery is forgotten.

"Our hospital, a wooden structure, leaks badly and every rain causes great discomfort. The cost of living weighs on us excessively. Rice is becoming almost beyond our reach, but I am sure Divine Providence will not wholly forsake the poor lepers of Japan."

Physician to Be Jesuit

Another of those striking illustrations of the call of Christ, which always sounds to those He has chosen for His ministry and which cannot be ignored, occurred recently at the Seminary of St. Stanislaus, Florissant, Mo., when Bernard L. Sellmeyer, M. D., a native of Missouri, but for some years a resident of Philadelphia, pronounced his first vows in the Society of Jesus.

Seven Priests Die Weekly

Statistics show that an average of a little over seven priests die every week in the United States. A fraction of over one priest is added every day to the ranks of the priesthood in the United States. In 1916, 411 priests were added. In the United States last year the Church added one new Church daily to her churches.

HOW ENGLAND SAVED.

In strong contrast to their neighbors, the French across the English channel, the masses of the English people a few years ago were proverbially a spendthrift rather than a saving race. But the great war has wrought a change.

In the year 1916 although purchasing billions of dollars of war bonds the small savings banks depositors in England increased their deposits over $60,000,000.

It was patriotism that started this great change in the people of the nation. The English people started saving their money because they saw that it meant saving England. But thrift and economy begot thrift and economy. They economized and saved for their own sake as well as for England's sake. Not only did they save money but they economized in food, in fuel, in dress, in luxuries. More than 1,000,000 English workers were purchasers, out of their savings, in the second great war loan of Great Britain, and 8,000,000 subscribed to their last war loan.

The question whether the civilian population should economize and do without certain things or the soldiers and sailors be denied things necessary for their effectiveness and safety was answered in no uncertain or unpatriotic way by the masses of the English people. They did their bit in financing their country.

Neither in ability nor in patriotism are the American people second to the English or the French or the German or any other nation. The Liberty loan is at once an appeal and a pride. It appeals to their patriotism and their civic pride; it is an opportunity to save and an opportunity to serve their country.

No American need fear that the results of the American eople's support of the Liberty loan will rail to maintain America's traditional patriotism and power. The more than 4,000,000 subscribers and the more than a billion over-subscription to the first issue of the Liberty loan bonds are elouent testimony of the American people's loyalty to their government and their willingness and ability to give it full financial support.

Centenary Celebration

Several thousand people attended the recent celebration of the one hundredth anniversary of the founding of the Pala Mission in the back country of San Diego county, Cal.

The fiesta began on Friday and continued until Sunday night. There were games, sports and dances by the Indians, as a remainder of the gayety and hospitality which obtained in the fruitful years of the Spaniards. In most cases the dancers were of the folk character and at the same time historical.

On Sunday there was a procession from the school to the chapel, in which Indians and clergy took part. Solemn High Mass was celebrated, the Indians joining in hymns of thanksgiving in their native tongue.

Negro Delegates

Two negroes, Capt. L. C. Valle and P. J. Cooper of Chicago, Ill., were delegates to the Federation convention at Kansas City. Captain Valle is prominent in Catholic and negro affairs. He is manager of the "Colored Catholic Free Distributing Bureau" of Chicago.

The Powerful Dollar.

How true are the following words regarding the saving of money. It is said the heart is where the treasure is. Why not put some treasure in the mission? "Buried treasure is as useless as a powerless engine. Dollars don't have to be buried in the ground to be useless. You can bury them in your pockets or stocking or bedtick or any other hiding place; but once you bury them they cease to work—they are useless. A banked dollar is a powerful dollar. It is a working dollar, a producing dollar. It works for you and your country." We might add to this: Give it to the Propagation and it works marvelously—it works for you and for God, for your soul and the salvation of others. Bank it with us and make it work."

Our Lady of Lourdes

The Altar society of the parish met Tuesday evening at 7.30 o'clock at the residence of the pastor, the Rev. W. J. Flynn, with an attendance of nineteen members.

The meeting was presided over by Father Flynn and the business of the evening conducted by the president, Mrs. W. F. Oden. In the absence of Mrs. Charles Bonner, the duties of the secretary-treasurer were conducted by Mrs. J. F. McEnany.

Reports of the committees in charge of the recent card party were made by the chairman which were gratifying and encouraging. The finance committee reported a profit of $300, the largest ever made at a like affair in Salt Lake.

* * *

The ladies appointed to attend to the altars for Sunday are Mrs. John Stocker and Mrs. Charles Stossel.

* * *

October devotions are held every Sunday, Wednesday and Friday evening at 7.30 o'clock.

Land of Centenarians

According to statistics recently made public, some fifty-nine males and sixty-seven females died in Ireland during 1916 at ages ranging from 100 to 105 years.



The Mental Attitude

of the boy in school is greatly influenced by what he wears

The interest—the pride—a mother takes in her boy's appearance, does much to encourage and cultivate his desire for study. School to the boy is all that the business world means to the man of affairs.

The way you dress your boy has a decided tendency in forming his opinion of himself, and in cultivating his self-respect. A child's mind, because it is more impressionable, is more susceptible to the influence of dress.

For many years we have studied the boys' apparel wants. We know the styles that appeal to young minds. Mothers who find it hard to get just the kind of clothes her boy "takes to," will find the sort that appeals to him here.

Sampeck Clothes
The Standard of America

$6 to $18

We sell everything in apparel for the boy—and give you the utmost in value at every price.

Mail orders receive immediate attention

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FABIOLA
OR THE CHURCH OF THE CATACOMBS
By CARDINAL WISEMAN.

(Continued From Last Week.)

"If you are sure that these people are not familiar at the house, try your plan. I have met the lady before, and will venture by the front door. Thus we shall have a double chance."

"Do you know what I am thinking, Fulvius?"

"Something very bright, no doubt."

"That when you and I join in any enterprise, we shall always have two chances."

"What are they?"

"The fox's and the wolf's, when they conspire to rob a fold."

Fulvius cast on him a look of disdain, which Corvinus returned by a hideous leer; and they separated for their respective posts.

* * *

CHAPTER XIII.
Charity.

As we do not choose to enter the house of Agnes either with the wolf or with the fox, we will take a more spiritual mode of doing so, and find ourselves at once inside.

The parents of Agnes represent noble lines of ancestry, and her family was not one of recent conversion, but had for several generations professed the faith. As in heathen families was cherished the memory of ancestors who had won a triumph, or held high offices in the state, so in this, and other Christian houses, was preserved with pious reverence and affectionate pride, the remembrance of those relations who had, in the last hundred and fifty years or more, borne the palm of martyrdom, or occupied the sublimer dignities of the church. But, though ennobled thus, and with a constant stream of blood poured forth for Christ, accompanying the waving branches of the family tree, the stem had never been hewn down, but had survived repeated storms. This may appear surprising; but when we reflect how many a soldier goes through a whole campaign of frequent actions and does not receive a wound, or how many a family remains untainted through a plague, we cannot be surprised if Providence watched over the wellbeing of the church, by preserving in it, through old family successions, long unbroken chains of tradition, and so enabling the faithful to say: "Unless the Lord of Hosts had left us seed, we had been as Sodom and we should have been like to Gomorrha."

All the honors and the hopes of this family centered now in one, whose name is already known to our readers, Agnes, the only child of that ancient house. Given to her parents as they had reached the very verge of hope that their line could be continued, she had been from infancy blest with such a sweetness of disposition, such a docility and intelligence of mind, and such simplicity and innocence of character, that she had grown up the common object of love, and almost of reverence, of the entire house, from her parents down to the lowest servant. Yet nothing seemed to spoil or warp the compact virtuousness of her nature; but her good qualities expanded with a well-balanced adjustment which, at the early age in which we find her, had ripened into combined grace and wisdom. She shared all her parents' virtuous thoughts, and cared as little for the world as they. She lived with them in a small portion of the mansion which was fitted up with elegance though not with luxury, and their establishment was adequate to all their wants. Here they received the few friends with whom they preserved familiar relations, though, as they did not entertain nor go out, these were few. Fabiola was an occasional visitor, though Agnes preferred going to see her at her house; and she often expressed to her young friend her longing for the day when, meeting with a suitable match, she would re-embellish and open all the splendid dwelling. For, notwithstanding the Voconian law "on the inheritance of women," now quite obsolete, Agnes had received from collateal sources large personal additions to the family property.

In general, of course, the heathen world, who visited, attributed appearances to avarice, and calculated what immense accumulations of wealth the miserly parents must be putting by, and concluded that all beyond the solid screen which shut up the second court was left to fall into decay and ruin.

It was not so, however. The inner part of the house, consisting of a large court, and the garden, with a detached dining hall, or triclinium, turned into a church, and the upper portion of the house accessible from those parts, were devoted to the administration of that copious charity which the church carried on as a business of its life. It was under the care and direction of the deacon Reparatus, and his exorcist Secundus, officially appointed by the supreme Pontiff to take care of the sick, poor and strangers in one of the seven regions into which Pope Cajus, about five years before, had divided the city for this purpose, committing each region to one of the seven deacons of the Roman Church.

* * *

ROOMS were set apart for lodging strangers who came from a distance recommended by other churches, and a frugal table was provided for them. Upstairs were apartments for an hospital for the bed-ridden, the decrepit and the sick, under the care of the deaconesses, and such of the faithful as loved to assist in this work of charity. It was here that the blind girl had her cell; though she refused to take her food, as we have seen, in the house. The tablinum, or muniment room, which generally stood detached in the middle of the passage between the inner courts, served as the office and archives for transacting the business of this charitable establishment, and preserving all local documents, such as the acts of martyrs, procured or compiled by the one of the seven notaries kept for that purpose by institutions of St. Clement I, who was attached to that region.

A door of communication allowed the household to assist in these works of charity, and Agnes had been accustomed from childhood to run in and out many times a day and to pass many hours there, always beaming, like an angel of light, consolation and joy on the suffering and distressed. This house, then, might be called the almonry of the region or district of charity and hospitality in which it was situated, and it was accessible for these purposes through the posticum or back door, situated in a narrow lane little frequented. No wonder that with such an establishment the fortune of the inmates should find an easy application.

We heard Pancratius request Sebastian to arrange for the distribution of his plate and jewels among the poor, without its being known to whom they belonged. He had not lost sight of the commission, and had fixed on the house of Agnes as the fittest for this purpose. On the morning which we have described, the distribution had to take place; other regions had sent their poor, accompanied by their deacons; while Sebastian, Pancratius and other persons of higher rank had come in through the front door to assist in the division. Some of these had been seen to enter by Corvinus.

CHAPTER XIV.
Extremes Meet.

A GROUP of poor coming opportunely towards the door enabled Corvinus to tack himself to them—an admirable counterfeit in all but the modesty of their deportment. He kept sufficiently close to them to hear that each of them, as he entered in, pronounced the words "Deo gratias," "Thanks be to God." This was not merely a Christian, but a Catholic password; for St. Augustine tells us that heretics ridiculed Catholics for using it, on the ground that it was not a salutation, but rather a reply; but that Catholics employed it because consecrated by pious usage. It is yet heard in Italy on similar occasions.

Corvinus pronounced the mystic words and was allowed to pass. Following the others closely and copying their manners and gestures, he found himself in the inner court of the house, which was already filled with the poor and infirm. The men were ranged on one side, the women on the other. Under the portico at the end were tables piled with costly plate, and near them was another covered with brilliant jewelry. Two silver and gold smiths were weighing and valuing most conscientiously this property; and beside them was the money which they would give to be distributed amongst the poor in just proportion.

Corvinus eyed all this with a gluttonous heart. He would have given anything to get it all, and almost thought of making a dash at something and running out. But he saw at once the folly or madness of such a course, and resolved to wait for a share, and in the meantime take note for Fulvius of all he saw. He soon, however, became aware of the awkwardness of his present position. While the poor were all mixed up together and moving about, he remained unnoticed. But he soon saw several young men of peculiarly gentle manners, but active, and evidently in authority, dressed in the garment known to him by the name of Dalmatic, from its Dalmatian origin; that is, having over the tunic, instead of the toga, a close fitting shorter tunicle, with ample, but not over long or wide sleeves; the dress adopted and worn by the deacons, not only at their more solemn ministrations in church, but also when engaged in the discharge of their secondary duties about the sick and poor.

(To Be Continued.)

During an extended drought, down in the land that inspires the ragtime-song writers, the "Rev'end" George Washington called a gathering of his colored brethren to supplicate the Lord for rain.

Before he opened his sermon the "Rev'end" surveyed his congregation critically, and with increasing dissatisfaction. At last he lamented:

"De lack ob faith ob yo' niggers is scandalous and sinful, and makes my heart sore and weary and plumb afeared for your souls. Heah we hab gathered to beg de Lord to stop de drought dat is burning up our fields, and to bless us with rain in abundance. And not one, no sah, not one ob yo' disgraceful sinners had faith enough to bring an umbrella to go home with."

How can we stand meatless meals? Well, so eminent a dietitian as Dr. Lusk of Cornell university declares that if one takes milk with other foods, meat may be dispensed with; and another eminent authority in diet advocates as ideal a diet consisting of bread, potatoes, fruit, and a pint of milk. Here are two men of the highest standing who have found as the result of wide experimentation, that meat is not necessary to health or strength. This is as true for working men as for others. This is valuable information, in view of the present prices of good meat.

Catholics at Oxford

Father Cuthbert, O. S. F. C., in the September Catholic World.

The very freedom of thought which is characteristic of Oxford's academic life is a guarantee that Catholic lectures, which aim at elucidating the Catholic mind and Catholic teaching, will be welcomed and accepted at their real value. And though this freedom of thought may constitute a danger to the faith of the uninstructed Catholic, it yet gives a liberty to the Catholic body which, if taken advantage of, will neutralize that danger and make it possible for Catholicism to obtain a fair hearing even amongst non-Catholics.

But the "Octagon" scheme includes not only lectures, but the formation of a reference library of books which deal fairly with the Catholic point of view, so that the students attending the lectures may be enabled to pursue still further their study of "the Catholic point of view." Consequently the "Octagon" rooms are being fitted out as a library, and an endeavor is being made towards collecting books which will be really helpful to the students, and as the scheme becomes known, Catholics who are interested in Oxford will doubtless contribute to make the library worthy of a place in the life of the university.

The question may be asked: Why start such a new scheme in the midst of the hurly-burly of a war which has reduced the academic body to a mere shadow of its normal self? The answer is obvious. The opportunity presented itself, and opportunities neglected, frequently are lost and are not easily regained. Moreover, there is this further reason for beginning now what will be urgently needed after the war. When Oxford resumes its normal life, the "Octagon" lectures will be, we trust, an established thing, ready to take their part in the renewed activity of academic life. If Oxford is willing now to give a fair hearing to the Catholic point of view, it will be still more willing when men come to reconsider the past in the light of the catastrophic upheaval of the war.

There can hardly be a doubt that this new development in the Catholic life of Oxford, would have given satisfaction to the great cardinal whose name is indissolubly linked with the university in which the great part of his life work was accomplished. And, moreover, there can be hardly a doubt that it has come about under circumstances far more favorable than existed fifty years ago. Five years after the quashing of the Oxford oratory scheme, Newman wrote deprecating the idea of a Catholic college at Oxford on the ground that "it would be challenging controversy," and would lead to "a mortal fight between Protestant professors and tutors and a Catholic college." The decree of Papal Infallibility had indeed aroused Protestant prejudice and opposition to the church, and the controversies resulting from individual interpretations of the decree had accentuated the dissensions which divided the English Catholics at that period. Manifestly the time had not arrived when Catholic teaching could be put forth dispassionately and uncontroversially, as it must be if it is to gain intellectual assent or a fair hearing upon its own merits; remembering this, we may see in the failure of the Oxford oratory scheme a disposition of divine providence. Newman himself saw in the refusal of Rome to allow him to reside in Oxford an indication of God's will, and in that attitude of mind accepted the decision. Even he himself had not then been forgiven by the university he loved so well. Today his memory is revered. Trinity college, of which he was an honorary fellow, publicly professes its pride in him, as anyone may see who saunters through the college garden.

Nearly thirty national religious and fraternal bodies have held conferences in Washington, up to the present, and pledged hearty support to the food administration's efforts to conserve the food of the country. Sixteen of these bodies have official representatives on the staff of the food administration in Washington, and through them a close connection is kept with the churches and other bodies. The total number of individuals represented is sixty-two million, and allowing for duplication, it is fair to estimate that forty million persons are thus officially represented at headquarters. There is probably no busier place just now in the United States than these same headquarters. Millions of pieces of literature and cards are involved in the great October drive, in which our churches are given a most responsible part.

All that is needed to popularize the effort to introduce frozen fish and dried vegetables as food substitutes is to prove their quality. When sufficient home trial has demonstrated that, a great gain will have been made.

MONTANA

By Martin Maginnis.

Land of the mountains and the plains,
Golden streams and golden grains,
Montana.
Your high peaks pierce the azure skies,
Your vales are fair as paradise;
Our hearts, our hopes, our joys arise
At thought of thee
Montana.
Your shining mountains are the crown, ?
The founts of rivers rolling down,
Montana.
All seas are watered from your breast,
Your golden summit is the crest.
The wonderland twixt East and West,
Treasure State, the first and best,
Montana.
Your miners cleave the mountainside,
O'er ranges green your cowboys ride,
Montana.
Your farmers' homes are safe and warm,
Your flocks are sheltered from the storm,
No savage foe can thee alarm,
Your sons will shield you from all harm,
Montana.
Your sunlit airs are pure as snow,
Crystal clear your waters flow,
Montana.
Your sons are brave, your daughters fair,
Your name is honored everywhere,
No land with thee can e'er compare,
Thee we love, for thee we care,
Montana.
Glorious land of liberty,
Our hearts, our souls are all with thee.
Montana.
For thee we live, for thee we'd die;
All hail thee! our united cry;
May God protect thee from on high,
And forever bless
Montana.

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2 T.—Holy Guardian Angels.
3 W.—St. Gerard.
4 Th.—St. Francis of Assisi.
5 F.—First Sunday. SS. Placidus and Comp.
6 S.—St. Bruno.
7 S.—19th after Pentecost. Most Holy Rosary. St. Mark. E. Eph. iv, 23-28; G. Matt. xxii, 2-14.
8 M.—St. Bridget of Sweden.
9 T.—SS. Denis and Comp.
10 W.—St. Francis Borgia, S. J.
11 Th.—St. Gummar.
12 F.—St. Wilfrid.
13 S.—St. Edward.
14 S.—20th after Pentecost. St. Callistus. E. Eph. v, 15-21; G. John iv, 46-53.
15 M.—St. Teresa.
16 T.—St. Gall.
17 W.—St. Hedwiges. Bl. Margaret Mary Alacoque.
18 Th.—St. Luke, Evangelist.
19 F.—St. Peter of Alcantara.
20 S.—St. John of Kenty.
21 S.—21st after Pentecost. St. Hilarion. SS. Ursula and Comp. E. Eph. vi, 10-17; G. Matt., xviii, 23-35.
22 M.—St. Mary Salome.
23 T.—St. Verus.
24 W.—St. Raphael, Archangel.
25 Th.—SS. Chrysanthus and Darin. SS. Crispin and Crispinian.
26 F.—St. Evaristus.
27 S.—Vigil. St. Frumentius.
28 F.—22d after Pentecost. SS. Simon and Jude. E. Phil. i, 6-11; G. Matt. xxii, 15-21.
29 M.—St. Narsiecus.
30 T.—St. Alphonsus Rodrigues, S. J.
31 W.—Vigil. Fast day. St. Quintinus.

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BID FAREWELL TO LEAGUE FOUNDER

Reception and Tea in Honor of Mrs. Andrew G. Krauss Held Tuesday.

DEAN LEARY SPEAKS

October Meeting of Catholic Women Marked by Departure of a Leader.

GETS GOLD ROSARY

The October meeting of the Catholic Woman's league was held Tuesday afternoon at the Ladies' Literary club-house. Besides being the regular meeting of the league the affair was a reception in honor of Mrs. Andrew G. Krauss, the first vice president and founder of the league, who leaves Salt Lake shortly. It was indeed a tribute of gratitude to the zealous, untiring and persisting efforts of Mrs. Krauss, whose work for and in the league goes down in the records a historical achievement among the activities in Salt Lake.

The meeting was called to order at 2.30 o'clock by the president, Mrs. A. H. S. Bird, and the minutes of the preceeding meeting read by Mrs. Henry Byrne. Interesting reports of work accomplished during the summer were given by the chairmen of the various committees, the most active of which have been the Red Cross unit, Catholic Truth and Hospital committee.

Red Cross Work.

Mrs. C. A. Quigley, chairman of the Red Cross, reported the excellent work accomplished by the forty-three members of the unit. The work has consisted of the making of hospital garments, bandages, clothing and knitted articles, large bundles of which have been delivered to headquarters every week.

Two classes for the making of surgical dressings, were also formed, one consisting of seven members of the league, the other, of twelve members of the Young Ladies' sodality, both classes receiving special mention by the nurse in charge, for their very excellent work. New classes will be formed in the immediate future, and those desiring to join will be welcome.

There are five sewing machines in constant use, the property of the Sewing guild, loaned through the courtesy of Mrs. F. J. Westcott. A unit to the canteen and refreshment committee, with Mrs. John T. White, chairman, has also been formed.

Visit the Sick.

Mrs. Robert Lyman, chairman of the hospital committee, gave a very interesting account of visits made to homes of sickness, persons sent to Holy Cross hospital for treatment and the consolidations of the last sacraments being given to many, who, if it had not been for the prompt action of the section would have passed away without the priest.

The Catholic Truth committee, under the able direction of Miss Mary Gavin, reported the distribution of many magazines to training camps and forts. Seventy-three isolated families have been supplied with Catholic magazines during the month of September, and to three new parishes in Idaho and Nevada.

Miss Gavin made an appeal for more magazines, especially Catholic publications, as the field to be filled is large and the demand great.

Program Given.

Under the direction of Mrs. John C. Daly an interesting program was given during the afternoon. Dean William H. Leary of the University of Utah, addressed the assembly, choosing for his theme, "The Contest Between Liberty and Despotism for the Domination of the World." It was a talk given with the usual directness and clearness which marks Mr. Leary's speeches. During the thirty minutes he spoke he held the interest of his audience, taking them back through the ages, and tracing the growth of despotism, down to the present time.

The musical number of the afternoon was a treat. Miss Marian Bruneau, a young vocalist, who has charmed many an audience by her sweet singing, captivated her hearers. Her selection "Coleen Darling," written by a sister of Notre Dame, was received with enthusiasm. Miss Bruneau's deep sympathetic voice was well suited to her selection, which called for an encore, "Daddy."

Mrs. Krauss Praised.

At the close of the program Mrs. Bird, on behalf of the members of the league presented to Mrs. Krauss an exquisite gold rosary in appreciation for her faithful service in the league and the unique position she holds in it—a position which can never be replaced—that of founder and organizer. In presenting the rosary, Mrs. Bird said:

"We have come to a parting of the ways today, as one of our friends and our first vice president, Mrs. Krauss, is leaving us to make her home in Helena.

"Most of you undoubtedly know that it was Mrs. Krauss who started our league in Salt Lake and that makes her position absolutely unique. No matter what little constructive work we have done, or may do, as an organization, we owe to her and shall owe a large measure of thanks since it was she who gave us our first impulse, our initiative.

"Mrs. Krause came here a stranger about two years ago and she realized what we did not—the frightful lack of organization among our Catholic women and how desirable it would be to have some common meeting ground —some common interest to bind us together. So at once she started to work with a Catholic Women's league in view.

No Easy Task.

"As I look back on it, I realize that her road was not an easy one. Our bishop was a stranger and did not know the personnel of his people, nor had he had any experience with a league of the kind, though one has been formed in Los Angeles since.

"With this hobby, this inspiration rather, uppermost in her mind, she would ask every one she met what she thought of the feasibility of her scheme and who would be the right persons to interest. Some kindly suggested me, while others gave me a terrible black eye, so with much trepidation did she arrange a meeting with me. I must confess I did not fall on her neck with wild enthusiasm. I had lived here many a day and the undertaking seemed too formidable—almost impossible. Obstacles mounted to the sky in my mind, but she parried them one by one, till by sheer persistency, a spark of her enthusiasm was kindled in my soul and, of course, when we began really to work, there was an equal interest. So finally, with our bishop's interest, which has been unfailing, and all your help, the league became an accomplished fact.

Given Gold Rosary.

"Since our formation, Mrs. Krauss has been our first vice president and has been of invaluable help to me. She has been interested in everything and what has been of greater importance, she has enthusiasm. Perhaps you do not realize how necessary that is for an organization. It gives it life, vitality, without it, it is dead. Her suggestions have been excellent. We have not always agreed; indeed, oftentimes our policies have been diametrically opposed, but there has never been a time when we have not been able to talk things over and see each other's viewpoint and never has there been the slightest unpleasantness, so I am very loath to see her go.

"In view of all these facts, the board of directors felt that they wanted Mrs. Krauss to take something with her to her new home—something more tangible than our good wishes—heartfelt though they be.

"I will take you all into my confidence and tell you that we are giving her a gold rosary upon which our bishop has put every possible indulgence. And for the first time she she says her rosary, we would like it to be for us—for our success—that we may ever strive to attain our ideals, for our permanency.

"We hope Mrs. Krauss has a feeling of pride in seeing the tangible results of her efforts and dreams and that in her heart she will carry an affectionate remembrance of us. Now we shall adjourn and have a little farewell reception for our vice president and friend to wish her Godspeed."

Reception and Tea.

A rising vote of thanks for her work in the league was given by the assemblage. Overcome with emotion, Mrs. Krauss in a few words thanked the league for the gift.

At the close of the meeting a reception and tea was given. The two hundred present passed in line to say goodbye to Mrs. Krauss, to whisper their words of gratitude and to wish her happiness and success amidst her new surroundings.

The hostesses of the afternoon were the ladies of St. Patrick's parish. Mrs. Otto Fisher was chairman and the members of her committee included Mrs. Fred Breining, Mrs. M. V. McKeever, Mrs. J. A. Jenkins, Mrs. T. O'Connor, Mrs. S. Keirce and Mrs. J. J. Rielly. The tea table was beautiful with its decorations of autumn leaves and ash berries, which were arranged in a wicker basket. Presiding at the tea and coffee urns were Mrs. Fred Breining, Mrs. Alfred Clawson, Mrs. M. V. McKeever and Mrs. J. S. Schraven. The young girls assisting during the tea hours were Miss Lucile Jenkins, Miss Catherine Rotzler, Miss Cora Rotzler, Miss Mary Keirce, Miss Frances Keirce and Miss Elizabeth O'Connor.

Common Need

The need that is common with most people is the need of a sufficient amount of money. The only certain way to secure this is to invest your surplus earnings in absolutely safe Securities.

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SALT LAKE SECURITY & TRUST COMPANY

Salt Lake City, Utah

Alumnae to Give Funds for War Needs

St. Mary's Graduates Decide to Give Up Usual Banquet for War Sacrifice.

A large number of the alumnae of St. Mary's academy gathered last Sunday afternoon in the parlors of the academy for the first preliminary meeting to make arrangements for the annual reunion which will take place Saturday, November 3.

Owing to the critical and sad conditions of the time the idea of an elaborate banquet, which has been the custom of former years, has been abandoned by the alumnae. Instead, an informal tea will follow the business meeting and a quiet entertainment will be a feature of the day. The reunion will open with benediction by the Rt. Rev. Joseph S. Glass, C. M., D. D., in the late afternoon, and the evening will be spent in renewing acquaintances among the Sisters of the Holy Cross and schoolmates.

The usual assessment for the banquet will be given toward a fund which will be used in some way for Red Cross work. A committee appointed to investigate ways and means by which this fund will be used to the best advantage has been appointed to consult with officials familiar with the needs of the soldiers, and will report at a meeting called for Monday, October 15, at 7.30 o'clock at St. Mary's. The members of this committee include Mrs. Marsh Boden Boothby, Mrs. James Ivers, Mrs. Charles Snelgrove and Mrs. Fred Davidson.

A committee was also appointed to obtain the names of every graduate of St. Mary's to whom a letter of appeal will be sent. The members of this committee are Miss Ethel Bixby, Miss Anna Rotzler, Miss Clarice Stephenson, Miss Sadie Breining and Miss Dorothy White.

All members of the alumnae are requested to attend the meeting Monday evening at 7.30 o'clock, as other important business will be in order.

Priest Assigned to Regiment at Post

Chaplain Kane Arrives to Assume His Duties With 42d Infantry, U. S. A.

GREETED BY MAJOR

The Rev. Father Kane of Sioux Falls, S. D., arrived in Salt Lake during the week to begin his duties as a chaplain in the United States army. Father Kane, who has the rank of first lieutenant, has been assigned by the war department to the Forty-second United States infantry, which is now stationed at Fort Douglas. He is one of the recently appointed chaplains.

Lieutenant Kane was initiated into army life by a veteran, whom he was fortunate in meeting when he arrived at Fort Douglas. Maj. E. H. Fitzgerald, chaplain of the war prison barracks, who has seen active service for more than twenty years in many parts of the world, has been on hand to assist Lieutenant Kane in "learning the ropes." Father Fitzgerald introduced the new chaplain to the commanding officer of the regiment, Lieut. Col. Patrick Mullay, who is also an old friend of Major Fitzgerald.

Colonel Mullay was delighted to learn that a Catholic chaplain had been assigned to the Forty-second, and assigned Chaplain Kane to quarters at once. Chaplain Kane will accompany Major Fitzgerald to Ogden Sunday to assist at the investiture ceremonies. As long as his regiment is stationed here he will also assist Father Fitzgerald with the services at the post chapel.

BISHOP OF ARRAS IS FRIEND OF AMERICANS

The Right Rev. Eugene Julien, D. D., Bishop of Arras, visited recently William G. Sharp, American ambassador to France, for permission to present a banner to a regiment of the American expeditionary force as an expression of the kindly feeling of the people of his diocese to America. Bishop Julien's diocese is in the Artois region, and, as the Bishop indicated, the people of this section fitted out a ship for Lafayette in the days of his service to the cause of American freedom. A miniature of the ship can still be seen in the palace of St. Vaast at Arras, and it bears the inscription: "Given by the state of the Artois for the Lafayette expedition to America." The proposed banner will be adorned with a picture of this historic ship. Ambassador Sharp had great pleasure in accepting Bishop Julien's offer. Major General Pershing will arrange the details of the presentation.

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ARCHBP. WILL BE GUEST OF HONOR

Escalante Club Will Entertain in His Honor at Dinner on Monday.

TO BE LADIES' NIGHT

Announcement has been made by the officers of the Escalante club, the Catholic dinner club which was formed last spring, that His Grace, the Most Rev. Edward J. Hanna, D. D., archbishop of San Francisco, will be the guest of honor at the first of the fall and winter series of dinners, which is to be given at the Hotel Utah on Monday evening, October 15, at 7.30 o'clock. Archbishop Hanna will deliver an address at the club. He will be the third guest of honor of the club, which was organized last spring at a birthday dinner in honor of Bishop Glass. The other speakers before the club were Bishop Carroll of Helena and John T. Comes of Pittsburgh.

The board of directors decided at a meeting on Tuesday to make this dinner "Ladies' night," and the members have been notified that they are privileged to bring their wives, daughters or other lady guests. Ordinarily the Escalante club dinners are strictly for members, of which there are about 100, but it is the plan of the directors to make special provision for guests occasionally, and the first guests' night will be next Monday, when the ladies will be entertained.

In addition to Archbishop Hanna, local and visiting clergymen, including those who will be in Ogden to attend the investiture of Monsignor Cushnahan on Sunday, will be guests of the club. Archbishop Hanna will be in Ogden Sunday, and will leave Tuesday for his home in San Francisco.

Members are urged to notify the secretary of the club, J. Leo Meehan, as to whether they will be present, and how many guests they will have, in order that proper facilities at the hotel may be arranged for. Notifications should be mailed or telephoned to the secretary so that he will have all of them not later than Monday noon.

Bishop Speaks on Liberty Bond Campaign

Points to Duty of All Americans to Subscribe in Order to Win the War.

SACRIFICE NECESSARY

Speaking at the 11 o'clock Mass in the Cathedral of the Madeleine last Sunday, the Rt. Rev. Joseph S. Glass, C. M., D. D., urged all Catholics of the parish to become subscribers to the second Liberty bond issue as a patriotic duty. Hundreds of thousands of young men, he said, were offering their lives by entering the army and navy, and it was therefore the duty of those staying in safety at home to give generously of their money to provide the weapons and equipment to sustain them in the field and on the sea.

"It seems unnecessary to mention Liberty bonds and the duty of subscribing for them," said His Lordship. "There can be very few people who have not heard about them, and who have not been told why they should subscribe to the issue. It is not only your duty to subscribe when solicited, as you probably will be, but if you are not solicited you should go voluntarily and purchase bonds. The government needs and expects your support at this time, and you should give it willingly and gladly. All who can possibly buy these bonds should do so, even if it requires a heavy sacrifice. The young men of the country by the thousands are going into service to defend our cause with their very lives, if necessary, and the least those of us who do not go can do is to support them by liberal subscriptions of our money."

Bishop Glass reminded the congregation of the emphatic manner in which the Catholic Church demanded loyalty to country from Catholics, and said that Catholics, especially, should do their full patriotic duty in the present hour of national need.

A similar plea for liberal subscriptions to the second Liberty loan was made at each of the Masses.

OGDEN DEPARTMENT

The Rev. Father Murphy of Woodland, Cal., is a guest at the parochial residence this week.

* * *

On last Sunday J. P. Fanning and bride of Salt Lake City visited friends in Ogden. Mrs. Fanning was Miss Beatrice Roche, formerly of this city.

* * *

Mrs. G. A. Barnes returned to her home in Arcade, N. Y., after a pleasant visit with her sister Mrs. Don Maguire.

* * *

Richard C. Treanor, grand knight of the Salt Lake council of the Knights of Columbus, was in Ogden during the week to make arrangements for the excursion of the Salt Lake knights to Ogden on next Sunday.

* * *

Miss Mae Jifenton, who has been visiting at the home of her cousin Mrs. Daniel Ceres, left this week for her home in Milwaukee.

* * *

Mrs. Ed Kenney of Twin Falls, who was called to Ogden on account of the serious illness of her sister Miss Fannie Dermody, left for her home Tuesday evening. Miss Dermody is said to be out of danger.

* * *

Miss Adelaide Spaulding and John Ryan of Salt Lake were married Monday in St. Joseph's church. Mr. Ryan is a popular conductor on the Rio Grande out of Salt Lake and Miss Spauling has held a position with the Keith-O'Brien company.

* * *

The infant son of Mr. and Mrs. Walter Smith was baptized by Father Lagan during the past week. The sponsors of baby Edward Maurice were Miss Maud Healy and Frank Hickey.

* * *

Mr. and Mrs. Daniel Kelleher of Evanston visited relatives and friends in Ogden during the week.

* * *

Mr. and Mrs. James Kenney and Mrs. R. P. O'Neil left Wednesday for Pocatello, Ido., to attend the funeral of Jerome Kenney.

* * *

John and Frank McKenna and Don Dean from Fort Douglas spent Sunday in Ogden with their families. The boys expect to leave this week for Linda Vista.

* * *

On Saturday afternoon in St. Joseph's church, Miss Lillian Thomas and Harvey Cahill were quietly married by Monsignor Cushnahan. Miss Thomas was baptized on Wednesday evening by the Rev. John Lagan.

* * *

On Monday afternoon little Mark Moran, the 7-year-old son of Mr. and Mrs. P. J. Moran, was knocked from his bicycle and run over by an automobile. Although it was necessary to raise the machine to extricate the boy and his wheel from beneath, he miraculously escaped serious injury and suffered only bruises about the head and body.

* * *

Mr. and Mrs. W. H. Loos and baby left Sunday evening for Kansas City, where they will visit Mr. Loos' parents.

* * *

The Ogden Knights of Columbus have chartered a car to the canyon for next Sunday afternoon in order that guests from out of town who are in Ogden to attend the investiture of Monsignor Cushnahan may be sure to see the beauty spot of our city.

* * *

The Holy Name society held its monthly meeting in St. Joseph's hall on Sunday afternoon and elected officers for the coming year. Zeno Thinnee is the new president; Jack Maginnis, vice president; John Kennedy, secretary, and Ray Dean, treasurer. Don Dean, the retiring president, was able to be present from Fort Douglas and presided at the meeting for the last time before leaving for California. Mr. Dean talked earnestly to the boys of loyalty to the society.

St. Patrick's Parish

Masses on Sunday at 8 and 10 o'clock. Benediction immediately after 10 o'clock Mass.

* * *

Mrs. Schraven and Mrs. Kierce are appointed to decorate the altars for Sunday.

* * *

Devotions during October every Wednesday, Friday and Sunday evening at 7.30 o'clock.

* * *

A card party will be given at the home of Mrs. Henry Hannigan, 804 W. Third South street, Friday evening, October 19, for the purpose of raising the interest due on the church. All are cordially invited.

SOCIAL AND PERSONAL



MRS. ANDREW G. KRAUSS,

Vice president and founder of the Catholic Woman's League, who is going to Helena, Mont., to reside.

EVENTS OF WEEK IN SALT LAKE SOCIETY

MRS. A. H. S. BIRD was the hostess of a delightful affair Thursday afternoon, when she entertained about twenty guests at tea in honor of Mrs. Andrew G. Krauss, who leaves soon to make her home in Helena.

* * *

An interesting wedding of last week took place Saturday, when Miss Beatrice Roche became the bride of John P. Fanning. The ceremony was performed in the little chapel of All Hallows college by the Very Rev. George Rapier, S. M., after which the Nuptial Mass was celebrated. The chapel was filled with the relatives and friends of the couple, who were unattended. During the ceremony and Mass Prof. Phillip Bansbach presided at the organ. Following the ceremony a wedding breakfast was served at the home of the bride's mother, Mrs. C. M. J. Roche in S. Eleventh East street.

The newly married couple left on an afternoon train for California, and will be at home in Salt Lake after November 1, at 1009 Lincoln avenue.

* * *

In honor of Mrs. John Dooly, who leaves soon to spend the winter in California, a prettily arranged luncheon was given Tuesday afternoon at the Newhouse hotel by the members of the Mothers' congress and the board of directors of Hallock hall. Mrs. Dooly has been one of the most earnest workers in both associations for several years and will be greatly missed among these circles, and also by her host of friends in Salt Lake.

* * *

Mrs. John C. Daly entertained the members of her sewing club Thursday afternoon at her home in F street. Following the usual 1 o'clock luncheon the afternoon hours were spent in sewing.

* * *

Another pleasant Sewing club gathering was held Wednesday afternoon at the home of Mrs. Jane Cann and Miss Margaret Gibbons, who entertained about twelve guests. At the close of the afternoon tea was served. The table held for its decoration a basket of lovely fall flowers in the gay colors.

* * *

Miss Addie Spaulding and Jack Ryan, both of Salt Lake, were quietly married last Monday in Ogden. The ceremony was performed by the Rt. Rev. Monsignor P. M. Cushnahan, V. G., at St. Joseph's church. Miss Agnes McEntee was bridesmaid and Charles Maguire acted as best man.

* * *

The members of the Crystal Bridge club will be entertained next Wednesday at its fortnightly meeting at the home of Mrs. James Langton at her home in E. First South street.

* * *

Miss Gretta Cosgriff left Wednesday for New York for a month's stay.

* * *

Mrs. H. C. Emge and little daughter, Mary Carol, will leave Sunday for a six months' visit in California.

* * *

Mrs. Henry Hickson has returned to her home in Pocatello, Ida., after a pleasant visit with her mother, Mrs. Katherine Rourke, and her sister, Mrs. Angus McKellar, Pr.

* * *

Mr. and Mrs. Frank Broyles have returned from Sacramento, where they were married early last month, and will make their home in Salt Lake.

* * *

Mrs. J. J. O'Leary of McGill, Nev., is visiting friends in the city.

* * *

Mrs. Dolan and daughter, and her sister, Miss O'Connell of Denver, left Wednesday for California, after a short visit in the city with Miss Nell O'Connell at her home in S. Main street.

* * *

Mrs. Verran of Park City is in the city visiting with her mother, Mrs. Lewis Buese, at her home in S. Ninth East street.

* * *

Lieut. and Mrs. C. Carol Bintz are now stationed at South Tacoma, Wash. Lieutenant Bintz is a member of the Three Hundred and Fortieth machine battalion, with headquarters at Camp Lewis.

* * *

The friends of the J. J. Daly family, for many years prominent residents of Salt Lake, will be interested to learn that their youngest son, Morris Daly, is in training at Camp Lewis, American Lake, Wash.

* * *

Mr. and Mrs. J. C. Dugan have rented their home for the winter and have taken an apartment in the Covey.

* * *

Mrs. J. M. Struck returned Tuesday from Billings, Mont., where she was called by the serious illness of Mr. Struck, whom she brought home in a very critical condition.

* * *

Mrs. E. F. Kaufmann and mother, Mrs. Black, have gone to California to spend the winter months.

* * *

Miss Rose McDonough spent last week in Salt Lake.

* * *

Miss Adine Brownlee of Bingham, Utah, was a Salt Lake visitor last Sunday, the guest of Mrs. H. C. Emge.

St. Mary's Academy.

Salt Lake City.

The month of the Rosary is of course a time of special devotion for the young ladies attending St. Mary's academy. A special time is set apart for the Children of Mary each day to recite the beads, and individual devotion is shown by frequent chapel visits during recreation periods.

* * *

The customary Holy Hour of Thursday was omitted on October 4 because of the privilege of exposition of the Blessed Sacrament from 7 o'clock until 8 o'clock on the first Friday. Benediction of the Most Holy Sacrament was given at 8 o'clock by the Rev. Joseph M. Sullivan, S. M.

* * *

Tuesday afternoon at a meeting of the Catholic Women's league, Miss Marian Bruneau sang "Colleen Darlin'" and "Daddy's Sweetheart." Miss Marcella Mitchner was Miss Bruneau's accompanist. The announcement that the music for "Colleen Darlin'" was composed by a Sister of Holy Cross of Notre Dame, Ind., gave an added touch of interset to the beautifully rendered vocal selection.

* * *

A second Mass was celebrated on Wednesday morning in the Academy chapel by the Rt. Rev. Joseph S. Glass, C. M., D. D., with the Catholic student body present. After the Mass Bishop Glass gave a brief instruction on the ends of the Great Sacrifice and on the best method of assisting at Holy Mass. At 10 o'clock the entire student body assembled in the study hall for the expected informal visit from the Right Reverend Bishop and they were not disappointed. Here he said, among other things, that he hoped the academic students were not forgetful of the value of the information they had gleaned in the grades; that reading, spelling, geography and grammar—yes, and writing—were not the least important of the branches of study which every student's course contains.

The Rev. Cornelius L. Murphy of Holy Rosary church, Woodland, was a guest at St. Mary's on Wednesday and celebrated Holy Mass in the convent chapel Thursday morning.

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Salt Lake Churches

CATHEDRAL.

Sunday Masses—6, 8, 9 and 11 a. m.

Weekday Masses—7 and 8 a. m.

Baptisms—3 p. m., Sundays. At other times by special arrangement.

Confessions—Saturdays and the evenings of feast days, 4 to 6 p. m., and resumed at 7.30 p. m.

ST. PATRICK'S.

Sunday Masses at 8 and 10 a. m.

Weekday Mass at 8 a. m.

Confessions—Saturday evenings from 7 to 8 p. m. and every morning before the hour of the Mass on weekdays.

OUR LADY OF LOURDES.

Sunday Masses at 8 and 10 a. m.

Weekday Masses at 8 a. m.

Cathedral of the Madeleine.

East South Temple and B streets. Cathedral residence, 331 E. South Temple street. The Right Reverend Joseph S. Glass, C. M., D. D., pastor; assistants, the Rev. Dr. S. Anzalone and the Rev. Theodore Schultz. Telephone, Wasatch 347.

St. Patrick's Church.

Fourth South between Ninth and Tenth West streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 10.30 o'clock. The Rev. Michael Sheehan, pastor. Residence, 931 W. Third South. Telephone, Wasatch 7928.

Our Lady of Lourdes Church.

Eleventh East and Seventh South streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 8 a. m., except on the first Sunday of the month, when it will be held immediately after the 10 o'clock mass. The Rev. Wm. Flynn, pastor. Residence, 830 S. Eleventh East. Telephone, Hyland 1346.

St. Ann's Chapel.

Twelfth South between Fourth and Fifth East streets. Mass and sermon on Sunday at 8.30 o'clock. The Rev. Timothy O'Brien, chaplain. Residence, St. Ann's orphanage. Telephone, Hyland 3177.

MURRAY AND MIDVALE.

The Rev. Timothy O'Brien, pastor. Residence, St. Ann's orphanage, Salt Lake. Telephone, Hyland 3177. Masses in Midvale at W. O. W. hall at 10.15 a. m., on Sundays, Sept. 16 and 30. Mass in Murray at Foresters' hall, Sunday, September 23, at 9.30 a. m.

Societies and Choirs.

Holy Name society the first Sunday of each month at 8 a. m.

* * *

Meeting of the St. Vincent de Paul society every Sunday morning at 10 o'clock in the parlors of the cathedral residence.

* * *

Catholic Woman's league meets the first Tuesday of every month at 2.30 at the Ladies' Literary club, 850 E. South Temple.

* * *

Social service department of the Catholic Woman's league meets the last Friday of every month at the office in the Charity Organization building at 128 E. First South street.

Office hours are from 10 a. m. to 12 m., and from 2 p. m. to 4 p. m.

Telephone Wasatch 2165.

* * *

The Catholic Woman's league auxiliary to the Red Cross meets in the library of Cathedral hall every Monday and Thursday afternoons at 8 o'clock.

* * *

Promoters of the League of the Sacred Heart meet the last Sunday of each month in the sewing room of the cathedral residence at 3.30 p. m.

* * *

Madeleine Choral society meets every Sunday morning after the 11 o'clock Mass in the music room of the Cathedral residence.

* * *

Children of Mary sodality every second Sunday of the month at 8.30 a. m.

* * *

The Young Ladies' sodality class in surgical dressings and bandages meets every Monday at 1 o'clock in the Red Cross rooms.

* * *

Altar society, first Monday of the month.

* * *

Holy Angels sodality, every third Sunday at 9 a. m.

* * *

Knights of Columbus, every Tuesday night at 8 o'clock in clubrooms at Hotel Utah.

* * *

Altar Boys' society meets every Friday afternoon at 4.30 o'clock.

* * *

Boys' Gregorian Sanctuary choir meets Tuesday and Thursday afternoons at 4 o'clock in Cathedral hall.

* * *

St. Cecelia choir meets Friday afternoons at 4 o'clock in Cathedral hall, and Sunday morning at 9 o'clock Mass.

Dr. Graham Lusk says: The food administration asks us to eat corn bread and save the wheat for export. It is a very small sacrifice to eat corn bread at one meal or more a day. Indian corn saved our New England ancestors from starvation, and we can in part substitute it for our wheat and send the latter abroad to spare others from starvation. The simplest elements of patriotism demand that we do this. Therefore, let us cry, "Eat corn bread and save the wheat for France, the home of Lafayette!"

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Highest Awards
Highest Prizes

Husler's

(The Flour of the Hour)

THE INTERMOUNTAIN CATHOLIC

COLORADO IDAHO UTAH NEVADA WYOMING MONTANA

Vol. 19, No. 47. Eighteenth Year. SALT LAKE CITY, UTAH, SATURDAY, OCTOBER 20, 1917 Colorado Catholic, Thirty-third Year.

We Must Sacrifice All Rather Than Permit Philosophy That Has Caused War to Survive

---Archbishop Hanna

Purple Is Bestowed Upon Vicar General in Church at Ogden Sunday Morning

Archbishop, Bishop, Clergy and Laity Shower Congratulations Upon Monsignor Cushnahan on Occasion of His Investiture as a Domestic Prelate of His Holiness, Benedict XV.

"THIRTY-SIX years have passed since, in far-off Ireland, a young man knelt at the foot of the cross and offered to Christ his life, with all its fruitage and promise, for the uplifting and saving of men, with the sacrifice of everything the human heart holds dear. The years run on, and his dreams have been fulfilled. Now the Vicar of Christ honors him in a signal way, and brings joy to our hearts, as it brings joy unto him."

Thus spoke His Grace, the Most Rev. Edward J. Hanna, D. D., archbishop of San Francisco, in opening his sermon at the solemn investiture of the Rt. Rev. Msgr. Patrick M. Cushnahan, V. G., in St. Joseph's church, Ogden, last Sunday morning. Marked with a beauty and elaborateness of ceremony that will never be forgotten by those who attended, the beloved pastor of St. Joseph's and vicar general of the diocese, was formally vested in the purple, to which he is entitled as a domestic prelate of His Holiness, Benedict XV.

Archbishop Hanna Bishop Glass, Bishop Grace of Sacramento and a score of clergymen from various parts of the west gathered with a congregation of Sisters of the Holy Cross and laymen who filled the auditorium of the church to its capacity. It was a signal tribute of his friends to the Monsignor and, as the Archbishop and the Bishop said, a fitting tribute to a wonderful priest. Especially delegated to represent the mother house of the order, Mother M. Pauline of Notre Dame, Ind., was present with the other Sisters of the Holy Cross, to whom Monsignor Cushnahan has long been a true and faithful friend. The Rev. Remi Stephen Keyzer, administrator of the diocese of Boise, was in attendance as the representative of that diocese, while several priests were present from Los Angeles to represent that see.

Salt Lake Delegation.

Salt Lake City proudly gave evidence of its esteem and love for the Monsignor, as there were more than 200 Salt Lake Catholics in the congregation, many of whom went to Ogden on a special train arranged for by the Salt Lake Knights of Columbus. Speaking at the Escalante club dinner in Salt Lake Monday evening, Monsignor Cushnahan expressed his appreciation at the splendid tribute Salt Lake Catholics had paid him.

The ceremonies began shortly after 11 o'clock with a procession of prelates, priests and acolytes from the parish rectory to the church, through a guard of honor composed of members of the Knights of Columbus from the various councils of the state. Following the procession the knights occupied one whole side of the church, forming one of the largest bodies of members of the order ever seen in this section. Sisters of the Holy Cross from all of the communities in the state and a large number of the pupils of Monsignor Cushnahan's beloved Sacred Heart academy also attended the services in bodies. Mayor Abbot R. Heywood and other city and county officials were also among those present.

When the clergy were seated in the sanctuary the Rev. Dr. S. Anzalone of the Cathedral of the Madeleine, Salt Lake, read the papal bull, dated at the Vatican on May 11, 1917, conferring the honor of membership in the papal household upon the pastor of St. Joseph's. His Grace then invested Monsignor Cushnahan with the purple vestments of his office, and during the most impressive ceremony the prayers of hundreds petitioned that the good Monsignor might live many years to enjoy his new honors and to continue his noble work.

Bishop Is Celebrant.

The Right Reverend Bishop of Salt Lake then began the celebration of the Pontifical Mass. The Rev. M. F. Sheehan, pastor of St. Patrick's church, Salt Lake, acted as assistant priest. The Rev. John Lagan, assistant at St. Joseph's, was deacon of the Mass, and the Rev. John Ryan of Eureka, former assistant in Ogden, was subdeacon. The Rev. James P. Cantwell of San Francisco, Archbishop Hanna's secretary, was master of ceremonies, with the Rev. W. J. Flynn, pastor of Our Lady of Lourdes, Salt Lake, as his assistant.

Archbishop Hanna was seated on a throne with the Rev. Jos. S. Laubacher of Oxnard, Cal., and the Rev. John Dunn, S. M., of Salt Lake, as deacons of honor. Attending Bishop Grace, who was seated at the Archbishop's right, were the Rev. Father Kieley of Grass Valley, Cal., and the Rev. Clement Maloney of Los Angeles. Monsignor Cushnahan was seated on the east side of the sanctuary, opposite Archbishop Hanna. Among the clergy in the sanctuary, in addition to those just mentioned, were the Rev. R. S. Keyzer of Boise, the Rev. R. J. Cotter, D. D., of South Pasadena, Cal.; the Rev. Dr. S. Anzalone of Salt Lake, Maj. Edward H. Fitzgerald, chaplain of the war prison barracks at Fort Douglas; Lieut. W. J. Kane, chaplain of the Forty-second United States infantry, Fort Douglas; the Rev. Thomas Galligan of Park City, the Rev. James H. Reardon of Long Beach, Cal.; the Rev. Joseph Schmitt, S. M., of Salt Lake, the Rev. Patrick Mannion of Holy Cross hospital, Salt Lake; the Rev. Timothy O'Brien of St. Ann's orphanage, Salt Lake; the Rev. Clement Maloney of Los Angeles, the Rev. George de Stoop of Tooele, Utah; the Rev. H. J. Weintjes of Salt Lake, the Rev. James O'Grady of Las Vegas, Nev.

Archbishop Preaches.

Archbishop Hanna's sermon, preached during the Mass and devoted not only to congratulations to Monsignor Cushnahan, but also drawing an inspiring picture of the life and duties of a priest, was one never to be forgotten. After commenting upon the fact that the dreams of the youthful priest had come true, Archbishop Hanna continued:

"It is a wondrous thing to be a priest, because he bears the greatest dignity of the children of men. We measure the dignity of an office by the functions the man holding it is called upon to perform. The sacrifices to God performed by the priests under the old law gave to the priesthood an exalted dignity, but in performing the great sacrifice of the new law the priest stands in the place of Christ and offers sacrifice for the sins of men. It is the priest that binds, and no one loses. It is he that loses, and no one binds. It is he that, as another Christ, goes about doing good, that in the name of Christ proclaims the gospel of peace to the children of men. It is the priest who, holding Christ's place, healeth the souls of men and brings unto men truth and joy and benediction.

"But where there is great dignity there comes great responsibility. The priest takes upon himself the burden of men's souls, and we weigh things in life by the value, the beauty, the love, the glory of men's souls. I know men are free, that they have the God-given gift of liberty, but I also know the necessity for the ministry of the priest. The inheritance of man is charity, truth, purity and holiness, and above all hope of eternal joy, peace and glory. It is the duty of the priest to help man merit this inheri-

(Continued on Page 3.)

K. OF C. WORK PROGRESSES RAPIDLY

Scope of War Activities for Catholics Is Increasing Every Week.

FUNDS ARE SECURED

Thorough Canvasses Are Being Made by Councils in Many Cities.

PRIESTS ARE SUPPLIED

Washington, D. C., Oct. 15.—Hundreds of men, working with that speed which has characterized everything connected with the war, have been doing wonders at every camp during the past week. Astonishing progress has been made in the erection and completion of those Knights of Columbus recreation buildings which were under construction, and in many other camps, where the buildings are in complete operation, the soldiers have given themselves up to the enjoyment of the little conveniences which have been furnished them and which are proving to be potent reminders of home.

The days of miracles are by no means entirely past, and it seems nothing less than a miracle when one stops to think that lumber, which three months ago was in the trees, has now been turned into comfortable recreation buildings for Uncle Sam's fighting men; that sites which three months ago were corn fields are now occupied by dozens of these buildings, and that the Knights of Columbus committee on war activities, which three months ago did not exist at all, is today handling the biggest business proposition ever undertaken by the Catholic people.

Work Is Growing.

The work is growing by leaps and bounds and the end is not in sight. Every day new conditions arise, new requests reach the committee and there are new problems to face and solve. By November 1 no less than seventy-five places of recreation will be in operation under the auspices of the Knights of Columbus committee on war activities. The undertaking is enormous, but the men who have been entrusted by the Catholic people of the United States with the task of seeing it through are in deadly earnest, and they are sparing neither time nor labor to accomplish the result which is their goal. It is interesting in this connection to note that for every dollar which has been subscribed to the Knights of Columbus fund, **two dollars'** worth of good is being accomplished, and this by reason of the fact that all the money is being devoted to the purpose for which it was primarily intended, no part of it being wasted in overhead expenses.

At the general offices of the Knights of Columbus at New Haven, Conn., the regular office force is handling a great bulk of the war activities matter, and while this means that their work has doubled in volume, there has been no increase in their salaries. Long hours and the same money is their motto, and it is in this way that they are doing their bit for God and country. The same condition exists in Washington, where the committee on war activities has established its headquarters. Men who when at home are leaders in the business and professional world and are used to getting big returns for their work are laboring for nothing, while clerks, stenographers and other necessary office help are contenting themselves with salaries which afford them merely a bare living.

Funds Are Raised.

Nor must the members of various councils who have contributed so much valuable aid and experience in the erection of buildings at the camps, be

(Continued on Page 3.)

ERROR NOTED IN COMMON BELIEF

Archbishop Glennon of St. Louis Criticises Doctrine of Private Judgment.

CAUSES CONFUSION

Impossible to Say God Is Pleased With Present Divergence of Belief.

CATHOLIC TEACHINGS

Preaching recently in the cathedral of St. Louis, the Most Rev. John J. Glennon, D. D., archbishop of St. Louis, delivered a powerful sermon in which he exposed the fallacies of the commonly quoted Protestant doctrine of "private judgment" in matters religious. Archbishop Glennon began by emphasizing the necessity of submission to the faith, to the teachings of Jesus Christ, and then called attention to the widespread refusal of that submission in the world today. It had caused various kinds of confusion, he said. Frequently, he added, we hear that all the contradictions of doctrine "somehow or other merit His benediction—that He who said, 'Though heaven and earth should pass away, My word shall not pass away.'" Speaking of the many forms of religious confusion, Archbishop Glennon continued:

Most Popular Form.

The most popular of these is the so-called standard of "private judgment." This means that they will set aside the organized Christianity of the past—the established authority of the church—the wisdom of the ages, and the teachings of Christ, Himself, in order to give to their individual minds the right to work out their own gospel. Of course they assert their belief in the Sacred Scriptures; but this belief in the Scriptures is merely a statement in the abstract. In the concrete they believe only in what they find in the Scriptures; or in other words, they believe in themselves.

I can understand one of their preachers making a statement that he would not accept direction, nor pin his faith in the accredited beliefs of his sect; for this would be undoubtedly the assertion of his right to his own judgment and interpretation. But it is difficult to understand what remains of an organization, or what reason there continues for its existence, if each member thereof has a right to his own opinions. Or, again, what claim he would have to ask for any element of faith from his audience, if the statements he makes are simply his opinions. There can be no reason for a congregation continuing as such, nor indeed for a church organization at all. Private judgment as the court of last resort in matters of faith, destroys faith itself. Christ fades away—His mission ceases; and what He has taught is shattered into fragments and lost in the contradictions and absurdities which ensue when the individual sets himself in judgment on the Almighty—His teachings and decrees.

His Own Creed.

A survey of the religinous world today shows how far these contradictions and absurdities have gone. We have sects without number, and each with a different creed. Then, each individual member has a creed of his own.

There is plenty of contention, but there is no authority—no submission, and no faith; and yet, we hear frequently that this must be pleasing to our Lord, and that all their contraductions somehow or other merit His benediction—that He who said "Though heaven and earth should pass away, My word shall not pass away," is pleased, and blesses those who have brought His teachings and Christendom into hopeless confusion.

Some centuries ago the individual counted for little, while the state was all in all. Gradually the gospel of individualism began to spread. It was crowned by the French revolution. Protestantism has introduced that same principle into the religious world, but differing from the other in this—that in secular affairs it is the assertion of right between man and man—

(Continued on Page 2.)

BUYING BONDS SAVES WHAT IS YOURS

Meaning of Liberty Loan Subscriptions Explained by Noted Writer.

DEMAND HITS YOU!

Read These Reasons Why Every American Must Help With Money.

IT IS "UP TO YOU"

BY PORTER EMERSON BROWNE.

When asked by the government to buy a Liberty bond the normal thing for the normal man to do is to say to himself:

"Well, my goodness, there's that outfit around again wanting more money. Ain't there any end to this thing?"

Whereby the normal man shows himself up in a sad and saddening light, and it behooves him to sit himself right down in some quiet spot where he won't be disturbed and ask himself a few questions.

Figure It Out.

Who wants him to buy the bond?

The government.

Who constitutes the government?

The men he himself has put in office to run the country.

What do they want him to buy the bond for?

So that they can get money.

What are they going to use the money for?

To protect and save the country and the citizens thereof.

And isn't he one of the citizens?

You bet he is.

Then isn't it a fact that all the government wants when it asks him to buy a Liberty bond is that he shall loan the government part of his money to use in protecting and saving the rest of his money and himself and his family as well?

It's precisely as though Noah when he was tipped off that the flood was coming had asked all his neighbors to chip in a couple of dollars apiece so that he could build an ark big enough to hold 'em all.

Asks No Favors.

When the government asks you to buy a Liberty bond it doesn't ask you to do it a favor. It isn't going to take the money and spend it on a governmental chowder party or buy itself a governmental diamond tiara. It's merely going to take that money and use it for the protection and safeguarding and regulation of your mutually owned country, in which you have an active and proprietary interest. All the government is asking you to do is to pony up a little of your money to help out in taking the necessary steps to save you and the rest of it.

And it's giving you interest on your money to do it!

The money you pay for police protection and fire protection and various other kinds of protection is gone. You've kissed it good-by, and without a murmur. But the money you give to Liberty loan protection comes back to you with interest. And if there's any way in which the government could be any more considerate than that, except to put you in an old ladies' home and feed you and everything, I'd like to see it.

Furthermore, in order to get a really correct understanding of the matter it would be well for us all to sit down again and ask ourselves:

What is money in the first place?

Money is hunks of gold and silver and copper and pieces of paper that are a nation's promise to pay the holders thereof a certain sum at an uncertain time.

Is money worth anything of itself?

Not a good gol darn.

(Continued on Page 3.)

San Francisco Prelate Tells Catholics What They Might Do to Help

Escalante Club of Salt Lake Hears Brilliant Address, in Which His Grace Tells Catholics of Their Duty to Prepare the World for a Lasting Peace.

LADIES ARE GUES TS OF THE EVENING

DECRYING the materialistic philosophy which he holds accountable for the present world conflict, the Most Rev. Edward J. Hanna, D. D., archbishop of San Francisco, told the members of the Escalante club of Salt Lake on Monday evening that in his opinion it would be better that we all died and the world finished its course than that the philosophy which is back of the war should triumph. Archbishop Hanna was the guest of honor at the fourth dinner of the Escalante club, a dinner club formed last February by Bishop Glass for the Catholic men of the city. For the first time since the organization of the club the ladies were guests of the members, contributing much to the brilliancy and pleasure of the occasion. The dinner was served in the main dining room of the Hotel Utah.

President Charles A. Quigley of the Escalante club opened the program which followed the dinner. He spoke reminiscently of a somewhat similar occasion two years ago, at the time Bishop Glass was installed. Archbishop Hanna was a guest at the installation dinner, and at that time predicted a great future for the diocese of Salt Lake under the able leadership of its new bishop. Colonel Quigley assured His Grace that his predictions had been realized to the fullest extent, recounting in glowing terms the accomplishments of Bishop Glass, and pledging to him once again the united and enthusiastic support of his people. He then introduced the toastmaster of the evening, former Senator Thomas Kearns.

Senator Kearns' abilities as a toastmaster are well known, and it is sufficient to say that he honored the position he held. He wittily remarked at the outset that while it had been his privilege to attend the other Escalante club dinners, he was glad he had not been called upon to be toastmaster until "ladies' night," because the occasion was much more delightful and auspicious on account of the presence of the ladies. He paid a glowing tribute to Archbishop Hanna, describing him as a Catholic leader whose words were weighed and felt from coast to coast.

Archbishop Pleased.

In prefacing his address on "What We Might Do," the Archbishop expressed his gratification at the progress which had been made in the diocese, and that there existed such a society as the Escalante club. Catholic co-operation was especially necessary in these times, he said, and it could best be had through such gatherings as the one he addressed. "No man can fail to understand that God's work cannot go on successfully without zealous, intelligent and educated Catholics," he said. "It seems to me in keeping with the high ideals and purposes of your bishop that he expects from his people intelligent help in unholding the banner of Christ."

Turning to his subject, in which he vigorously outlined the causes of present day conditions, and just as emphatically outlined what he considered to be the proper remedies, Archbishop Hanna said in part:

"We had hoped, at least, that the wave of blood from Europe might not touch our shores. But the cause became so great and the dangers so imperative that we had to throw our lot with the other nations. And this day we are the mightiest factor in the struggle. But we must also remember that our church is also a mighty factor in the struggle for peace, and for liberty."

The Great Church.

His Grace then most inspiringly sketched a brief history of the church, pointing to its illustrious record as the custodian of all truth, of the rights of man and of all those very things for which men are today shedding their blood. He solemnly charged the Catholics present with their duty to uphold the traditions of the church, and pointed out to them the necessity of spreading its teachings among men. He spoke of the glorious privilege of man in being created in the image and likeness of God, and asked that each one always remember his obligation to maintain this exalted dignity which had been given to man.

"If you asked me 'what we might do,' I would say first of all that we might be personally responsible for the mighty dignity of our church, and for the mighty dignity of man, blessed in the blood of Jesus Christ. If each man would go out into the world and take this responsibility with him, the world would not—could not—go wrong.

"Second, if you asked me what we might do at present and in the crisis that now holds the world, I might say 'Pray.' We might pray for this world, that it may seek, that it may do. And after we pray we might ask what brought the world to the present crisis, why men are killing each other, why all these cruelties are being practiced.

Seeking the Cause.

"And in answering this question, if you are wise you will go back to the time that the world threw off Christ, and men began to follow the bent of their own inclinations. Men have woven a philosophy that has brought this world to its present lamentable condition.

"The business man, perhaps, has told you of this philosophy, that it consists, briefly, in the survival of the fittest. He told you that the man strongest physically, the man strongest in financial power, the man who thought the least of the means by which he might gain his end, was the one who would survive. That is the philosophy that has filled the world, and caused this pain.

"This man has forgotten the dignity of men, and has used them as pawns, used them simply as if they were dust at his feet. Men have forgotten their ideals, their standards, their values. Men have esteemed power and money, gold and treasure and gain, and have sought new lands to conquer. They have forgotten that these things simply pass with the night and have forgotten that the only things which remain are justice and mercy and love and truth. They have sought the things that pass, and men that seek the things that pass and forget truth and justice and mercy will bring the world to pain and misery.

"We Catholics come to our task with a God-given wisdom. If we will only use the inheritance that is ours we will soon make a deep impression upon those around us. Suppose every Catholic would forget his selfish interests and go forth preaching the dignity of man. Ere many moons had passed a great change would take place. And this is what we might do.

The Peace Question.

"We are in a war. There is no doubt about the justice of our cause. Better that we all died and the world finished its course than that the philosophy that is back of this war should triumph.

"But the purpose of war, after all, is peace. And when we think of peace our hearts grow not more and more bitter, but sick. How can peace come? I will not take the time to tell you that story, which perhaps you know

(Continued on Page 2.)

Diocese of Denver

MARY A. KELLY, Correspondent.

The Intermountain and Colorado Catholic is placed on sale at the James Clarke church goods house, 1645 California St., Denver, Colo.

Roadster Given to Aid Work of Priest

The work of ministering to the spiritual wants of the tubercular patients of Craig colony received a new impetus last week when the Rev. Miles Sweeney was presented with an automobile by a group of friends who have taken an interest in his work.

When Father Sweeney was appointed chaplain of St. Anthony's hospital he voluntarily assumed charge of the spiritual welfare of the Catholic men at Craig colony, which is situated in the same section, though at some distance from the hospital. It was this priest's earnest wish to read Mass at least once a week in a tent on the grounds, so with the help of the Tabernacle society and contributions received through Mrs. William H. Andrew the necessary articles for the celebration of Mass were procured. The blessed privilege of assisting at the sacrifice was so deeply appreciated by the unfortunates of the colony that Father Sweeney made a strong plea for the building of a permanent chapel adjoining the tent city, where the patients could enjoy the comfort and preace that comes from frequent visits to the Blessed Sacrament. The chapel is soon to be erected through the generosity of William P. McPhee and J. K. Mullen.

In the meantime the gift of the roadster will greatly expedite the work of Father Sweeney and enable him to more frequently visit Craig colony's unfortunate ones, a very large proportion of whom profess the Catholic religion. The gift was a complete surprise to the zealous chaplain. Among those to whose generosity he owes it are M. J. O'Fallon, Mrs. T. A. Cosgriff, Mrs. William R. Leonard, Frank Kirchhof and Miss Adelaide McCarthy.

Making Plans for the Reception of Bishop

Despite the fact that no definite date has been set for the installation of the Rt. Rev. J. Henry Tihen, preparations for the event continue to be made by the clergy of the diocese and the Catholic societies. Letters have been sent to the out of town priests urging their co-operation.

At a meeting held last week the Rev. H. L. McMenamin was named chairman of the committee to arrange for the bishop's reception, the Rev. J. F. McDonough was chosen secretary and the Rev. Pius Manz, O. F. M., treasurer. The following priests will serve on various committees to arrange a suitable welcome and prepare an elaborate installation program: The Rev. M. F. Callanan of Annunciation church; the Rev. J. J. Donnelly of St. Francis de Sales church; the Rev. William J. Lonergan, S. J., of Sacred Heart church; the Rev. David T. O'Dwyer of St. Patrick's; the Rev. Edward Clark of Littleton; the Rev. Edward J. Mannix of the Cathedral; the Rev. James Walsh, pastor of St. James' church, Montclair, and the Rev. William Neenan of St. Louis' church, Englewood.

Names of out of town clergy, both secular and members of religious orders, will be added to the committee when they can be heard from. Many prelates from Western and middle western sees are expected to be present at the installation ceremony, which will take place in the Cathedral followed by Pontifical High Mass. The new bishop and visiting churchmen will then be guests at breakfast at one of Denver's leading hotels, and in the evening a banquet will be given by the Knights of Columbus. A public reception will be tendered Bishop Tihen the following evening.

Doings of Denverites

The second campaign for the sale of Liberty bonds finds a number of prominent Catholic men and women among the energetic workers. The boy scouts have determined to make a better record than in the previous campaign, and the Rev. Father McMenamin pleaded from the pulpit last Sunday that the cathedral boy scouts be given an opportunity to lead all the troops of the city. Among the Catholics who are giving their services this week to raise $15,000,000 for the cause of liberty are William H. Delleker, William P. McPhee, J. Elmer McPhee, Oscar L. Malo, Thomas Austin Hayes, J. J. Cahill, W. T. Healey, Joseph A. Osner, J. C. Dolan, James Quinn, George W. Prior, Joseph P. Dunn, M. C. Henneberry, Mrs. William R. Leonard and Mrs. Ella Weckbaugh.

* * *

The Ladies' Auxiliary of the Ancient Order of Hibernians added a neat sum to their relief fund by a card party and social which they gave Friday evening, October 19, in their hall in the Charles building. The following composed the arrangements committee, which was responsible for the success of the affair: Miss Mary Hurley, Miss Katherine McCanna, Miss Mary Keane, Miss Kathryn Barry and Miss Mary Murphy.

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An anniversary Requiem High Mass for the repose of the soul of Thomas A. Cosgriff was sung in the cathedral on Monday by the Rev. H. L. McMenamin.

* * *

The Sacred Heart Aid society held its regular meeting Thursday afternoon, October 18, at the home of the president, Mrs. Joseph A. Leubert, 129 W. Fourth avenue.

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The next meeting of the Good Shepherd association will be held Tuesday afternoon, November 13, with Mrs. Thomas J. Donnegan, 1944 Washington street.

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The Rt. Rev. Monsignor Brady celebrated Requiem High Mass in the chapel of Loretto Heights academy on Friday, October 12, to commemorate the second anniversary of the death of Mother Pancratia. The Mass was offered at the request of the Alumnae association of Loretto Heights.

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The mission which is being preached in St. Francis de Sales church by the Rev. Dr. Donnelly continues to draw large congregations.

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The Queen of Heaven Orphans' Aid society met Tuesday afternoon, October 16, with Mrs. H. L. Gordon, 3226 Gaylord street.

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Mr. and Mrs. Charles Patrick Quinlin announce the marriage of their sister, Miss Daisy Owens of Atlanta, Ga., and John A. Miller of Creston, Ia., which took place in the cathedral rectory Monday evening, October 1. The Rev. H. L. McMenamin officiated. The ceremony was very quiet. Mr. and Mrs. Miller left immediately for their future home in Creston, Ia., where Mr. Miller is engaged in business. Mrs. Miller came to Denver several months ago to visit her sister, Mrs. Quinlin, and made many friends here during her stay.

* * *

Mr. and Mrs. Joseph P. Dunn have announced the engagement of their daughter, Miss Florence Dunn, and Leo H. Connell. Miss Dunn is a graduate of St. Mary's academy. Mr. Connell attended the Sacred Heart college and is the son of Mr. and Mrs. E. W. Connell.

No date has been set for the wedding.

* * *

Denver friends are interested in the announcement of the marriage of Miss Margery Sweeney, formerly of this city, and Capt. Stancliffe Hurst of the English army. The ceremony took place in London on Wednesday, October 10. The bride is a sister of Mrs. Ralph Grable and Bayard K. Sweeney of Denver.

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Miss Elizabeth Mary Smith and Benjamin Salmon were married Tuesday morning, October 9, at a quiet ceremony in Holiy Family church, Berkeley. The Rev. Lawrence Fede, S. J., officiated. Miss Minor Smith, a sister of the bride, attended her, while the best man was Hon. John B. McGuaren. The young couple went immediately to housekeeping at 4166 Knox court.

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Miss Frankie Nast, the popular violinist of Denver and daughter of Mr. and Mrs. Charles Nast, has gone to New York City to spend the winter with relatives.

* * *

Mr. and Mrs. John Mosher have gone to Washington, D. C., where they will make their home. Mr. Mosher will be associated with Herbert Hoover, the federal food commissioner. Until her marriage last month Mrs. Mosher was Miss Alice Forsyth, a singer of more than local fame.

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Miss Lillian Hurd was hostess at a charmingly appointed luncheon Thursday at the Country club in compliment to her niece, Miss Felice Davis.

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Mrs. William P. McPhee entertained at luncheon at the Country club Monday.

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Mrs. William S. Muckle, who underwent a serious operation at St. Joseph's hospital some weeks ago, is recovering and will soon be removed to her home.

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Mr. and Mrs. Peter C. Schaefer were hosts at dinner at the Denver Athletic club Thursday evening.

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Mrs. Arthur J. Sullivan of the Cornwall apartments has returned from a visit to her mother at Atlanta, Tex.

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Mrs. S. Marvin James left last week for San Diego, Cal., where she will spend the winter with her mother, Mrs. Eleanor J. Corson. Because of ill health Mrs. Corson has ben obliged for several years to make her home in a lower altitude.

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Mr. and Mrs. Matthew Sullivan are the proud parents of a son, whom they have named Martin Jack.

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Mrs. James A. Hickey has gone to Chicago, where she will remain a month.

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Miss Myrtle Bourgeois, who spent the summer in Denver and at Troutdale with her aunt, Mrs. B. E. Schwalbe, left Wednesday for her home in Chicago. She was accompanied by her cousin Joseph Schwalbe.

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Mrs. Joseph T. Kendall and children left last week to join Mr. Kendall in Cheyenne, Wyo., where they will make their home.

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Miss Rose Hamlik left Friday evening for an indefinite stay in Seattle.

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Mrs. Arthur Lee Moffat of Lamar, Colo., is spending a few weeks in Denver with her mother, Mrs. Andrew Kelly.

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Mr. and Mrs. Dennis Sheedy and their house guest, Miss Florence Daniels, of Coronado Beach, spent the week-end at Idaho Springs.

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Mrs. Joseph V. Benson entertained informally at cards Thursday afternoon.

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Miss Helene Brady is spending the week with her brother Harry Brady in Colorado Springs.

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Mr. and Mrs. W. J. Ciscel presided over a dinner of elegant appointments Tuesday evening. Pink roses and yellow chrysanthemums were artistically combined in the table decoratoins. Covers were laid for seventeen.

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Dr. Joseph C. Savage, son of Mr. and Mrs. Thomas F. Savage, has received a commission as lieutenant in the medical corps of the United States army and has been ordered to report at Fort Oglethorpe, Savannah, Ga. He will leave vfor there within a few days.

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Mr. and Mrs. Elmer E. Zook and daughter, Miss Eleanor Zook, are spending the week in Sterling, Colo., as guests of Mr. and Mrs. Richard McBride.

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Mrs O. L. Smith and her daughter, Mrs. Louis Hough, left during the week for a visit in New York city.

* * *

Mrs. Max D. Melville arrived in Denver last week from Camp Funston and will remain there until fully recovered from a recent serious illness. Mrs. Melville was formerly Miss Ruth Nicholson.

* * *

Mrs. Harry A. Scherrer of River Bend, Colo., and Mrs. T. J. Fowle of Hillrose motored to Denver last Friday for a week-end visit with their parents, Mr. and Mrs. F. M. Dillon, of 1256 Washington street.

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Mr. and Mrs. John F. Campion are located for the winter at 180 Humboldt street, in Country Club place.

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Miss Bernardine Ryan of St. Paul is a Denver visitor who is being extensively entertained.

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Mr. and Mrs. Frank Dunn of Tonopah, Nev., are the proud parents of a daughter born in Denver recently at St. Joseph's hospital. Mrs. Dunn was formerly Miss Mae O'Neill of this city. Her wedding was one of the fashionable ones of last winter.

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Dr. and Mrs. Harry McGraw were hosts at dinner at the Country club Thursday evening.

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Miss Eva Darlington, who was graduated from Mercy hospital nurses' training school last week, has already been chosen to accompany Red Cross base hospital No. 29 of Denver to France. Miss Darlington was one of fifty nurses to be selected for that service.

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Mr. and Mrs. Peter C. Schaefer have gone to New York for a month's visit.

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Miss Dorotila O'Donnell has returned from a short visit to Fort Russell, Wyoming.

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Mr. and Mrs. Charles R. Hurd have returned from California, where they spent a month.

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Mrs. William P. Horan has returned from Washington, D. C.

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Mr. and Mrs. Clinton Carney, Miss Garnet Autrey Miss Anna McGilvray and Thomas H. Ryan spent the week-end in Boulder.

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The death of Miss Winnogene M. Hyland of 5184 Thompson court occurred on last Friday, following an operation. Miss Hyland, together with her mother, took instructions in the Catholic faith from the Rev. Father Mannix and was recently received into the church. Her funeral was held from the Immaculate Conception cathedral on Monday morning with a requiem high mass. Miss Hyland was a member of the Young Ladies' Sodality of the Cathedral and many members of this organization were present at the funeral. Services were conducted by the Rev. Father Manning and interment took place in Mount Olivet cemetery.

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The funeral of George W. Schillings, who died October 13th, was held from St. Philomena's church on Tuesday morning. Interment was made in Mt. Olivet cemetery.

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John Francis Murphy died at the home of his daughter, Mrs. E. Bailey, 2144 Tremont street, on last Monday, at the advanced age of 84 years. His funeral was held from the Immaculate Conception cathedral on Thursday morning with a requiem high mass. Interment was made in Mount Olivet cemetery.

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The funeral of John Covery of Loveland, Colo., was held from the Annunciation church on last Saturday.

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James J. Goggins died at the home of his brother, Maurice Goggins, 1037 Navajo street, on last Monday. His funeral occurred on Wednesday morning from St. Leo's church, with a requiem high mass, and interment was made in Mount Olivet cemetery. Besides his brother Mr. Goggins is survived by a sister, Mrs. Abbie O'Connell of this city.

S. F. PRELATE TELLS

(Continued from Page 1.)

better than I do, of that wonderful tribunal at The Hague; how the representatives of nations met in that most solemn assembly and wrote their compacts. How the nations agreed to protect the rights of small nations, eliminate cruelties and create a better international spirit. You know that story and you know what has happened to the pledges made there.

"Their promises are no good unless they have back of them the great moral authority, and the might of the moral law. When you hear men tell the story of peace, then you might say that peace cannot come unless we prepare the hearts and minds of men, so they may first be at peace with their God, and then with their neighbors."

Following the address of His Grace, Senators Kearns mentioned the pleasure it was to have also as an honored guest of the evening the new domestic prelate, Monsignor Cushnahan. He congratulated the Monsignor in behalf of the club members and their guests, and called upon him to address the gathering.

Monsignor Speaks.

Monsignor Cushnahan's response was largely devoted to an eloquent appeal to the Catholic people of Salt Lake to give united and continuous support to their bishop. He spoke enthusiastically of the redecoration of the cathedral, which he characterized as the bishop's conception of a fitting dwelling place for the living God. All that we have, said the Monsignor, we owe to the goodness and mercy of God. Therefore, he added, it was no more than fitting that we should give the best that we have to make for God a proper and beautiful dwelling place. He praised the Catholics of Salt Lake for the staunch Catholicity which they had exhibited in years gone by, and predicted a wonderful future if the same sturdy faith and allegiance was maintained. He spoke feelingly of the wonderful support he had received from his people in Ogden, and said if the Catholics of Salt Lake would give the same sort of support to the bishop there was no limit to what could be accomplished here.

Prolonged applause greeted Senator Kearns' request for an address from Bishop Glass. His lordship responded in a particularly happy mood, first assuring His Grace of the splendid support and help he had received from his people. Since confessions seemed to be in order, the bishop said he thought he would confess what he considered the greatest fault of the Catholic people of Salt Lake. It was their modesty, he added. He said there were many of them that he would like to know better and more intimately, but they had been hesitant about coming forward and giving him an opportunity to become acquainted. The time had come, he said, when the people should get over that feeling, when they should realize that the bishop of the diocese wanted their personal interest, and their personal friendship. Those with whom he had had the opportunity of becoming well acquainted, he said, had proved to be splendid people. He said he felt sure there were many more of the same type, and that he wanted to know them better, wanted them to know him better.

There were many things yet to be done, said the bishop, and they would not be done, he added, by the bishop, but by the people. A bishop could do little, he said, without the support and assistance of his people. He expressed his confidence, however, in the people and said he felt happy and sure of future success. He mentioned especially the Catholic Woman's league, founded with a view of bringing the women of the city in closer touch, and declared that it had succeeded admirably. The Escalante club he said, was founded for a similar work among the Catholic men. Such gatherings as the one he addressed, he said, indicated that it too was succeeding.

ERROR NOTED IN

(Continued from Page 1.)

in the other it is the asasertion of the right of the individual mind against the truth and teachings of Almighty God. In worldly affairs, individualism as a reaction from centralized autocratic power, is within its bonds commendable. But in the spiritual order, our efforts should be to know Christ, and His law and teachings, and to serve Him.

We Must Think.

Somebody said, I believe, that we cannot think, because we are Catholics, we are rational. We not only think, but we have to think. The Catholics have done a lot of thinking all through the ages. They have filled the world with all the thoughts worth preserving. All the books worth while that have come to us through the past are either of Catholic origin or inspiration. In the arts, science and literature the world has come largely to the Catholic mind. Law, duty, humanity, the whole scheme of things are a proper field for our discussion. Only this: When we come to Christ and accept His divinity, we shall not set our puny intellects against His divine authority. We shall not sit in judgment upon Him who shall be our judge. We must accept by faith what He has taught. And firm in that faith we know we shall not be confounded forever.

OGDEN DEPARTMENT

Miss Lucille Hood of Pocatello, Ida., was in Ogden Sunday for the investiture and for the program at Sacred Heart. Miss Hood was the guest of Miss Genevieve McNulty.

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Mrs. Katherine Malone, her son Jack and her nephew, John Quinn, were among the Salt Lake people who were in Ogden Sunday in honor of the Monsignor.

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Mrs. Carl D. Clark of Evanston, Wyo., who has been the guest of her parents, Mr. and Mrs. Morrissey, for the past two weeks, returned to her home Monday.

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Miss Kate Fitzgerald of Salt Lake attended the investiture and visited at the Maginnis home on Washington avenue.

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Mrs. Dan Sullivan of Salt Lake was the week-end guest of Mrs. Mary Connor.

* * *

Mrs. Andrew Krauss and Mrs. Bird came from Salt Lake to be present at the Pontifical High Mass in St. Joseph's church on Sunday.

* * *

Tim Kelleher left Tuesday for Los Angeles to be gone indefinitely.

* * *

Miss Gladys Kislingbury, who is in training at Holy Cross hospital, was in Ogden Sunday, the guest of Sacred Heart academy.

* * *

Mr. and Mrs. Abbot Maginnis of Salt Lake attended the investiture and the program given at the academy in honor of the Monsignor. While in Ogden they were guests at the family home of Mr. Maginnis.

* * *

Mr. and Mrs. Raymond Morrissey are comfortably settled in their new home at 860 Twenty-seventh street.

* * *

Francis Murray, who was injured several weeks ago while playing football, was operated upon Monday morning and is reported to be rapidly recovering.

* * *

The many friends of Mrs. Leslie Carter of Tremonton, who has been seriously ill, will be glad to learn that she is convalescing.

* * *

Mrs. Jim Maher and son Dave of Salt Lake were among the Ogden visitors from Saturday until Monday evening.

* * *

Mr. and Mrs. M. J. O'Connor had as their guest Mrs. O'Connors' sister, Mrs. Harvey of Salt Lake.

* * *

Mr. and Mrs. R. W. Swortwood and tow children, Mildred and Junior, were the guests of Mrs. James Kenney during the week.

* * *

Mrs. A. R. Heywood had as her house guest over Wednesday and Thursday, Mrs. Frank D. Kimball of Salt Lake.

* * *

Mr. and Mrs. W. O'Pell are situated in their new home on Twentieth street.

* * *

Mrs. Frank of Salt Lake attended the investiture and visited old friends at Sacred Heart.

* * *

On Monday Mayor A. R. Heywood entertained at dinner at the Weber club in honor of Monsignor Cushnahan.

Knights of Columbus Honor Order's Patron

Butte, Mont., Oct. 13.—A public observance of Columbus day, a state holiday, was held under the auspices of the Knights of Columbus of this city in the form of a general meeting yesterday evening at the Butte High school auditorium. The orator of the occasion was Stephen J. Cowley, an eminent Great Falls attorney, who spoke on "Patriotism." He is regarded as one of the best speakers in the state. Grand Knight W. J. McMahon presided. The public was invited to attend.

All stores and public buildings were closed yesterday, which was observed as a general holiday. The Cristoforo Colombo society held a celebration of the day also. The detailed program of the Knights of Columbus follows:

Chorus, "Columbia, the Gem of the Ocean," Mrs. Frances Harte Parks, J. A. Yoest, audience.

Remarks by Mayor William H. Maloney.

Vocal solo, "What's in the Air Today" (Eden), Mrs. Frances Harte Parks.

Musical number, "America Loves You Like a Mother," piano, violin, cello.

Vocal solo, (a) "Two Grenadiers" (Schumann); (b) "My Own United States" (Stange), by J. A. Yoest.

Address, "Patriotism," Hon. Stephen J. Cowley.

Vocal solo, (a) "Call Me No More" (Cadmus); (b) "The Fields o' Ballyclore" (Maley), Mrs. Frances Harte Parks.

Musical number, "You're a Grand Old Flag," piano, violin, cello.

Vocal solo, selected, J. A. Yoest.

Closing, "Star-spangled Banner," Mrs. Frances Harte Parks, J. A. Yoest and audience.

Miss Mina Bennetts, piano.

A Good Protectress.

The Almanac of the Franciscan Missions contains this account of the intervention of the Blessed Virgin in behalf of one of her daughters:

"A young Franciscan Missionary of Mary, who had recently arrived in India and was still under the spell of its star-lit nights, was saying her rosary one evening in the convent garden shortly after sunset. She was tired after her day's work in the stifling atmosphere of the Indian plain, and both body and soul were resting as she sent up to the Queen of Heaven the old, yet ever new, salutation, 'Ave Maria, Ave Maria!'

"She had been gazing at the sky, and when, by chance, she lowered her eyes, she saw an enormous serpent advancing towards her with its tongue out. The serpent was between her and the convent, so all retreat was cut off. But our Blessed Mother did not abandon her daughter in this danger; she sent her a happy inspiration. The Sister waved her rosary to and fro in front of the reptile, and this all-powerful weapon so terrified it that it took to flight with all possible speed. The good Sister was filled with gratitude to our Lady; but, needless to say, she never again told her beads under the stars."

The consecration of Rt. Rev. E. M. Bunoz as Titular Bishop of Tentyris and Vicar-Apostolic of the Yukon and Prince Rupert, took place on the feast of St. Luke, October 18, in the pro-Cathedral at Vancouver. Most Rev. Dr. Timothy Casey officiated.

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FOR CITY AUDITOR

Efficiency—Service—Courtesy

(Political Advertisement.)

Platform Announced by Frank L. Hines

To the Voters of Salt Lake City:

I am a candidate for City Commissioner for Salt Lake City and solicit your support because I favor and stand upon the following platform:

I am in favor of a reduction in taxes consistent with the best interests of the city, believing that the affairs of the city should be conducted in the same manner that private business is conducted.

I favor all needed public improvements when the same can be made without creating heavy burdens on the people.

I favor the use of water from the Salt Lake & Jordan canal, consisting of 70,000 gallons per minute, and which is owned by the city, for street sprinkling and flushing purposes and which takes the place of good culinary water now taken from the water system, which can be done at a very slight cost for equipment, and also favor the bridling of the water in Big Cottonwood canyon so that it can be utilized for power purposes.

I favor an immediate abatement of the smoke nuisance which I believe can be done without serious hardships upon any one.

I also favor a municipal market place.

Liberal wages to all public employes and preference to resident citizen labor. I am opposed to taxing labor in any form in the way of special license, as is now the case.

Whenever the citizens of Salt Lake City by popular vote demand the ownership of public utilities, I shall do all in my power to enforce the will of the people in that regard.

I am for a clean, well policed, healthy and beautiful city; also in favor of beautifying our public parks and playgrounds for the children of our city.

If elected I shall endeavor to bring about a better and more intimate understanding between the Commission and the people, increase the efficiency of the Board and inspire a greater sympathy and confidence among all parties concerned.

Very Truly Yours,

FRANK L. HINES.

(Political Advertisement.)

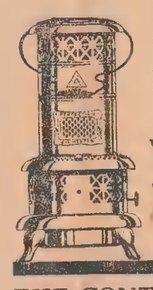
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PROGRESSIVE dealers have declared this week Perfection Heater Week. In their windows and stores they feature this handy, efficient, clean, economical little chill chaser.

Ask for a demonstration.

A Perfection Heater makes any room cozy and warm in five minutes. It **runs full blast for eight hours on one gallon of kerosene oil.** No wood, coal, or ashes to handle. Gives clean, odorless heat.

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A Vote for

A. H. CRABBE

For City Commissioner

will mean a vote for a business man who, if selected for this position, will give the voters and public the same consideration and courteous treatment as he did while occupying a similar position for Salt Lake county.

Primary election Oct. 23. General election Nov. 6.

A VOTE AT THE PRIMARY ELECTION COUNTS

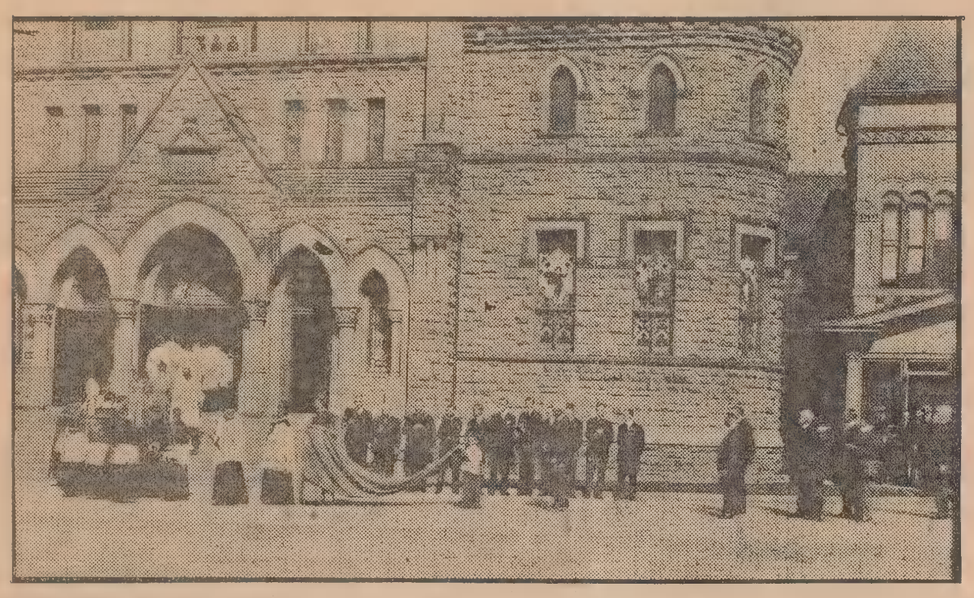
(Political Advertisement.)

TROY LAUNDRY

DISTINCTIVE WORK

Hyland 192. Office, 15 E. Broadway.

Scene at the opening of the investiture ceremonies in Ogden last Sunday. Archbishop Hanna, preceded by the acolytes, clergy, the Rt. Rev. Monsignor Cushnahan, V. G.; the Rt. Rev. Bishop Grace of Sacramento, and the Rt. Rev. Bishop Glass of Salt Lake, may be seen entering St. Joseph's church, with the Knights of Columbus forming in procession at the rear.



PURPLE IS BESTOWED

(Continued from Page 1.)

tance, and it is this that burdens the priest.

Necessary Qualities.

"Where there is mighty responsibility for high places in life there must be qualities of mind and of heart that will carry those responsibilities. In Christ there was a marvelous strength of mind and heart. Yet often, where there is sublime intelligence, there is a coldness of heart. But Christ was kind and gentle to the children, to the well and the sick, to the rich and the poor, to the saint and the sinner. He was so merciful as to find fitness in heaven for the murderer and thief who hung beside Him on the cross. Yet Christ showed strength that was not equalled in all history.

"The priest who takes on the character of Jesus Christ must live a life apart. His soul and mind and heart must be with the things of God, while he walks in the ways of men. He must go out to the young and old, to all, and his heart must be touched by sinners, and to them he must be like Christ—tender, patient, sympathetic, loving. He must know the ways of God, he must feel his responsibility, and in this changing world he must stand unchanging. He must know the truth and live the truth. He must live that truth may live, and die that truth may conquer.

"Dear Father, we come today in joy and love and congratulation. Joy because of your joy; congratulation because this honor has come to you; and with our hearts full of love to tell you of this joy that is in our hearts. We can but pray that the years will run on in the glory of your priesthood, and that you may ever have that strength that has characterized your whole priestly life."

Bishop Speaks.

After the Mass, Bishop Glass spoke briefly but feelingly of his joy and the joy of the Catholic people that such an honor had come to Father Cushnahan. He spoke affectionately of his association with Msgr. Cushnahan since he became bishop of Salt Lake, and said that the assistance that had been rendered him by his vicar general had been invaluable. Solemn benediction, given by Bishop Glass, concluded the ceremonies.

Monsignor Cushnahan entertained the visiting prelates and clergy at dinner in the parochial residence after the ceremonies, while the Salt Lake delegation went to the Hermitage in Ogden canyon for dinner. In the evening they returned for the entertainment at Sacred Heart academy, an account of which appears on the eighth page of this issue.

BUYING BONDS

(Continued from Page 1.)

What makes money valuable?

Because the nation stands behind it.

If anything should happen to the nation, what would happen to the money?

The same thing that happened to the nation.

So that if you don't back up your country your country can't keep its promises to pay you, and your money becomes no good in the first place.

Exactly.

'A Cute Idea.'

Ah! (A cute idea!) But there's gold money and silver money. That's good anywhere.

It is. That's the tough part of it. Because when you don't back up your country then your country can't enforce its laws or protect itself; so that your gold and silver become the property of the first good burglar or invader that wants to come along and whack you on the head and take it away.

And look at it in yet another light.

Your money buys Liberty bonds. Liberty bonds pay soldiers. Soldiers defend the country. The country keeps its promises. Its kept promises keep your money good. Your good money buys another Liberty bond. And there you are, in a sort of communal ring-round-a-rosy of success, security and happiness.

But if your money falls down your soldiers fall down. If your soldiers fall down your country is invaded. If your country is invaded your money is taken away from you, and goes to buy beer and new uniforms and things for the Germans or somebody.

Can you imagine the fine flush of enthusiasm that will penetrate the soul of some amiable old party who has refused to buy Liberty bonds when he finds all the nice dollars that he has worked a lifetime to save up going to buy mustache wax for the kaiser and champagne for the crown prince? He'll sure wish that he'd realized what it all meant in time to hie himself to a pawnshop and peel himself down to his suspender buttons and hand the whole works over to the government.

It's Up to You Citizens.

And there's yet another thing. You, as an individual and as a nation are asking the youth of the country to stand and fight in its defense. It is right and necessary that you should. On the other hand, if they are giving their lives should you hesitate about loaning your dollars? If they are protecting all your money with their bodies should you hesitate for a minute in giving a little of your money to protect and equip and feed and maintain their bedies?

If you're that kind of [illegible] it would serve you right if they came home and left you flat, to protect yourself, if you could, and if you couldn't to take what fate the Germans might decide to give you; and in the crude phraseology of the proletariat it would be some fate! If you don't believe it ask Belgium.

If you've ever used a typewriter you've probably practiced a lot on the phrase:

Now is the time for all gOOd men t oComE tothe aid of the PartY?

Substitute "country" for "party" and think it over.

Soldiers come to the aid of their country with their guns, their bodies and their lives. Those that aren't soldiers should come with their money. A soldier who runs away is a coward. A citizen who fails in his duty is even more of a coward. For when one man is giving his life it's a mighty poor apology for a human being that won't loan—not even given, but just loan—his money.

We live busy lives here in America. It's hard to get time to sit down and think a thing out carefully and logically. But when you come to a matter like the Liberty loan it's time you took a day off, or a week, or a month, and gave the matter a lot of good, serious cogitation. The Liberty loan is to America what the heart is to the human body. And you don't get far after the heart stops beating.

Think it all out carefully. You won't need to do it but once. And after that you won't need to ask yourself if the Star-spangled Banner still waves o'er the land of the free and the home of the brave. You'll know it waves there. And you'll know further that it's going to keep waving there forever, and no son of a gun in the world is going to be able to yank it down. For with American boys at the front and their fathers and mothers and the Liberty loan at the rear there's only one answer and that's

VICTORY!

K. OF C. WORK

(Continued from Page 1.)

forgotten. The spirit they have displayed has been wonderful and had it not been for them thousands of dollars would have been taken from the fund to pay for services which they have rendered for nothing.

An important event of the past week has been the inauguration of fund-raising campaigns in several sections of the United States. The goal is now $3,000,000, and it must be reached if this great work is to be carried out in full. The archdiocese of St. Louis is setting a splendid example to the rest of the country in the matter of its campaign and Archbishop Glennon has given his personal assistance to the work and issued a pastoral letter, which was read in every church of the diocese. The work was systematically organized in all the parishes, and a house to house canvass was ordered. Already the quota has been exceeded in several parishes, although at this time it is impossible to give any definite figures concerning the returns.

William J. Moriarity of St. Louis, who had charge of the Knights of Columbus recreation centers on the Mexican border last year, was among the speakers who assisted in launching the St. Louis campaign. Mr. Moriarity has been spending several days in the Washington headquarters and has now left for an inspection tour which will include many of the encampments and cantonments.

An Unusual Plan.

An interesting fund raising campaign has also been conducted in the diocese of Boston and in order to stimulate interest in this work a replica of a Knights of Columbus recreation building was erected on Boston Common. This attracted unusual attention, and the latest reports show that Boston may be depended upon for a substantial addition to the $3,000,000 fund. The state of Rhode Island is also preparing to conduct another fund raising campaign, as will the state of New Jersey. Both of these states made excellent showings as a result of the July campaign and they expect to double the amount raised at that time by means of their October work. Washington, D. C., Knights of Columbus have not been caught napping and an active campaign for additional funds is now on. Friday, October 12—Columbus day—was designated as tag day, and it was a stingy man, indeed, who missed having a patriotic button pinned on his coat by one of the pretty girls from the various Catholic academies and colleges which abound in the national caapital.

Permission has been secured from the war department for the erection of Knights of Columbus recreation buildings at certain Atlantic ports which cannot be mentioned as they are embarkation points. Suffice it, then, that thousands of soldiers will be stationed at these places before sailing for France and there is great need for the kind of work which the Knights of Columbus are doing at other encampments. It is thought that permission to enter more mobilization points will be secured within the week, but the wheels of the government machinery revolve slowly and those who manipulate these wheels are not to be hurried in their decisions. However, the Catholic people of this country are determined that the Knights of Columbus recreation work shall be extended everywhere, and no stones will be left unturned to make this a reality.

Chaplains Provided.

The noble work of supplying Catholic chaplains to those units of which the commissioned chaplain is non-Catholic is progressing rapidly under the direction of the Rev. Lewis O'Hern, C. S. P. As was stated last week, the bill providing for the increase of the chaplain corps of the army has been deferred and this means that the Knights of Columbus must provide for more chaplains who are to be supported out of the general fund. According to the present law but one chaplain is allowed for every 3600 men. Thirty-six per cent of the entire chaplain quota are Catholic priests which means that there is but one priest for every 10,800 men.

The need of Knights of Columbus chaplains may be seen from these figures and the Catholic parents of this country who have sent their sons to the army may have the consolation of knowing that through the Knights of Columbus fund every Catholic boy will be given the opportunity of hearing Mass and of frequenting the sacraments at the proper times. The following chaplain appointments were made recently: Rev. W. J. Gibson of Scranton to Camp McClellan, Anniston, Ala.; Rev. Joseph Tomerlin of Montgomery, Ala.; to Camp Sheridan, Montgomery; Rev. William J. Lallou of Philadelphia to Camp Hancock, Augusta, Ga.; Rev. Timothy Murphy, O. S. B., of Shawnee, Okla., to Camp Donaphin, Ft. Sill, Oklahoma; Rev. A. J. Tallmadge of Detroit to Camp Wadsworth, Spartansburg, S. C.; Rev. Martin C. Keating of Delmar, Cal., to Camp Kearney, Buena Vista, Cal.; Rev. Lawrence Bracken of Brooklyn to Camp Upton, Yak Hank, L. I.; Rev. William Quinn of the diocese of Lincoln, Neb., a student of the Catholic University of America, to Camp Taylor, Louisville, Ky.; Rev. J. M. Lonergan of Carey Station, Ill., to Camp Grant, Rockford, Ill.; Rev. P. N. McDermott of Messina, Ia., to Camp Dodge, Des Moines, Ia.; Rev. F. P. Coupal, C. M., of Dallas, Tex., to Fort Sam Houston, Tex.

Must Be Americans.

Although there were many responses to Father O'Hern's appeal for French-speaking chaplains willing to go abroad, but few could be accepted as the applicants in a majority of cases were not fully naturalized. This is important, as those who are not American citizens will have to return to this country within six months, a condition which makes the use of unnaturalized chaplains impractical. Father O'Hern hopes that more French speaking priests who are fully naturalized, if not American born, who are less than 40 years of age, and who are physically able to measure up to regular army standards will apply for this service. If the amendment increasing the quota of chaplains is passed at the next session of congress, these Knights of Columbus auxiliary chaplains will be given first preference for commissions.

An extensive movement to lead and express public opinion on the war was started here a day or so ago by the formation of the League for National Unity, representing church, political, labor, agricultural and industrial organizations, to which President Wilson gave his indorsement in an address emphasizing the need of team play by the forces of American thought and opinion.

Cardinal Is Chairman.

His Eminence, Cardinal Gibbons, was chosen as honorary chairman of the league and Theodore N. Vail, president of the American Telephone & Telegraph company, is the active chairman. Col. P. H. Callahan, chairman of the Knights of Columbus committee on war activities, is a member of the executive committee. The league will maintain headquarters in New York.

Colonel Callahan's statement denying the absurd story that the Knights of Columbus were entering the army encampments as a lodge and that they had become entangled in a controversy with the Masons because of this, was given widespread circulation by the daily press. The statement was carried by the Associated Press, the United Press, the International News association and the Newspaper Enterprise association. All thinking people are fully aware that the Knights of Columbus have undertaken recreation work in the army encampments as the representatives of the Catholic people, this being made necessary by reason of the fact that the Y. M. C. A. is a non-Catholic organization and that non-Catholic religious services have a prominent place in its program of work.

India's Oberammergau.

During Holy week the "Passion Play" is staged in many parts of southern India, even in mere villages, which thus become centers of interest, and people throng from the neighborhood, even from afar. But now, the last two years, Tanjore has grown memorable, simply for its "Passion Play." This year it attained a high-water mark in its annals.

The "Passion Play" was staged in that city on Good Friday before an audience of 10,000 people with great success—so much so that Tanjore would seem striving to become the Oberammergau of southern India. What most appealed to the people was the acting. It was realistic, and moved the audience to great religious feeling.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Your Druggist's 50c per Bottle. Murine Eye Salve in Tubes 25c. For Book of the Eye Free ask Druggists or Murine Eye Remedy Co., Chicago

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Made By
Excelsior Baking Co.
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Clothes make the man—but electric fixtures make the home.
J. V. BUCKLE
Electrical Fixtures
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SERVICE

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We believe we are better located and equipped to fill the needs of housewives in the parish than any other establishment in the city in supplying first-class

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The Newest and Most Complete Stock of
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We will buy or exchange your old Furniture.
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Convenience.
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CORNER SECOND SOUTH AND EIGHTH WEST.
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PLUMBING
Steam and Hot Water Heating.
Water and Sewer Connections Made.
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All Kinds of Optical Repair Work.
Any Lense Duplicated.

Probate Notice.

NOTICE TO CREDITORS.
ESTATE OF JOHN JIMPSON, Deceased.

Creditors will present claims with vouchers to the undersigned at 216 Main street, Bingham Canyon, Utah, on or before the 10th day of November, A. D. 1917.

ISADOR M. GANCHAT,
Executor of the last will and testament of John Jimpson, deceased.
Dan B. Shields, Attorney for Executor.
Date of first publication September [illegible], A. D. 1917.

Joseph Wm. Taylor
UTAH'S LEADING UNDERTAKER and LICENSED EMBALMER.
Telephone Wasatch 361.
Office open day and night.
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Salt Lake City, Utah

The Church and the Orient.

When one considers the importance of the fact that the Holy Father himself is to be Prefect of the Sacred Congregation for oriental rites, the new congregation which His Holiness has just created, we can have no doubt the next few years will see a reconciliation of the eastern churches with the Catholic church. Though the new congregation will have to deal with only the orientals who are in union with Rome, still its very existence will be an inducement to the schismatic branches to avail of the desire which the Holy See has always manifested to see them back to the one true fold. Men's outlook on things religious has undergone a big change these three years of the European war. That bitterness with which the schismatic regarded the Roman pontiffs has mellowed, and really there was plenty of room for improvement—for Protestants have not regarded the Holy See so harshly as have done the Greek Orthodox Christians and other bodies of a similar kind.

It would be too much to expect to see any marked return until the end of the world war, but we cannot put any limit to the hopes of a better understanding between the west and the east, owing to the recent changes in Russia. For just as individual Protestants usually recognize in the priest much more than they discern in their own minister, so are whole "churches," whether schismatic or heretical, opening their eyes to the fact that, when all is said and done, the world harkens only to the church which Christ founded on St. Peter.

God is well pleased with a humble heart, for it is like unto Jesus, Who was humble of heart.

ESTABLISHED 1889.

THE INTERMOUNTAIN CATHOLIC

In vain will you build churches, give missions, found schools—all your works, all your efforts will be destroyed if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic Press. —Pope Pius X.

Published in Salt Lake City, Utah, every Saturday by the Intermountain Catholic Publishing Company, 515-517 McIntyre building.

RT. REV. JOSEPH S. GLASS, C. M., D. D., President.
A. LEO MEEHAN, Manager.

Subscription rate, $2.00 the year in advance.
Advertising rates on application.
Entered at the Salt Lake postoffice as second class matter.

THE INTERMOUNTAIN CATHOLIC is the official organ of the diocese of Salt Lake and is the only Catholic journal in the intermountain country. It is widely circulated through the states of Utah, Nevada, Idaho, Montana, Wyoming and Colorado.

Reliable business firms are urged to consider the value of this paper as a medium for reaching thousands of Catholics throughout the entire Rocky Mountain region. Its Catholic readers are urged to patronize the advertisers who contribute to the support of their church paper.

Correspondence is solicited from the Reverend Clergy, from officers of Catholic societies and others who are interested in the welfare of the paper. All items of news will be gratefully received.

ACADEMIC FREEDOM

THE question of academic freedom has been brought to the front by the dismissal of two professors from the faculty of Columbia university. One of them was summarily dismissed for a speech that sounded of disloyalty, while the other resigned on the ground that academic freedom was restricted. He asserts that the trustees are too narrow in their views and are reactionary visitors. He reads them out of the world of education.

The matter of academic freedom has been much discussed by a couple of notable recent events. The case of a professor dismissed from Leland Stanford university and another from the University of California aroused a storm of protest in certain quarters. Their dismissal was criticized as a violation of academic freedom. These men promulgated doctrines in books and speeches which the universities consider did not represent the institutions. The dismissed professors pleaded academic freedom, which is nothing more than a loose way of expressing that an educator is free to promulgate any doctrine in his private capacity. With all respect to the spacious difference that the learned professors would insist, we believe that common sense would recognize that any institution of learning has a right to determine its own character and is under no obligations to continue in its faculty any person whose utterances are at variance. There may be an institution of learning where it is perfectly proper to preach atheism or agnosticism. There may be a university that will tolerate the principles of the Industrial Workers of the World. A university which has any recognition of Almighty God or desires that reverence for God shall permeate its atmosphere is not compelled to retain in its faculty, even for the sake of academic freedom, a man who either in his private or public life shall deny or ignore the Almighty.

If these dismissed professors wish to enjoy what they call academic freedom they should try to find some institution which does not care what may be the character of its professors. It is not a lack of academic freedom, but rather too much of it that is destroying our great universities. One of the professors would have the university free from "mediaeval religion." A professor should know that it was precisely mediaeval religion that builded and maintained the greatest universities the world has ever known.

WHERE DANGER LURKS

THE approach of winter brings with it problems affecting the moral conditions of large cities which are difficult of solution. None is so apparent as the public dance hall. In it lurks gravest danger.

Indoor recreations, especially those which are indiscriminately public, demand the closest and most conscientious surveillance. Objectionable dances, which are suggestive of indecency, should be strictly prohibited. Officers of the law should see to it that hygienic conditions in the assembly halls utilized as places for public amusement should be in conformity with the law. Close attention should be paid to the character of those who are admitted. The hoodlum and rowdy should be excluded and every precaution taken to prevent lawlessness such as unfortunately has characterized these places in the past.

At best the public dance hall is a dangerous thing. If it must be maintained it should be preserved as clean as is possible.

FAKE CHARITIES

OTHER large cities might well emulate the example that has been set by St. Louis. As a result of a campaign inaugurated by the charities bureau of the chamber of commerce a number of fake charitable institutions have been forced to close their doors.

There are many extraordinary calls on the purses of our people and this St. Louis organization is taking salutary and conserving action action in organizing a campaign against fake charities. Their investigation showed that many of the institutions which were closed were small households who had been making a too practical application of the idea that "charity begins at home." Many of the "Homes of the Helpless" contained a half-dozen able-bodies members of a family and one specimen who had a real or feigned disability qualified him as a parasite. For the protection of that great body of people who are willing to do all that they can for the promotion of good works, but find that their contributory powers are impaired by too indiscriminate giving, the work of rounding up fake charities should be inaugurated in all our large cities.

We have little sympathy for that "organized charity scrimped and iced," which John Boyle O'Reilly tells us is doled out "in the name of a cautious statistical Christ." At the same time experience has proven that in our day it is best to give through those well-known and recognized charity organizations that exist in every large city. The most far-reaching calamity that follows these fake charities is that toleration of them would chill if not destroy the spirit of real Christian charity.

DIVORCE IS DENIED.

THAT the Church because of her uncompromising attitude on the question of divorce incurred the reforming fury of Henry VIII and suffered the loss of England from her fold is a matter of common knowledge. But that a similar unyielding attitude on the same question frustrated a projected reconciliation of the Orthodox Russian Church will come as a new and most interesting fact to most people.

To Saint Simon, a noted French nobleman, we owe the interesting account of this little known fact. In his Complete and Authentic Memoirs published in Paris in 1842, in 40 vol. he tells us, what we also find confirmed in the Secret Memoirs of the reign of Louis XIV and XV by Duclos, published in Paris in 1791 in two volumes, that Peter I of Russia wished to undertake seriously not only a personal reconciliation with the Roman Church but contemplated an attempt to force his subjects to follow him in such a course. His motives for such a project were as the author tells us "on the one hand his vaulting ambition burned with eagerness to establish family connections with the first ruling houses of the world, such as the houses of Hapsburg and Bourbon, and to secure for his own dynasty, till then scarcely known in civilized Europe, a position of equality with them. In this he was hindered by the fact that no other ruling house belonged to the Greek orthodox religion. Besides this Peter I hoped to find the Apostolic See more compliant than the Russian clergy who stubbornly refused to legally and finally divorce him from his first wife Eudoxia Lapuchin, from whom he passionately desired to be separated. This they refused because there was not even the semblance of a reason for doing so."

To encompass this his design the czar sent his most astute and accomplished diplomat, Count Kurakin, to Rome to conduct negotiations towards realizing his scheme. It is this same Count Kurakin whom Saint Simon gives as his personal source of information in the matter. Our author continues his interesting revelation by telling us that: "Still the negotiations conducted in greatest secrecy for over three years yielded no result, for the reason that in the first place, the Pope without a shadow of a doubt absolutely refused to lend himself to divorcing the sole lord of all Russians from poor Eudoxia, and then especially because Kurakin's report convinced him (Peter) that from his own and the conversion of his people there would arise such an obstacle to the establishment of that absolutism which he so desired that even the most brilliant family alliance would be too great a price to pay. Peter therefore gave up the project and allowed the Greek Church to remain in Russia."

Thus we have here again a most telling example of the unyielding attitude of the Church on so fundamental a principle as divorce, a matter of such vital social importance in our day of neo-pagan laxity. So, too, we have here again, out of the mouth of what we here in America have come to regard as one of the classical examples of Absolutism, a strong confirmation of the Church's championship of the rights of nations and peoples. The fact that at all times she has stood against absolutism of every form should be strongly impressed on our minds today, when there is such a bewilderment of opinions on different forms of government.—C. B. of C. V.

The Great Mississippi River Originally Dedicated to the Immaculate Conception.

Among the immortal names in the early history of our country, that of Father James Marquette, S. J., the illustrious Indian missionary and the discoverer of the Mississippi river, holds an enviable prominence. Marquette was but 17 years old when he entered the Society of Jesus. Here he chose as his special model the great Jesuit missionary, St. Francis Xavier, and, like him, he longed to spend his life for the conversion of the heathen in far-away countries.

In 1666 Marquette was sent by his superiors to Canada, where he landed at Quebec on September 20 of the same year.

On May 17, 1673, Father Marquette and five companions set out in two canoes in quest of the Mississippi. It was at this time that Father Marquette began a special devotion in honor of the Immaculate Conception of the Blessed Virgin, which he observed daily during the rest of the voyage. Gliding swiftly down the Wisconsin river the exploring party finally reached the Mississippi, "which we safely entered," writes Marquette, "on June 17, with a joy that I cannot express." In thanksgiving for the evident protection and guidance of his heavenly Mother Mary, he called it the river of the Immaculate Conception.

AMONG CATHOLIC POETS

ALEXANDER POPE.

Alexander Pope, as one biographer writes, "was brought up in the Roman Catholic faith, and died in the same communion."

Unfortunately he did some of his writing while under the influence of skepticism. He was always of delicate constitution, but he applied himself untiringly to his studies, and his fame and influence in letters so grew that the literary epoch in which he lived is called "the age of Pope."

He was born in London in 1688 and died at the age of 56. His work is classed by literary critics with that of Milton and Dryden.

On a Certain Lady at Court.

I know a thing that's most uncommon:
(Envy, be silent and attend!)
I know a reasonable woman,
Handsome and witty, yet a friend.

Not warp'd by passion, awed by rumor;
not grave through pride, nor gay through folly;
An equal mixture of good-humour
And sensible soft melancholy.

"Has she no faults then (Envy says), sir?"
Yes, she has one I, must aver:
When all the world conspires to praise her,
The woman's deaf, and does not hear.

The Dying Christian to His Soul.

Vital spark of heav'nly flame!
Quit, O quit this mortal frame;
Trembling, hoping, ling'ring, flying,
O the pain, the bliss of dying!
Cease, fond Nature, cease they strife,
And let me languish into life.

Hark! they whisper: angels say,
Sister Spirit, come away!
What is this absorbs me quite?
Steals my senses, shuts my sight,
Drowns my spirits, draws my breath?
Tell me, my soul, can this be death?

The world recedes; it disappears!
Heav'n opens on my eyes! my ears
With sounds seraphic ring!
Lend, lend your wings; I mount, I fly!
O Grave! where is thy sting?

From Pope's lengthy "Essays on Criticism" we quote only a few passages:

Of all the causes which conspire to blind
Man's erring judgment, and misguide the mind,
What the weak head with strongest bias rules,
Is pride, the never-failing vice of fools.
Whatever Nature has in worth denied,
She gives in large recruits of needful Pride!
For as in bodies, thus in souls we find
What wants in blood and spirits, swelled with wind:
Pride, where Wit fails, steps in to our defence,
And fills up all the mighty void of sense.
If once right reason drives that cloud away,
Truth breaks upon us with resistless day.
Trust not yourself; but, your defects to know,
Make use of every friend—and every foe.
A little learning is a dangerous thing!
Drink deep, or taste not the Pierian spring;
There shallow draughts intoxicate the brain,
And drinking largely sobers us again.

* * *

Be always silent when you doubt your sense,
And speak, though sure, with seeming diffidence.
Some positive persisting fools we know
Who, if once wrong, will needs be always so:
But you with pleasure your own errors past,
And make each day a critic on the last.

* * *

'Tis with our judgments as our watches; none
Go just alike, yet each believes his own.

* * *

Words are like leaves; and where they most abound,
Much fruit of sense beneath is rarely found.

* * *

Envy will Merit, as its shade, pursue;
But, like a shadow, prove the substance true.

* * *

Good nature and good sense must ever join;
To err is human, to forgive, Divine.

One in Solitude.

Happy the man whose wish and care
A few paternal acres bound,
Content to breathe his native air
In his own ground:

Whose herds with milk, whose fields with bread,
Whose flocks supply him with attire—
Whose trees in summer yield him shade,
In winter, fire.

Blessed who can unconcernedly find
Hours, days, and years glide soft away,
In health of body, peace of mind;
Quiet by day—

Sound sleep by night: study and ease
Together mixed; sweet recreation.
And innocence which most doth please
With meditation.

Thus let me live unseen, unknown—
Thus, unlamented, let me die;
Steal from the world, and not a stone
Tell where I lie.

Poor and Sick, He Asks for Help.

We like to further the cause of the catechists, as they mean so much to the overworked apostle.

"Some time ago I pleaded for a little money to pay my twelve catechists," writes Fr. Brambilla of North Honan, China, "but I received no response. As a result I have had to send the twelve back to their homes, and now the Canadian Presbyterian missionaries are sending their native teachers to the villages that my catechists have left, and are doing their best to undo the work I have been building up here for years. If they win out, then it practically means the destruction of the mission of this district.

"I am in poor health and I am so discouraged that I don't know what to do. It takes only $20 to support one of these catechists for a whole year, and they would gladly come back and take up the work again if I could promise them this small amount. In my distress I appeal to twelve good friends of the mission who really are sincere in their desire to do something to help the spread of the faith. If I could recall these twelve good helpers of mine, it would be the very best tonic I know of to bring back my health."

Truth is the property of no individual, but is the treasure of all men.—Emerson.

FOREIGN MISSION NEWS

Furnished by The Propagation of the Faith Society, 343 Lexington Ave., New York.

Do something to associate yourself with Christ's apostles, something that you may look back upon with the consolation that you helped even a litlte in the carrying on of the great enterprise that began when Our Lord bade His chosen ones to teach all nations.

Bishop Roy, P. F. M., who administers the big diocese of Coimbatore, India, has just finished a pastoral tour, of nobody knows how many miles. Priests being so few, now, he could not spare one to accompany him on the journey and so made it alone. He tramped through the jungle and slept in the poor chapels or other shelters that offered. What must have been the heat, the fatigue, the discomfort of that trip, but—he saw all the Christians. This is the spur that urges on the missionary bishop, whether they be near the Arctic Circle or the Equator—to watch over their widely scattered children and keep them safely within the fold.

Drowning of a Young Indian Seminarian.

Rangoon, British India, is having gratifying success in preparing a native clergy. Fr. A. Sellos, P. F. M., says that five seminarians will soon be ready and six lay brothers will at the same time give their services to the missionaries.

A sad accident has just occurred among these seminarians. The eldest among them has just been drowned while bathing. The loss was a heavy one to the priests who are counting on these helpers, but soon after his death two more applicants presented themselves, and it seems as if they came as a direct consolation from heaven.

It is no easy thing for Tamil youths to leave their homes and choose the priestly life. The parents, losing their help, are much against such a move. The fact that they persevere shows that their vocation is a true one.

Our Lord Appears on an Altar of Mud.

We are accustomed to tales of pathetic poverty from our missionaries. Chapels made of a few bamboo sticks, thatched with straw or leaves, no longer arouse our consternation, for we are used to hearing of such things.

Here, however, is the story of how a bishop celebrated Mass at an altar of mud. Fr. Hallam, a Franciscan missionary of Wei-hai-wei, China, says:

"Our Bishop recently made a Confirmation tour, on which I accompanied him. We passed the first night at one of the smallest missions, in a tiny house which serves both as a dwelling and a chapel. His Lordship said Mass the next morning on a little altar made of mud and covered with paper decorations, the work of one of the native nuns and some of her children. They were overjoyed when they saw the Bishop celebrating the Holy Sacrifice on their humble altar.

"In order to make room for the people who flocked to the little chapel in great numbers, his Lordship's bed and bedding, table and chair had to be put out in the yard, and even then the people were crowded up to the very altar, so that the Bishop found difficulty in turning around.

"Small beginnings such as this recall Bethlehem and Nazareth, and are especially dear to the heart of our good Bishop."

Maison Carree.

Maison Carree (Square House) is the Mother House of the White Fathers and is located in the suburbs of Algiers, North Africa. It owes its name to a very large Arab house of that type, which was used as a fortress during the Algerian wars between the French and the Arabs (1830).

One day forty French soldiers, in command of a lieutenant, had been captured in it by an Arab force; it was a merciless war, and the officer ordered that they be shot. They were already against the wall awaiting death when the Arab chieftain told them through an interpreter, a renegade, that if they would abjure their religion and accept the Mussulman creed they would be spared.

"What do you think, sergeant?" said the French officer.

"They can do what they please, but I will never renounce the Christian faith."

"Nor I," said all the men, one after the other, from the first to the last.

The last one had scarcely said "Nor I," than the Arab chief gave a command, and a moment later the forty men were lying dead. The church counted forty more heroes in her martyrology.

Forty years later, Cardinal Lavigerie, Archbishop of Algiers, chose that spot to build the mother house of the Society of the White Fathers he had just founded. It was indeed the proper place for a school of apostolate and martyrdom.

Are They More Devout Than Ourselves?

Father J. De Moidrey, S. J., thus describes the beautiful devotion of the way of the cross as it is carried out weekly in his mission at Zi-ka-wei, Shanghai, China:

"I do not know what is done in the other provinces, but here after Mass or the long prayers that are sung on Sunday when there is no priest, or perhaps in the afternoon, a man takes the wooden cross which is ready in every chapel, kneels before the altar, generally with two acolytes, and begins singing the stations of the cross, which every good Christian knows by heart.

"The three walk from one station to the next, but the congregation remain kneeling and standing in their respective places, as there would generally not be room enough in the chapel if they all followed the crossbearer. Of course, when they have the devotion privately or in a little group, as is often the case, they move from one station to another. The whole is followed by a rather long prayer and lasts about thirty-five minutes. I do not know what is the custom in America, but perhaps the weekly devotion of our Chinese Christians will seem worthy of the admiration of our distant friends of the propagation of the Faith society.

* * *

Africa's Universal Language.

Rev. S. A. Gogarty, a holy ghost missionary in Africa, tells us of a language which is rapidly spreading through Africa, and which bids fair to become the universal tongue. Readers of African tales may remember frequent mention of Swahili. Father Gogarty says:

"Among the many effects of the war in different parts of the world one is the spread of a language in east and central Africa, already spoken by millions over the sub-African continent, so that it will soon rank as one of the great languages of the world. It will share with English, which will dominate in the south, with French in the northwest, and with Arabic, which will continue to be the language of millions in the northeast. This language is Swahili. It belongs to the Bantu group of languages, which are spoken by almost all tribes from the equator to the cape.

"The war has caused a movement of natives in hundreds of thousands from the interior to the coast to be formed into a carrier corps at Mombasa or Dar-es-Salaam, which are in the heart of the Swahili country. When journeying, each carrying his load of forty pounds on his head, they have no other means of communicating with the natives in the war area, but Swahili and so are strongly tempted to learn it. The task is easy, for many words are the same and many come from the same roots. Their officers, Europeans and Asiatics, speak Swahili alone, and this is again an incentive to pick up the language.

"After the termination of the local war these carriers will be liberated from their forced engagement and will return to their tribe lands. It is not a few of each tribe who have been forcibly enlisted, but all the able-bodied youths of most tribes. They will return conversant with Swahili, which will thus receive a great extension, not only over tropical East Africa, but in Uganda, Nyassaland, Rhodesia. It will be spoken and understood over an area larger than half of Europe, and may claim to be the greatest of African languages."

* * *

About the Perpetual Membership.

The offering for a perpetual membership is $40. It entitles the individual enrolled to all the spiritual privileges of the Society for the Propagation of the Faith, in life and death. The plenary and partial indulgences granted to the benefactors are many. More than 15,000 Masses are annually celebrated for the living and deceased members of the society.

The offering for a perpetual membership may be made at one time or should, otherwise, be made within one year, at the convenience of the donor. This is the best investment that can be made because it insures for life and eternity.

* * *

Remembering Our Dear Departed Ones.

The approaching month of November will naturally turn our thoughts toward the souls in Purgatory, and it is the pious practice of all good Catholics to have some Masses offered for their departed relatives and friends. It is not our desire that benefactors of the missions should send us the stipends they have been in the habit of offering to their pastors and priests of the parish, for their first duty is to them. However, it frequently happens that priests cannot satisfy all the intentions offered to them and this surplus would afford a welcome help to many poor missionaries, who are in a very distressing condition at the present time. The letters we receive from bishops asking for Mass intentions tell us that without that extra help many of their clergy could not subsist.

THE CALL TO ARMS

BY RIGHT REV. J. J. NILAN, D. D., Bishop of Hartford, Conn.

All authority is from God, submission to lawful superiors is obedience to His will. The fate of the country rests upon the loyalty of its citizens; the commander in chief summons the nation to war.

The call of the hour to the young men of America comes from the highest authority. As all authority is from God, submission to lawful superiors is obedience to His will. The chief magistrate of the republic is such by the choice of the people, but so marked is the distinction between the man and the office, it would seem that in times of great crises his party affiliation, his personality, his very name should be forgotten; he is "the President." The hour is fraught with grave possibilities, the die is cast, the fate of the country rests upon the loyalty of its citizens, the commander in chief summons the nation to war.

Best and Bravest.

The young and the vigorous naturally should be the first to harken to the summons and bravely, eagerly and with determination hasten to present a sturdy front to the foe. We may put the words of his illustrious predecessor of twenty years ago in the mouth of the President: "We love peace, but when we go to war we send to the field the best and bravest of the country." The best are those whom the love of God compels to keep His law. Edmund Burke has said, "I never knew a man that was bad who was fit for service that was good."

Fraught With Dangers.

The call of the hour is sacrifice: let it begin with that self-restraint which makes the lower passions slaves and reason master. Let the soldier be persuaded that virtue is the blood of heroes, sin is the virus of cowards. There are dangers to the youth of our country more to be dreaded than the shrieking shrapnel; worse than the most malignant disease of the body is the wounding of the soul. Foolhardiness is folly, not bravery. Seeing the point from which the attack is liable to come and taking precautions accordingly are good military tactics. Removed from the influence of home and far from the restraints of friendly counsel there will be great danger to the morals of the soldier. It will lurk in the vicinity of camps and skulk in the rear of the trenches. Strong drink and the wiles of corrupt women may rob him of honor and his country of a loyal defender.

Man of Faith.

Honor, pride, self-confidence, go down easily before persistent attacks of sensuality; the noblest aspirations of the soul are needed to save the soldier from himself. The constant sense of the presence of God and the ambition of an eternal reward are his only defense. Faith will animate and elevate manliness, religion will intensify and consecrate patriotism, the youth of clean mind and fervent soul will bring honor to the cause he was sent to defend; in time of danger there will be no flinching; not brutal instinct, but patriotism, nerves arms; he fears no danger in whom the fear of God is uppermost.

America calls her loyal sons to service. As in days past, she will undoubtedly be cheered by the ready and hearty response of the bravest and the best. Some of her defenders will fall on the field of honor; many will return hardened with toil, chastened by suffering, perhaps with limbs mutilated in the cruel strife, but intact, let us hope, in those virtues which go to make up a virile manhood and an unconquerable nation.

Securing the Fair Sex.

Right Rev. Mgr. Guerta, vicar apostolic of East Tche-Ly, states that his priests are devoting themselves especially this year to the conversion and baptism of women, mothers of families and most especially of the all-powerful mother-in-law, who wields a greater sway in China than anywhere else in the world. Without securing the feminine element, it is impossible to declare that the faith is firmly founded in a district. They will train the children and thus another generation of Christians is secured.

As these women cannot attend schools it is necessary to gather a few together in a neighborhood and instruct them personally. This means much expense, and a poor budget does not stand such an outlay very well.

* * *

Rev. E. Gerard, B. F. M., recommends to our prayers two recent foundations made in the district of Changehun, Manchuria. The difficulties of the country are great under the best conditions, but now it is almost impossible to get the necessities of life. Yet new Christians are continually coming into the fold, and they must be sheltered if the shepherd would not see them fall a prey to the wolves of paganism.

* * *

Sixteen little abandoned babies have just been adopted in the Canton mission, China, and have received sixteen nice Christian names, beginning with Mary and Joseph, ending with Aloysius and Gertrude, and including in the list Patrick and Bridget. Thus the names of our great saints will become known in pagan China, and should some of the little ones wing their way shortly to heaven they will be quite at home in the company of the angels.

* * *

Rev. R. Verhaeghe, a Belgian missionary connected with the Shanghai missions, considers the situation very critical in some of the stations. The war is lasting a long time. The end seems not yet in sight. Straining every nerve, the priests still left at their posts hope against hope that affairs may be tided over until better days dawn. In the meantime they hold out their hands to us. Shall we turn away from their mute appeals?



HOW THE WAR CAME TO AMERICA

An Interesting Account of the Events Leading Up to the Entrance of the United States Into the World War.
BY THE COMMITTEE ON PUBLIC INFORMATION

(NOTE—The following article, the first installment of which we print this week, was prepared and published by the United States committee on public information, of which George Creel is chairman. It outlines briefly and authoritatively facts that should be known by every American. We consider it a patriotic service to assist in bringing this information before the public.)

(Continued from Last Week.)

While we do these things, these deeply momentous things, let us be very clear, and make very clear to all the world what our motives and our objects are. My own thought has not been driven from its habitual and normal course by the unhappy events of the last two months, and I do not believe that the thought of the nation has been altered or clouded by them. I have exactly the same things in mind now that I had in mind when I addressed the Senate on January 22 last; the same that I had in mind when I addressed the Congress on February 3 and on February 26. Our object now, as then, is to vindicate the principles of peace and justice in the life of the world as against selfish and autocratic power and to set up amongst the really free and self-governed peoples of the world such a concert of purpose and of action as will henceforth ensure the observance of those principles. Neutrality is no longer feasible or desirable where the peace of the world is involved and the freedom of its peoples, and the menace of that peace and freedom lies in the existence of autocratic governments backed by organized force which is controlled wholly by their will, not by the will of their people. We have seen the last of neutrality in such circumstances. We are at the beginning of an age in which it will be insisted that the same standards of conduct and of responsibility for wrong done shall be observed among nations and their governments that are observed among the individual citizens of civilized states.

We have no quarrel with the German people. We have no feeling towards them but one of sympathy and friendship. It was not upon their impulse that their government acted in entering this war. It was not with their previous knowledge or approval. It was a war determined upon as wars used to be determined upon in the old, unhappy days when peoples were nowhere consulted by their rulers and wars were provoked and waged in the interest of dynasties or of little groups of ambitious men who were accustomed to use their fellow men as pawns and tools. Self-governed nations do not fill their neighbor states with spies or set the course of intrigue to bring about some critical posture of affairs which will give them an opportunity to strike and make conquest. Such designs can be successfully worked out only under cover and where no one has the right to ask questions. Cunningly contrived plans of deception or aggression, carried, it may be, from generation to generation, can be worked out and kept from the light only within the privacy of courts or behind the carefully guarded confidences of a narrow and privileged class. They are happily impossible where public opinion commands and insists upon full information concerning all the nation's affairs.

A steadfast concert for peace can never be maintained except by a partnership of democratic nations. No autocratic government could be trusted to keep faith within it or observe its covenants. It must be a league of honor, a partnership of opinion. Intrigue would eat its vitals away; the plottings of inner circles who could plan what they would and render account to no one would be a corruption seated at its very heart. Only free peoples can hold their purpose and their honor steady to a common end and prefer the interests of mankind to any narrow interest of their own.

Does not every American feel that assurance has been added to our hope for the future peace of the world by the wonderful and heartening things that have been happening within the last few weeks in Russia? Russia was known by those who knew it best to have been always in fact democratic at heart, in all the vital habits of her thoughts, in all the intimate relationships of her people that spoke their natural instinct, their habitual attitude towards life. The autocracy that crowned the summit of her political structure, long as it had stood and terrible as was the reality of its power, was not in fact Russian in origin, character, or purpose; and now it has been shaken off and the great, generous Russian people have been added in all their naive majesty and might to the forces that are fighting for freedom in the world, for justice, and for peace. Here is a fit partner for a League of Honor.

One of the things that has served to convince us that the Prussian autocracy was not and could never be our friend is that from the very outset of the present war it has filled our unsuspecting communities and even our offices of government with spies and set criminal intrigues everywhere afoot against our national unity of counsel, our peace within and without, our industries and our commerce. Indeed it is now evident that its spies were here even before the war began; and it is unhappily not a matter of conjecture but a fact proved in our courts of justice that the intrigues which have more than once come perilously near to disturbing the peace and dislocating the industries of the country have been carried on at the instigation, with the support, and even under the personal direction of official agents of the imperial government accredited to the government of the United States. Even in checking these things and trying to extirpate them we have sought to put the most generous interpretation possible upon them because we knew that their source lay, not in any hostile feeling or purpose of the German people towards us (who were, no doubt as ignorant of them as we ourselves were), but only in the selfish designs of a government that did what it pleased and told its people nothing. But they have played their part in serving to convince us at last that that government entertains no real friendship for us and means to act against our peace and security at its convenience. That it means to stir up enemies against us at our very doors the intercepted note to the German minister at Mexico City is eloquent evidence.

We are accepting this challenge of hostile purpose because we know that in such a government, following such methods, we can never have a friend; and that in the presence of its organized power, always lying in wait to accomplish we know not what purpose, there can be no assured security for the democratic governments of the world. We are now about to accept gage of battle with this natural foe to liberty and shall, if necessary, spend the whole force of the nation to check and nullify its pretentions and its power. We are glad, now that we see the facts with no veil of false pretense about them, to fight thus for the ultimate peace of the world and for the liberation of its peoples, the German peoples included: for the rights of nations great and small and the privilege of men everywhere to choose their way of life and of obedience. The world must be made safe for democracy. Its peace must be planted upon the tested foundations of political liberty. We have no selfish ends to serve. We desire no conquest, no dominion. We seek no indemnities for ourselves, no material compensation for the sacrifices we shall freely make. We are but one of the champions of the rights of mankind. We shall be satisfied when those rights have been made as secure as the faith and the freedom of nations can make them.

Just because we fight without rancour and without selfish object, seeking nothing for ourselves but what we shall wish to share with all free peoples, we shall, I feel confident, conduct our operations as belligerents without passion and ourselves observe with proud punctilio the principles of right and of fair play we profess to be fighting for.

I have said nothing of the governments allied with the imperial government of Germany because they have not made war upon us or challenged us to defend our right and our honor. The Austro-Hungarian government has, indeed, avowed its unqualified indorsement and acceptance of the reckless and lawless submarine warfare adopted now without disguise by the imperial German government, and it has therefore not been possible for this government to receive Count Tarnowski, the ambassador recently accredited to this government by the imperial and royal government of Austria-Hungary; but that government has not actually engaged in warfare against citizens of the United States on the seas, and I take the liberty, for the present at least, of postponing a discussion of our relations with the authorities at Vienna. We enter this war only where we are clearly forced into it because there are no other means of defending our rights.

It will be all the easier for us to conduct ourselves as belligerents in a high spirit of right and fairness because we act without animus, not in enmity towards a people or with the desire to bring any injury or disadvantage upon them, but only in armed opposition to an irresponsible government which has thrown aside all considerations of humanity and of right and is running amuck. We are, let me say again, the sincere friends of the German people, and shall desire nothing so much as the early re-establishment of intimate relations of mutual advantage between us—however hard it may be for them, for the time being, to believe that this is spoken from our hearts. We have borne with their present government through all these bitter months because of that friendship—exercising a patience and forbearance which would otherwise have been impossible. We shall, happily, still have an opportunity to prove that friendship in our daily attitude and actions towards the millions of men and women of German birth and native sympathy who live amongst us and share our life, and we shall be proud to prove it, towards all who are in fact loyal to their neighbors and to the government in the hour of test. They are, most of them, as true and loyal Americans as if they had never known any other fealty or allegiance. They will be prompt to stand with us in rebuking and restraining the few who may be of a different mind and purpose. If there should be disloyalty, it will be dealt with with a firm hand of stern repression; but, if it lifts its head at all, it will lift it only here and there and without countenance except from a lawless and malignant few.

It is a distressing and oppressive duty, gentlemen of the Congress, which I have performed in thus addressing you. There are, it may be, many months of fiery trial and sacrifice ahead of us. It is a fearful thing to lead this great peaceful people into war, into the most terrible and disastrous of all wars, civilization itself seeming to be in the balance. But the right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts—for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free. To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have, with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured. God helping her, she can do no other.

* * *

APPENDIX III.

Address of the President of the United States, delivered at Washington, Flag day, June 14, 1917.

My Fellow Citizens:

We meet to celebrate Flag day because this flag which we honor and under which we serve is the emblem of our unity, our power, our thought and purpose as a nation. It has no other character than that which we give it from generation to generation. The choices are ours. It floats in majestic silence above the hosts that execute those choices, whether in peace or in war. And yet, though silent, it speaks to us—speaks to us of the past, of the men and women who went before us and of the records they wrote upon it. We celebrate the day of its birth; and from its birth until now it has witnessed a great history, has floated on high the symbol of great events, of a great plan of life worked out by a great people. We are about to carry it into battle, to lift it where it will draw the fire of our enemies. We are about to bid thousands, hundreds of thousands, it may be millions, of our men, the young, the strong, the capable men of the nation, to go forth and die beneath it on fields of blood far away—for what? For some unaccustomed thing? For something for which it has never sought the fire before? American armies were never before sent across the seas. Why are they sent now? For some new purpose, for which this great flag has never been carried before, or for some old, familiar, heroic purpose for which it has seen men, its own men, die on every battlefield upon which Americans have borne arms since the revolution?

These are questions which must be answered. We are Americans. We in our turn serve America, and can serve her with no private purpose. We must use her flag as she has always used it. We are accountable at the bar of history and must plead in utter frankness what purpose it is we seek to serve.

It is plain enough how we were forced into the war. The extraordinary insults and aggressions of the imperial German government left us no self-respecting choice but to take up arms in defense of our rights as a free people and of our honor as a sovereign government. The military masters of Germany denied us the right to be neutral. They filled our unsuspecting communities with vicious spies and conspirators and sought to corrupt the opinion of our people in their own behalf. When they found that they could not do that, their agents diligently spread sedition amongst us and sought to draw our own citizens from their allegiance—and some of those agents were men connected with the official embassy of the German government itself here in our own capital. They sought by violence to destroy our industries and arrest our commerce. They tried to incite Mexico to take up arms against us and to draw Japan into a hostile alliance with her—and that, not by indirection, but by direct suggestion from the foreign office in Berlin. They impudently denied us the use of the high seas and repeatedly executed their threat that they would send to their death any of our people who ventured to approach the coasts of Europe. And many of our own people were corrupted. Men began to look upon their own neighbors with suspicion and to wonder in their hot resentment and surprise whether there was any community in which hostile intrigue did not lurk. What great nation in such circumstances would not have taken up arms? Much as we had desired peace, it was denied us, and not of our own choice. This flag under which we serve would have been dishonored had we withheld our hand.

But that is only part of the story. We know now as clearly as we knew before we were ourselves engaged that we are not the enemies of the German people and that they are not our enemies. They did not originate or desire this hideous war or wish that we should be drawn into it; and we are vaguely conscious that we are fighting their cause, as they will some day see it, as well as our own. They are themselves in the grip of the same sinister power that has now at last stretched its ugly talons out and drawn blood from us. The whole world is at war because the whole world is in the grip of that power and is trying out the great battle which shall determine whether it is to be brought under its mastery or fling itself free.

The war was begun by the military masters of Germany, who proved to be also the masters of Austria-Hungary. These men have never regarded nations as peoples, men, women and children of like blood and frame as themselves, for whom governments existed and in whom governments had their life. They have regarded them merely as serviceable organizations which they could by force or intrigue bend or corrupt to their own purpose. They have regarded the smaller states, in particular, and the peoples who could be overwhelmed by force, as their natural tools and instruments of domination. Their purpose has long been avowed. The statesmen of other nations, to whom that purpose was incredible, paid little attention; regarded what German professors expounded in their classrooms and German writers set forth to the world as the goal of German policy as rather the dream of minds detached from practical affairs, as preposterous private conceptions of German destiny, than as the actual plans of responsible rulers; but the rulers of Germany themselves knew all the while what concrete plans, what well advanced intrigues lay back of what the professors and the writers were saying, and were glad to go forward unmolested, filling the thrones of Balkan states with German princes, putting German officers at the service of Turkey to drill her armies and make interest with her government, developing plans of sedition and rebellion in India and Egypt, setting their fires in Persia. The demands made by Austria upon Servia were a mere single step in a plan which compassed Europe and Asia, from Berlin to Bagdad. They hoped those demands might not arouse Europe, but they meant to press them whether they did or not, for they thought themselves ready for the final issue of arms.

Their plan was to throw a broad belt across the very center of Europe and beyond the Mediterranean into the heart of Asia; and Austria-Hungary was to be as much their tool and pawn as Servia or Bulgaria or Turkey or the ponderous states of the east. Austria-Hungary, indeed, was to become part of the central German empire, absorbed and dominated by the same forces and influences that had originally cemented the German states themselves. The dream had its heart at Berlin. It could have had a heart nowhere else! It rejected the idea of solidarity of race entirely. The choice of peoples played no part in it at all. It contemplated binding together racial and political units which could be kept together only by force—Czechs, Magyars, Croats, Serbs, Roumanians, Turks, Armenians—the proud states of Bohemia and Hungary, the stout little commonwealths of the Balkans, the indomitable Turks, the subtle peoples of the east. These peoples did not wish to be united. They ardently desired to direct their own affairs, would be satisfied only by undisputed independence. They could be kept quiet only by the presence or the constant threat of armed men. They would live under a common power only by sheer compulsion and await the day of revolution. But the German military statesmen had reckoned with all that and were ready to deal with it in their own way.

And they have actually carried the greater part of that amazing plan into execution! Look how things stand. Austria is at their mercy. It has acted, not upon its own initiative or upon the choice of its own people, but at Berlin's dictation ever since the war began. Its people now desire peace, but cannot have it until leave is granted from Berlin. The so-called central powers are in fact but a single power. Servia is at its mercy, should its hands be but for a moment freed. Bulgaria has consented to its will, and Rumania is overrun. The Turkish armies, which Germans trained, are serving Germany, certainly not themselves, and the guns of German warships lying in the harbor at Constantinople remind Turkish statesmen every day that they have no choice but to take their orders from Berlin. From Hamburg to the Persian gulf the net is spread.

Is it not easy to understand the eagerness for peace that has been manifested from Berlin ever since the snare was set and sprung? Peace, peace, peace has been the talk of her foreign office for now a year and more; not peace upon her own initiative, but upon the initiative of the nations over which she now deems herself to hold the advantage. A little of the talk has been public, but most of it has been private. Through all sorts of channels it has come to me, and in all sorts of guises, but never with the terms disclosed which the German government would be willing to accept. That government has other valuable pawns in its hands beside those I have mentioned. It still holds a valuable part of France, though with slowly relaxing grasp, and practically the whole of Belgium. Its armies press close upon Russia and overrun Poland at their will. It cannot go further; it dare not go back. It wishes to close its bargain before it is too late and it has little left to offer for the pound of flesh it will demand.

The military masters under whom Germany is bleeding see very clearly to what point fate has brought them. If they fall back or are forced back an inch, their power both abroad and at home will fall to pieces like a house of cards. It is their power at home they are thinking about now more than their power abroad. It is that power which is trembling under their very feet; and deep fear has entered their hearts. They have but one chance to perpetuate their military power or even their controlling political influence. If they can secure peace now with the immense advantages still in their hands which they have up to this point apparently gained, they will have justified themselves before the German people; they will have gained by force what they promised to gain by it; an immense expansion of German power, an immense enlargement of German industrial and commercial opportunities. Their prestige will be secure, and with their prestige their political power. If they fail, their people will thrust them aside; a government accountable to the people themselves will be set up in Germany as it has been in England, in the United States, in France, and in all the great countries of the modern time except Germany. If they succeed they are safe and Germany and the world are undone; if they fail Germany is saved and the world are undone; if they fail Germany is saved and the world will be at peace. If they succeed, America will fall within the menace. We and all the rest of the world must remain armed, as they will remain, and must make ready for the next step in their aggression; if they fail, the world may unite for peace and Germany may be of the union.

Do you not now understand the new intrigue, the intrigue for peace, and why the masters of Germany do not hesitate to use any agency that promises to effect their purpose, the deceit of the nations? Their present particular aim is to deceive all those who throughout the world stand for the rights of peoples and the self-government of nations; for they see what immense strength the forces of justice and of liberalism are gathering out of this war. They are employing liberals in their enterprise. They are using men, in Germany and without, as their spokesmen whom they have hitherto despised and oppressed, using them for their own destruction—socialists, the leaders of labor, the thinkers they have hitherto sought to silence. Let them once succeed and these men, now their tools, will be ground to powder beneath the weight of the great military empire they will have set up; the revolutionists in Russia will be cut off from all succor or co-operation in western Europe and a counter revolution fostered and supported: Germany herself will lose her chance of freedom; and all Europe will arm for the next, the final struggle.

The sinister intrigue is being no less actively conducted in this country than in Russia and in every country in Europe to which the agents and dupes of the imperial German government can get access. That government has many spokesmen here, in places high and low. They have learned discretion. They keep within the law. It is opinion they utter now, not sedition. They proclaim the liberal purposes of their masters; declare this a foreign war which can touch America with no danger to either her lands or her institutions; set England at the center of the stage and talk of her ambition to assert economic dominion throughout the world; appeal to our ancient tradition of isolation in the politics of the nations; and seek to undermine the government with false professions of loyalty to its principles.

But they will make no headway. The false betray themselves always in every accent. It is only friends and partisans of the German government whom we have already identified who utter these thinly disguised disloyalties. The facts are patent to all the world, and nowhere are they more plainly seen than in the United States, where we are accustomed to deal with facts and not with sophistries; and the great fact that stands out above all the rest is that this is a peoples' war, a war for freedom and justice and self-government amongst all the nations of the world, a war to make the world safe for the peoples who live upon it and have made it their own, the German people themselves included; and that with us rests the choice to break through all these hypocrisies and patent cheats and masks of brute force and help set the world free, or else stand aside and let it be dominated a long age through by sheer weight of arms and the arbitrary choices of self-constituted masters, by the nation which can maintain the biggest armies and the most irresistible armaments—a power to which the world has afforded no parallel and in the face of which political freedom must wither and perish.

For us there is but one choice. We have made it. Woe be to the man or group of men that seeks to stand in our way in this day of high resolution when every principle we hold dearest is to be vindicated and made secure for the salvation of the nations. We are ready to plead at the bar of history, and our flag shall wear a new lustre. Once more we shall make good with our lives and fortunes the great faith to which we were born, and a new glory shall shine in the face of our people.

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Our Harvest Queen

Far in the valleys of Juda,
Wet with the dew of tears,
Ripe were the fields of mercy
After the waiting years.
Came then the queen of the harvest,
Hope and fair peace in her train,
To a holy, glad refrain.

Hail to Thee, Promise of Ages,
Thou bringest the golden wheat,
That of the Bread of Angels,
Earth's famished children may eat.

Far in the valleys of Juda,
Born of the sunlight and rain,
Clusters of grapes, that were ripened
In hope that was sweeter for pain,
Thrilled at the harvest queen's coming,
And give of their rich, purple store,
Spilling on earth their glad fullness,
That souls might a-thirst nevermore.

Hail to thee, queen of the harvest,
Thou bringest the fruit of the vine,
That in the years of dark Calvary
Shall pour out redemption's red wine.
—Sister M. Rita in "The Book of the Lily."

Saints of the Week

Saints Nunilo and Alodia.
October 22.

During the invasion and residence of the Moors in Spain a cruel persecution of the Christians was raised by the Mahometan king, Abderamene the second, and his son Mahomet in the ninth century. Among the numberless martyrs who in those days sealed their fidelity to the law of God with their blood, the two holy virgins, Nunilo and Alodia, were most illustrious. They were sisters of noble extraction. Their father was a Mahometan, and their mother a Christian, and after the death of her first husband was so unhappy as to take a second, who was also a Mahometan. Her two daughters, who had been brought up in the Christian faith, had much to suffer in the exercises of their religion from the brutality of their stepfather. They were solicited by many suitors to marry, but, resolving to serve God in the state of holy virginity, they obtained leave to go to the house of a devout Christian aunt, where they enjoyed entire liberty as to their devotions and strove to render themselves more agreeable to their Divine Spouse. Their fasts were severe and almost daily, and their devotions were only interrupted by necessary duties or other good works. The town where they lived was subject to the Saracens, and when the laws of King Abderamene were published against the Christians, these two holy virgins, whose reputation for their zeal and piety was known to all, were soon apprehended by the king's officers.

They appeared before the judge not only undaunted, but with a holy joy painted upon their countenances. He employed the most flattering promises in an effort to make them give up their religion, and at last resorted to threats. When these artifices failed he put them into the hands of impious women, hoping these instruments of the devil would be able to turn them. But Christ enlightened and protected His spouses, and those wicked women, after many trials, were obliged to declare to the judge that nothing could conquer their resolutions. The judge, therefore, condemned them to be beheaded in their prison, which was done on October 22 in 840. Their bodies were buried in the same place. The greatest part of their relics are now kept in the abby of St. Savior of Leger in Navarre.

HOUSEHOLD HINTS

Arranging Flowers.

"Don't stand a vase of flowers in front of a picture: let it make its own picture," was the advice of an interior decorator who counted a bowl of blossoms to be a decorative against a wall, as would be a framed picture.

"A vase of blossoms or branches should be carefully 'composed' and placed with as direct reference to its background, as is a painting," she continued. "All too often a spray of flowers is thrust into the wrong vase (to bring out its beauty) and then stood up on a cabinet, a shelf, or the top of a piece of furniture, where its outlines are entirely lost by being shown against the unbroken lines of other objects. The lines and colors of flowers and flowering branches are very beautiful, and they should be given a simple, natural background, where their full value may be displayed. A jar of roses, exquisite when placed against the soft gray of a plain bit of wall, will lose all its charm when stood on a table with a lamp of one color beside it, books of other colors behind it, and curtains of still other shades in close proximity.

"Treat each bowl of bloom as a picture, and frame it with a harmonizing set of neighbors, leaving its background clear to show it off to the fullest advantage.—Selected.

If the silence cloth is lined with soft linen or muslin no more lint will stick to the surface of the dining table. Hot dishes will not make white spots on the table if rounds of cardboard are cut out, thick white buttons sewn on one side and the dishes placed on the button side. This will allow a current of air to get under the hot dish.

For those sagging cane seats, which are so unsightly and uncomfortable, try washing with warm soapsuds, making the under side quite wet. Dry in the air and sunlight.

SOME GOOD RECIPES

A Sunshine Cake.

A little bit of kindness, a little bit of truth,
A little bit of sweetness and not a bit of ruth;
A little bit of loyalty; for salt, a saving smile;
Kind thoughts shall be the flavor, affection lend its guile.
For friendship, plenty spices, a handful in I'll fling—
Now isn't that a pretty cake to set before the king?
Don't be afraid to eat it, for this one thing is true
It's a little bit of sunshine that goes from me to you!

Lady Cake.

Four tablespoons shortening, one and one-quarter cups sugar, three-quarter cup milk, one-half teaspoon almond extract, two and one-half cups flour, five teaspoons baking powder, one-quarter teaspoon salt, whites of two eggs.

Directions: Cream shortening, add sugar, and mix thoroughly; add milk, a little at a time, alternately with the flour which has been sifted with the salt and baking powder; add flavoring and fold in stiffly beaten whites of eggs. Bake forty-five minutes in loaf pan in a moderate oven; cover with white icing.

Jelly for Invalids.

Do not allow one of the tiny containers in which peanut butter, cheese or other foodstuffs come, to be thrown away. When some friend is ill, a tiny jar of jelly will be a welcome gift. They are quite large enough to show a kindly thought and give the sick friend a relish and yet the amount they hold will not make serious inroads on one's winter supply, as might the full-sized glass. For holding a dessert in the children's lunch box, too, they will be found most acceptable.

Lobster Sandwiches.

Chop the lobster fine, mix with mayonnaise dressing to taste, cover thin slices of bread with a crisp lettuce leaf, spread with lobster mixture, place another lettuce leaf on top, then a piece of bread cut in shape of heart. Serve at once

Cautions to Home Canners

BY O. H. BENSON,
United States Department of Agriculture.

Prof. J. C. Hogenson of the extension division of the Utah Agricultural college is in receipt of a special set of home canning instructions prepared by O. H. Benson of the United States department of agriculture. These instructions should be followed very carefully by all home canners if entire success is to be insured. They are as follows:

First—In beginning home canning work take time to study fully the instructions in farmers' bulletin 839, "Home Canning by the One-Period Cold-Pack Method." Club members should use N. R. circulars on home canning work, or the special instructions in home canning sent out by the state colleges of agriculture. Follow but one set of instructions. If you combine two it will lead you into difficulties and cause the loss of food products.

Second—The instructions in farmers' bulletin 839 are based on the use of fresh, firm, sound, ripe products. When canning vegetables which have stood in the market place over twenty-four hours, increase the time of sterilization as given in this bulletin about 20 per cent.

Third—Do not begin canning large amounts. First, try out a few packs thoroughly and determine for yourself whether you understand the instructions and can follow them.

Fourth—Use good rubbers. Most of the rubbers which are furnished with glass jars will not stand the boiling required for the sterilization of vegetables in hot water, steam or steam under pressure, and might better be discarded and good rubbers procured.

Description of Good Rubber Rings.

Rubber rings for the average standard pint and quart jars, etc., should be five-sixteenths of an inch wide. They should be cut twelve to the inch, that is, twelve rubber rings placed one upon the other will measure one inch in thickness. They should stand up under sterilization in boiling water or in steam under pressure for at least three hours without injury to the rubber. Good rubbers will stretch and return promptly to place without changing the inside diameter. They should be reasonably firm and able to stand abrupt bending without breakage. This description does not apply to rings for the special types of jars on the market.

Fifth—Reports during the past five years indicate that 75 per cent of the spoilage of food products in home canning is due to the use of poor rubbers, old Mason tops and defective joints, springs and caps.

Sixth—Success in home canning by the one-period cold-pack method depends upon a full understanding of the entire process. Observe especially that green vegetables should be blanched in live steam, tubers, in hot water for not less than five minutes. Then dip them quickly in cold water. Pack at once in hot sterile jars and add boiling water. All greens, pod vegetables, green peppers, etc., should be blanched in live steam rather than water. Take time to pack all food products well into hot glass jars. A little salt or sugar should be added immediately, rubbers and tops put in place, and the jars partially sealed. These steps, if properly and quickly taken, have largely to do with the success of the method. The final success rests, of course, with the sterilization. Food products should be sterilized for the period given in farmers' bulletin 839. Read carefully all instructions with reference to the handling of pressure canners to avoid exhausting of liquids, syrups, etc. When canning in territory with an altitude of over 1000 feet increase the time given in the tables from 5 to 10 per cent for each additional 500 feet in altitude. Do this without fail or some of the products will be lost.

Seventh—In canning fruit the syrup should be prepared in a separate vessel and poured over the fresh fruit, in the hot jar. Some food products with high acid content, like cherries and plums, shrivel and shrink too much if a heavy syrup is used.

Eighth—The flavor of sweet corn and peas canned for home use is greatly improved by the addition of sugar instead of salt.

Ninth—In canning tomatoes be sure to scald until the skins crack, dip in cold water, then cut the cores out, remove skins, and pack at once into hot glass jars. Use a wooden spoon for packing purposes and pack carefully. A well ripened tomato may be placed at the top and pressed down to fill all crevices. Allow a level teaspoonful of salt to the quart. Wipe off the joints before the rubber rings are placed in position. Then place the rubber rings and caps in position, partially tighten the tops, and sterilize.

Tenth—"Flat sour," which develops in canned vegetables, especially with greens, asparagus, peas and sweet corn is caused by insufficient sterilization by canning old, deteriorated food products, or by improper blanching and cold dipping.

Eleventh—Blanching and cold dipping all vegetables before packing, if properly done, will not in any way injure the character and quality of the product. On the other hand, it will remove dirt and basteria and materially aid the sterilizing process. These preliminary steps will also make it unnecessary in tin canning, to exhaust the products.

It is not, after all, a smattering of chemistry, or an acquaintance with the habits of bees which will carry our children through life; but the capacity for doing what they do not want to do, if it be a thing which needs to be done.—Agnes Repplier.

The Little Sisters—An Incident.

Two little sisters of the poor came to the Paris office of the American fund for French wounded.

"Have you anything for us?" they asked.

"I think not, sister—we only have hospital supplies."

"But we have a hospital," they said. "Surely, then, we can help you. I thought you cared only for the very poor and the refugees."

"Before the war we cared for one old man's home, but now since two years we have fourteen of the lesser wounded to look after."

"The old men are rather crowded, but we must look after them, also."

The sisters made out a list for the hospital—then they looked around as though they sought something more.

"You have no old clothes?" one asked.

We explained that when we received old clothes we sent them to another war relief for distribution. Reluctantly they got up to go.

"Come into the storeroom, sisters," I said, "and see our supplies sent from America."

They looked at the shelves and felt satisfied that they had received something from all our possessions. One even passed out of the door. The other still held back.

"Look!" she cried, "couldn't you give us that—"

The sister pointed to a top shelf where, thrust back in a corner, covered with two months' dust, were two men's black silk top hats. They had been tucked there as utterly useless for war relief, and forgotten. But the sister's bright eyes had spied them.

"Old silk hats, sister," I said. "What can your patients do with them? Wounded men don't go to parties."

"And what do the old men do in top hats?"

"Funerals!" exclaimed the second sister with disgust at our ignorance and inclination toward levity. The first sister explained:

"We have seven old men, and one top hat. When an inmate dies there can be but one follower at the funeral, and for that privilege the old men take turns. Each has his turn to bury a comrade and wear the hat. Now three old men can follow a coffin, and the pleasure we shall take home today will be greater than any present you could send them."

I handed down the rusty, rough-napped hats, and each sister took one in her hand, and beamed with satisfaction.

"I hope this won't cause a sudden death," I ventured to suggest. One sister looked askance at that remark, the other sister ignored it, and they both passed out of sight.—Elizabeth Perkins in New York Evening Post.

* * *

Adelaide A. Proctor and Louise M. Hensel.

In these days of war when the people in the opposing camps reason and talk themselves into a perfect fury of unfounded hatred against the "enemy," it is a pleasant diversion to compare the lives and characters of two Catholic women of note who, despite personal and national differences, had many things in common, says Christian Home and School.

Both Adelaide Anne Procter, the English woman, and Louise M. Hensel, the German woman, in a heroic degree practiced Christian charity, but besides this chief point of comparison, there are many other striking resemblances; both were highly gifted poetically, and became favorites of their respective peoples; both, despite magnificent chances, declined to marry out of higher motives; both, after mature deliberation, joined the Catholic Church, for Louise Hensel was the daughter of a pious Lutheran minister in the province of Brandenburg and Adelaide Procter the daughter of the noble Anglican poet, Brian Waller Procter.

Both became intimately acquainted with prominent men of their times, and inspired them by the virtuousness of their lives. Adelaide Procter was greatly admired by Charles Dickens, and Louise Hensel, according to the designs of Providence, had the task of leading the wayward poet, Clement Brentano, back to the Faith of his childhood.

Both died a most beautiful death and still preach through the poetical works and the example of their lives to the women of our day.

Victory in Defeat

Defeat may serve as well as victory
To shake the soul and let the glory out,
When the great oak is straining in the wind,
The boughs drink in new beauty, and the trunk
Sends down a deeper root on the windward side,
Only the soul that knows the mighty grief
Can know the mighty rapture. Sorrows come
To stretch out spaces in the heart of joy.

—EDWIN MARKHAM.

Weighing One's Words.

A popular song now going the rounds has for its refrain: "I'm sorry I made you cry." It is a simple little piece, but it appeals to the human heart because there are few persons who, at some time in their lives, have not been responsible for tears shed by those they love best. It should be a warning to everyone, prompting people to walk more softly before those whose friendship is more precious than wealth or fame. One of the saddest facts of human life is that "each one kills the thing he loves," not through intention, but through thoughtless deeds, words or looks. Some persons consider it ridiculous to weigh their words, especially when speaking to friends who know them well and who, they take it for granted, are ever ready to forgive them for thoughtless words that wound. It is a sad mistake. One's friends may indeed forgive him, but it is difficult for one to forgive himself for having brought sorrow to another. The tears which the unthinking man brings to the eyes of a child or the woman he loves will turn to fire and find their way into his own tortured soul.—Los Angeles Times.

Origin of the Name Mary.

There are few Catholic parents to whom a daughter is born who hesitate to give the child the name of Mary. Hitherto the liturgy of the church and tradition have agreed in regarding to the name as of purely Hebrew origin and meaning, "Star of the Sea." In a recent article the theologian, Father Zorell, asks if we may not consider the name as formed of two elements—Hebrew and Egyptian.

As a matter of fact, the name Mary is first heard in Egypt, Miriam, the sister of Moses, being the first person in the world's history to bear the name. The Israelites had, in the days of Moses, dwelt for four centuries in the land of the Pharaohs, and proper names formed with "Mer," "Merl" and "Mor," signifying "who loves," were common in Egypt. Thus 'Mar-Ra," "who loves (the god) Amon."

The identification of the second portion of the name "iam" with "iah," the abbreviation of Jahveh or Jehovah, is established by Father Zorell from the Scriptural references, and thus the name Miriam, Mary, in its etymological root, was meant to signify "one who loves God," an appellation quite as acceptable, if less poetic, the liturgical title "Star of the Sea."

An Irish officer described in the Daily Chronicle, London, how the Catholic soldiers at the front try to live up to their religion: "Nothing is more noticeable," the officer says, "than the way the Catholic soldier holds by his beads. In the change and chance and turmoil of active service many things get lost, but the Rosary beads seem to be always treasured and every soldier at mass seems to have them. Prayer books are often missing, but the Rosary as a rule never is. The writer has seen men who were killed in the line. Their little personal belongings are carefully collected by comrades and safely kept to be sent home, but the Rosary when found in the pocket is often, usually, indeed, reverently placed round the dead man's neck before he is wrapped in his blanket for burial."

It is the Nunc Dimittis—the art of the peaceful departure. To know when to go, and how to let go after "mine eyes have seen"—yes, that is a fine art, indeed. Learn the art of terminal facility and save a world of apologies and regrets afterwards. Learn not to linger over anything—even a telephone. Long conversations, long explanations, long letters, long farewells, long prayers in public, sermons or speeches, and long-spunout stories—pray, avoid them. Come to the point on time. Depart gracefully. Peace will then pursue you. Leave a wish and longing because you have gone. Learn to let go of little things today, and you will be ready to decide quickly tomorrow's crisis and to depart in peace—Christian Advocate.

Helena K. of C. Has New Set of Officers

Helena, Mont., Oct. 13.—New officers of the Helena council, Knights of Columbus, have been installed, and a dinner was served following the installation ceremonies. A celebration of Columbus day was also held on October 12 under the auspices of the council. The officers installed were:

Grand knight, J. B. Eagan; deputy grand knight, William Robinson; chancellor, Ralph O. Kaufman; warden, Edward L. Martin; treasurer, Charles Hawks; financial secretary, A. J. Clemo; recording secretary, Paul Flynn; advocate, J. R. Liddy; inside guard, Richard Cruse; outside guard, Ray T. Nagle; lecturer, Dr. Craig Worth; trustee, F. C. Ashall.

Deer Lodge Knights Hold Big Celebration

Deer Lodge, Mont., Oct. 13.—Deer Lodge council No. 1810, Knights of Columbus, entertained the members of the council, their families and invited guests on Columbus day, Friday, October 12, in St. Mary's hall. The following program was rendered, after which cards and dancing were indulged in, followed by a luncheon:

Reading .....Sylvin Pauly
Vocal solo, selected...Louis Boedecker
Address, Columbus.....J. B. Sherlock
Vocal solo, Ave Maria.....Mascagni
J. A. Mulcahy.
Violin obligato.....Richard Cannoll
Accompanist, Coleman Mulcahy.
Reading .....Marie Bullwinkel

St. Mary's Academy.

Salt Lake City.

Tuesday afternoon the Rev. James A. Reardon of Long Beach, Cal., took the thirteen graduates for a couple of hours "off campus." It was a great, happy surprise and enjoyed the more for that. Well laden with the sweets which girl graduates always appreciate, they returned, and the memory of their happy afternoon will not soon leave them.

* * *

On Wednesday morning the student body of the academy assembled for a lecture by Dr. Richard J. Cotter of Pasadena, who spoke in the simple, easy, delightful way which belongs to those who have great things in their great minds and who are generous in sharing them. Comparing the beauty and hope of the young student to the profuse bloom of the orange tree, Dr. Cotter spoke of the disastrous effect of heavy winds or frost. "May your hopes bear fruit," he said. "We have two Creators, God and ourselves, as is shown in the gospel narrative of the talents received and used to profit, or buried." "Much in your life depends on the early forming of high ideals." "Copy in your lives the exemplary women who are your teachers." "Work in your lives to copy the great Master life as a privileged artist might work to copy Raphael's masterpiece. 'The Transfiguration.'" "Character is made up of three things—intelligence, courage and independence of action when you are sure of the right though the doing of it means sacrifice." There are a few of the beautiful thoughts placed before the students of St. Mary's in this splendid lecture.

* * *

The Rev. James A. Reardon spoke Thursday morning at 10 o'clock and the students were pleased to greet again on the platform the Father Reardon who so delighted them in his lectures last year.

* * *

Monsignor Cushnahan made a social call at St. Mary's on Wednesday.

* * *

The Rev. Clement Maloney of Los Angeles called at the academy Monday. Pressing duties forbade his remaining in Salt Lake for Tuesday's program.

* * *

On Wednesday Hugh Ryan was introduced to the students by the Rev. J. M. Sullivan, S. M., and he spoke to them on the Liberty bond, and the great needs that the government will supply with the Liberty bond money. Mr. Ryan appealed to the students to work as an organization thus a small amount from each would make it possible to purchase bonds for their alma mater. The appeal was accepted with enthusiasm. It is not the first time St. Mary's has worked as a body and confident through past successful efforts they have organized into bands and planned a definite program of action. Those at the heads of committees are Misses Carrie Douglas and Eldine Buckley; Erma Kuster and Mildred Brown; Dorothy Rippe and Eleanor O'Brien.

* * *

Little Margaret Kerr, who is brim full of patriotism and inherited loyalty to St. Mary's, being the 12-year-old daughter of Mrs. A. A. Kerr (Margaret Roberts, a devoted graduate of 1900) Margaret had this little $50 bank account of her own and full of the idea of doing something that would cost her a sacrifice the noble little girl asked her parents to be allowed to spend it in t heSt. Mary's Liberty bond fund.

* * *

The French and German classes held special meetings for election of officers on Friday last. The officers chosen in the French class were: President, Miss Katherine Fitzpatrick; vice president, Miss Mildred Brown; treasurer and secretary, Miss Eleanor O'Brien; class colors, purple and white; class flower, fleur de lis; class motto, "Mieux vaut sagesse que richesse."

The officers for the classes in German are: President, Mildred Maupin; vice president, Marion Somo; treasurer, Emelia Schlecht; secretary, Gearldine Gibbons; the class flower chosen is the cornflower and their motto "Gott hilft dem Mutigen."

CALENDAR FOR OCTOBER.

1 M.—St. Remigius.
2 T.—Holy Guardian Angels.
3 W.—St. Gerard.
4 Th.—St. Francis of Assisi.
5 F.—First Sunday. SS. Placidus and Comp.
6 S.—St. Bruno.
7 S.—19th after Pentecost. Most Holy Rosary. St. Mark. E. Eph. iv, 23-28; G. Matt. xxii, 2-14.
8 M.—St. Bridget of Sweden.
9 T.—SS. Denis and Comp.
10 W.—St. Francis Borgia, S. J.
11 Th.—St. Gummar.
12 F.—St. Wilfrid.
13 S.—St. Edward.
14 S.—20th after Pentecost. St. Callistus. E. Eph. v, 15-21; G. John iv, 46-53.
15 M.—St. Teresa.
16 T.—St. Gall.
17 W.—St. Hedwiges. Bl. Margaret Mary Alacoque.
18 Th.—St. Luke, Evangelist.
19 F.—St. Peter of Alcantara.
20 S.—St. John of Kenty.
21 S.—21st after Pentecost. St. Hilarion. SS. Ursula and Comp. E. Eph. vi, 10-17; G. Matt., xviii, 23-35.
22 M.—St. Mary Salome.
23 T.—St. Verus.
24 W.—St. Raphael, Archangel.
25 Th.—SS. Chrysanthus and Darin. SS. Crispin and Crispinian.
26 F.—St. Evaristus.
27 S.—Vigil. St. Frumentius.
28 F.—22d after Pentecost. SS. Simon and Jude. E. Phil. i, 6-11; G. Matt. xxii, 15-21.
29 M.—St. Narsiccus.
30 T.—St. Alphonsus Rodriguez, S. J.
31 W.—Vigil. Fast day. St. Quintinus.

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DR. M. R. STEWART
Nonpartisan Candidate for City Commissioner.

I am a candidate for city commissioner on a nonpartisan ticket and having been a taxpayer in Salt Lake for more than twenty-eight years believe that I am competent to carry out the desires of the people. I stand upon a platform as follows:

I favor real economy; the economy that safeguards the interest of every taxpayer; that results in living within one's means; that we should not borrow so much money, but wait until we get it before we expend it. I advocate strict business principles in every branch of city government, as the city is simply an enlarged business. I favor public improvements when they can be carried out without undue burden to the taxpayers, as our taxes are now entirely too high.

Advocating these principles I seek your support at the primaries to be held Tuesday, October 23. Polls are open from 7 o'clock a. m. until 7 o'clock p. m.

I reside at 127 W. Fifth South and have been a resident of the Second precinct for more than twenty years.

DR. M. R. STEWART.

(Political Advertisement.)

Even as in the gigantic fray, there is besides the soldier who fights at the front, the soldier in the rear who manufacturers munitions, so in the vast battlefields of the apostolate there is besides the apostle who fights on the outposts, the missionary of the rear, an indefatigable worker who prepares and accumulates munitions in the arsenals of charity.

* * *

There are 15,000 men and 40,000 women working in the Catholic foreign mission. When there is question of self-devotion women are always ahead of men.


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OUR DRUG STORE IS AT 112-114 SOUTH MAIN ST.

FABIOLA
OR THE CHURCH OF THE CATACOMBS
By CARDINAL WISEMAN.

(Continued From Last Week.)

THESE officers went on marshalling the attendants, each evidently knowing those of his own district, and conducting them to a peculiar spot within the porticoes. But as no one recognized or claimed Corvinus for one of his poor, he was at length left alone in the middle of the court. Even his dull mind could feel the anomalous situation into which he had thrust himself. Here he was, the son of the prefect of the city, whose duty it was to punish such violators of domestic rights, an intruder into the innermost parts of a nobleman's house, having entered by a cheat, dressed like a beggar, and associating himself with such people, of course for some sinister, or at least unlawful purpose. He looked towards the door, meditating an escape; but he saw it guarded by an old man named Diogenes and his two stout sons, who could hardly restrain their hot blood at this insolence, though they only showed it by scowling looks, and repressing biting of their lips. He saw that he was a subject of consultation among the young deacons, who cast occasional glances towards him; he imagined that even the blind were staring at him, and the decrepit ready to wield their crutches like battle axes against him. He had only one consolation; it was evident he was not known, and he hoped to frame some excuse for getting out of the scrape.

At length the deacon Repartus came up to him, and thus courteously accosted him:

"Friend, you probably do not belong to one of the regions invited here today. Where do you live?"

"In the region of the Alta Semita."

This answer gave the civil, not the ecclesiastical, division of Rome. Still Repartus went on: "The Alta Semita is in my region, yet I do not remember to have seen you."

While he spoke these words he was astonished to see the stranger turn deadly pale, and totter as if about to fall, while his eyes were fixed upon the door of communication with the dwelling house. Repartus looked in the same direction, and saw Pancratius, just entered, and gathering some hasty information from Secundus. Corvinus's last hope was gone. He stood the next moment confronted with the youth (who asked Repartus to retire), much in the same position as they had last met in, only that, instead of a circle round him of applauders and backers, he was here hemmed in on all sides by a multitude who evidently looked with preference upon his rival. Nor could Corvinus help observing the graceful development and manly bearing which a few weeks had given his late schoolmate. He expected a volley of keen reproach, and perhaps such chastisement as he would himself have inflicted in similar circumstances. What was his amazement when Pacratius thus addressed him in the mildest tone:

"Corvinus, are you really reduced to distress and lamed by some accident? Or how have you left your father's house?"

"Not quite come to that yet, I hope," replied the bully, encouraged to insolence by the gentle address, "though, no doubt, you would be heartily glad to see it."

"By no means, I assure you; I hold you no grudge. If, therefore, you require relief, tell me; and though it is not right that you should be here, I can take you into a private chamber where you can receive it unknown."

"Then I will tell you the truth: I came in here merely for a freak, and I should be glad if you could get me quietly out."

"Corvinus," said the youth, with some sternness, "this is a serious offence. What would your father say if I desired these young men, who would instantly obey, to take you as you are, barefoot, clothed as a slave, counterfeiting a cripple, into the Forum before his tribunal, and publicly charge you with what every Roman would resent, forcing your way into the heart of a patrician's house?"

"For the gods' sakes, good Pancratius, do not inflict such frightful punishment."

"You know, Corvinus, that your own father would be obliged to act towards you the part of Junius Brutus, or forfeit his office."

"I entreat you by all that you love, by all that you hold sacred, not to dishonor me and mine so cruelly. My father and his house, not I, would be crushed and ruined forever. I will go on my knees and beg your pardon for my former injuries if you will only be merciful."

"Hold, hold, Corvinus, I have told you that was long forgotten. But hear me now. Every one but the blind around you is a witness to this outrage. There will be a hundred evidences to prove it. If ever, then, you speak of this assembly, still more if you attempt to molest any one for it, we shall have it in our power to bring you to trial at your own father's judgment seat. Do you understand me, Corvinus?"

"I do, indeed," replied the captive, in a whining tone. "Never, as long as I live, will I breathe to mortal soul that I came into this dreadful place. I swear it by the—"

"Hush, hush! We want no such oaths here. Take my arm and walk with me." Then turning to the others, he continued: "I know this person; his coming here is quite a mistake."

The spectators, who had taken the wretch's supplicating gestures and tone for accompaniments to a tale of woe and strong application for relief, joined in crying out, "Pancratius, you will not send him away fasting and unsuccoured;"

"Leave that to me," was the reply. The self-appointed porters gave way before Pancratius, who led Corvinus, still pretending to limp, into the street, and dismissed him, saying, "Corvinus, we are now quits; only, take care of your promise."

* * *

Fulvius, as we have seen, went to try his fortune by the front door. He found it, according to Roman custom, unlocked; and, indeed, no one could have suspected the possibility of a stranger entering at such an hour. Instead of a porter, he found, guarding the door, only a simple-looking girl about twelve or thirteen years of age, clad in a peasant's garment. No one else was near, and he thought it an excellent opportunity to verify the strong suspicion which had crossed his mind. Accordingly, he thus addressed the little portress.

"What is your name, child, and who are you?"

"I am," she replied, "Emerentiana, the Lady Agnes's foster-sister."

"Are you a Christian?" he asked her sharply.

The poor little peasant opened her eyes in the amazement of ignorance and replied, "No, sir." It was impossible to resist the evidence of her simplicity, and Fulvius was satisfied that he was mistaken. The fact was that she was the daughter of a peasant who had been Agnes's nurse. The mother had just died, and her kind sister had sent for the orphan daughter, intending to have her instructed and baptized. She had only arrived a day or two before, and was yet totally ignorant of Christianity.

Fulvius stood embarrassed what to do next. Solitude made him feel as awkwardly situated as a crowd was making Corvinus. He thought of retreating, but this would have destroyed all his hopes; he was going to advance, when he reflected that he might commit himself unpleasantly. At this critical juncture, whom should he see coming lightly across the court but the youthful mistress of the house, all joy, all spring, all brightness and sunshine. As soon as she saw him she stood, as if to receive his errand, and he approached, with his blandest smile and most courtly gesture, and thus addressed her—

"I have anticipated the usual hour at which visitors come, and, I fear, must appear an intruder, Lady Agnes; but I was impatient to inscribe myself as an humble client of your noble house."

"Our house," she replied, smiling, "boasts of no clients, nor do we seek them, for we have no pretensions to influence or power."

"Pardon me; with such a ruler it possesses the highest of influences and the mightiest of powers, those which reign without effort over the heart as a most willing subject."

Incapable of imagining that such words could allude to herself, she replied, with artless simplicity—

"Oh, how true are your words! the Lord of this house is indeed the sovereign over the affections of all within it."

"But I," interposed Fulvius, "allude to that softer and benigner dominion, which graceful charms alone can exercise on those who from near behold them."

Agnes looked as one entranced; her eyes beheld a very different image before them from that of her wretched flatterer; and with an impassioned glance towards heaven, she exclaimed—"Yes, He whose beauty sun and moon in their lofty firmament gaze on and admire, to Him is pledged my service and my love."

Fulvius was confounded and perplexed. The inspired look, the repturous attitude, the music of the thrilling tones in which she uttered these words, their mysterious import, the strangeness of the whole scene, fastened him to the spot and sealed his lips; till, feeling that he was losing the most favorable opportunity he could ever expect of opening his mind (affection it could not be called) to her, he boldly said, "It is of you I am speaking; and I entreat you to believe my expression of sincerest admiration of you, and of unbounded attachment to you." As he uttered these words he dropped on his knee, and attempted to take her hand; but the maiden bounded back with a shudder, and turned away her burning countenance.

Fulvius started in an instant to his feet, for he saw Sebastian, who was come to summon Agnes to the poor, impatient of her absence, striding forwards towards him, with an air of indignation.

"Sebastian," said Agnes to him, as he approached, "be not angry; this gentleman has probably entered here by some unintentional mistake, and no doubt will quietly retire." Saying this, she withdrew.

Sabastian, with his calm but energetic manner, now addressed the intruder, who quailed beneath his look: "Fulvius what do you here? what business has brought you?"

"I suppose," answered he, regaining courage, "that having met the lady of the house at the same place with you, her noble cousin's table, I have a right to wait upon her, in common with other voluntary clients."

"But not at so unreasonable an hour as this, I presume?"

"The hour that is not unreasonable for a young officer," retorted Fulvius insolently, "is not, I trust, so for a civilian."

Sebastian had to use all his power of self-control to check his indignation, as he replied:

"Fulvius, be not rash in what you say; but remember that two persons may be on a very different footing in a house. Yet not even the longest familiarity, still less a one dinner's acquaintance, can authorize or justify the audacity of your bearing towards the young mistress of this house a few moments ago."

"Oh, you are jealous, I suppose, brave captain!" replied Fulvius, with his most refined sarcastic tone. "Report says that you are the acceptable, if not accepted, candidate for Fabiola's hand. She is now in the country; and, no doubt, you wish to make sure for yourself of the fortune of one or the other of Rome's richest heiresses. There is nothing like having two strings to one's bow."

* * *

HIS coarse and bitter sarcasm wounded the noble officer's best feelings to the quick; and had he not long before disciplined himself to Christian meekness, his blood would have proved too powerful for his reason.

"It is not good for either of us, Fulvius, that you remain longer here. The courteous dismissal of the noble lady whom you have insulted has not sufficed; I must be the ruder executor of her command." Saying this, he took the unbidden guest's arm in his powerful grasp, and conducted him to the door. When he had put him outside, still holding him fast, he added, "Go now, Fulvius, in peace; and remember that you have this day made yourself amenable to the laws of the state by this unworthy conduct. I will spare you, if you know how to keep your own counsel; but it is well that you should know that I am acquainted with your occupation in Rome; and that I hold this morning's insolence over your head as a security that you will follow it discreetly. Now, again I say, go in peace."

But he had no sooner let go his grasp, than he felt himself seized from behind by an unseen, but evidently an athletic, assailant. It was Eurotas, from whom Fulvius durst conceal nothing, and to whom he had confided the intended interview with Corvinus, that had followed and watched him. From the black slave he had before learnt the mean and coarse character of this client of her magical arts; and he feared some trap. When he saw the seeming struggle at the door, he ran stealthily behind Sebastian, who, he fancied, must be his pupil's new ally, and pounced upon him with a bear's rude assault. But he had no common rival to deal with. He attempted in vain, though now helped by Fulvius, to throw the soldier heavily down; till, despairing of success in this way, he detached from his girdle a small but deadly weapon, a steel mace of finished Syrian make, and was raising it over the back of Sebastian's head, when he felt it wrenched in a trice from his hand, and himself twirled two or three times round, in an iron gripe, and flung flat in the middle of the street.

"I am afraid you have hurt the poor fellow, Quadratus," said Sebastian to his centurion, who was coming up at that moment to join his fellow Christians, and was of most Herculean make and strength.

"He well deserves it, tribune, for his cowardly assault," replied the other, as they re-entered the house.

The two foreigners, crestfallen, slunk away from the scene of their defeat; and as they turned the corner, caught a glimpse of Corvinus, no longer limping, but running as fast as his legs would carry him from his discomfiture at the back door. However often they may have met afterwards, neither ever alluded to their feats of that morning. Each knew that the other had incurred only failure and shame, and they came both to the conclusion that there was one fold at least in Rome which either fox or wolf would assail in vain.

CHAPTER XV.
Charity Returns.

WHEN calm had been restored, after this twofold disturbance, the work of the day went quietly on. Besides the distribution of greater alms, such as was made by St. Laurence from the church, it was by no means so uncommon in early ages for fortunes to be given away at once by those who wished to retire from the world. Indeed we should naturally expect to find that the noble charity of the Apostolic Church at Jerusalem would not be a barren example to that of Rome. But this extraordinary charity would be most naturally suggested at periods when the church was threatened with perscution; and when Christians, who from position and circumstances might look forward to martydom, would, to use a homely pharse, clear their hearts and houses for action, by removing from both whatever could attach themselves to earth, and become the spoil of the impious soldier, instead of having been made the inheritance of the poor.

Nor would the great principles be forgotten of making the light of good works to shine before men, while the hand which filled the lamp poured in its oil in the secret, which only He who seeth in secret can penetrate. The plate and jewels of a noble family publicly valued, sold, and, in their price, distributed to the poor, must have been a bright example of charity, which consoled the Church, animated the generous, shamed the avaricious, touched the heart of the catechumen, and drew blessings and prayers from the lips of the poor. And yet the individual right hand that gave them remained closely shrouded from the scrutiny or consciousness of the left: and the humility and modesty of the noble giver remained concealed in His bosom, into which these earthly treasures were laid up, to be returned with boundless and eternal usury.

* * *

AND such was the case in the instance before us. When all was prepared, Dionysius, the priest who at the same time was the physician to whom the care of the sick was committed, and who had succeeded Polycarp in the title of St. Pastor, made his appearance, and, seated in a chair at one end of the court, thus addressed the assembly.

"Dear brethren, our merciful God has touched the heart of some charitable brother, to have compassion on his poorer brethren, and strip himself of much wordly possession, for Christ's sake. Who he is I know not; nor would I seek to know. He is someone who loves not to have his treasures where rust consumes, and thieves break in and steal, but prefers, like the blessed Laurence, that they should be borne up, by the hands of Christ's poor, into the heavenly treasury.

"Accept then, as a gift from God, who has inspired this charity, the distribution which is about to be made, and which may be a useful help, in the days of tribulation, which are preparing for us. And as the only return which is desired from you, join all in that familiar prayer, which we daily recite for those who give or do as good."

During this brief address, poor Pancratius knew not which way to look. He had shrunk into a corner behind the assistants, and Sebastian had compassionately stood before him, making himself as large as possible. And his emotion did all but betray him, when the whole of that assembly knelt down, and with outstretched hands, uplifted eyes, and fervent tone, cried out, as if with one voice

"Retribuere dignare, Domine, omnibus nobis bona facientibus, propter Nomen tuum, vitam aeternam. Amen."

The alms were then distributed, and they proved unexpectedly large. Abundant food was also served out to all, and a cheerful banquet closed the edifying scene. It was yet early; indeed many partook not of food, as a still more delicious and spiritual feast, was about to be prepared for them in the neighboring titular church.

When all was over, Cecilia insisted upon seeing her poor old cripple safe home, and upon carrying for him his heavy canvas purse; and chatted so cheerfully to him, that he was surprised when he found they had reached the door of his poor but clean lodging. His blind guide then thrust his purse into his hand, and giving him a hurried good-day, tripped away most lightly, and was soon lost to his sight. The bag seemed uncommonly full; so he counted carefully its contents, and found, to his amazement, that he had a double portion. He tried again, and still it was so. At the first opportunity, he made inquiries from Reparatus, but could get no explanation. If he had seen Cecilia, when she had turned the corner, laugh outright, as if she had been playing some one a good trick and running as lightly as if she had nothing heavy about her, he might have discovered a solution of the problem of his wealth.

* * *

CHAPTER XVI.
The Month of October.

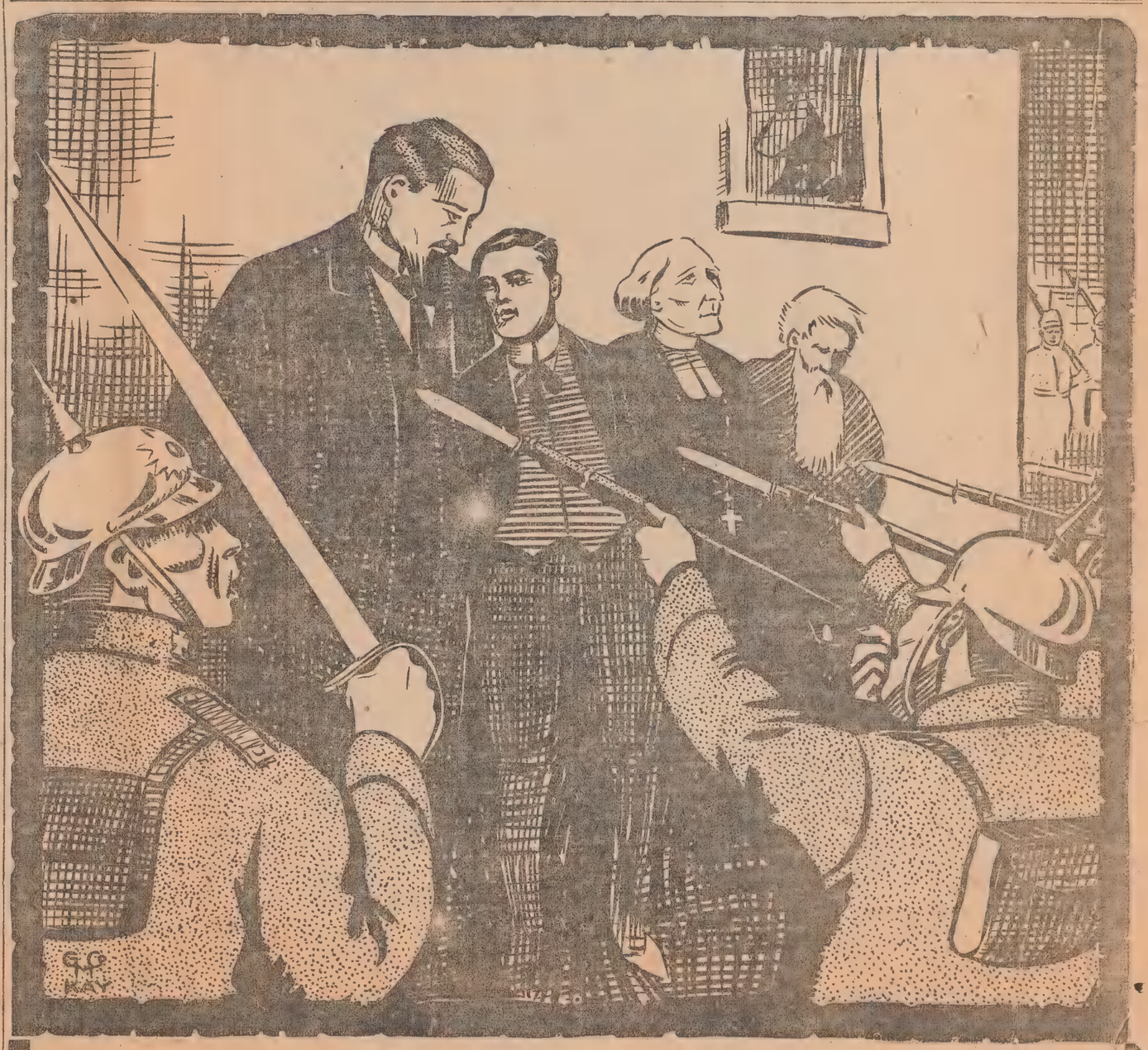
THE month of October in Italy is certainly a glorious season. The sun has contracted his heat, but not his splendor; he is less scorching, but not less bright. As he rises in the morning, he dashes sparks of radiance over awaking nature, as an Indian prince, upon entering his presence chamber, flings handfuls of gems and gold into the crowd; and the mountains seem to stretch forth their rocky heads, and the woods to wave their lofty arms, in eagerness to catch his royal largess. And after careering through a cloudless sky, when he reaches his goal, and finds his bed spread with molten gold on the western sea, and canopied above with purple clouds, edged with burnished yet airy fringes, more brilliant than Ophir supplied to the couch of Solomon, he expands himself into a huge disk of most benignant effulgence, as if to bid farewell to his past course; but soon sends back, after disappearing, radiant messengers from the world he is visiting and cheering, to remind us he will soon come back and gladden us again. If less powerful, his ray is certainly richer and more active. It has taken months to draw out of the sapless, shrivelled vine-stem, first green leaves, then crisp slender tendrils, and last little clusters of hard, sour berries; and the growth has been provokingly slow. But now the leaves are large and mantling, and worthy in vine countries to have a name of their own; and the separated little knots have swelled up into luxurious bunches of grapes. And of these some are already assuming their bright amber tint, while those which are to glow in rich imperial purple are passing rapidly to it, through a changing opal hue, scarcely less beautiful.

IT is pleasant then to sit in a shady spot, on a hillside, and look ever and anon, from one's book, over the varied and varying landscape. For, as the breeze sweeps over the olives on the hillside, and turns over their leaves, it brings out from them light and shade, for their two sides vary in sober tint; and as the sun shines, or the cloud darkens, on the vineyards, in the rounded hollows between, the brilliant web of unstirring vine leaves displays a yellower or browner shade of its delicious green. Then, mingle with these the innumerable other colors that tinge the picture, from the dark cypress, the duller ilex, the rich chestnut, the reddening orchard, the adust stubble, the melancholy pine—to Italy what the palm tree is to the east—towering above the box, and the arbutus, and laurels of villas, and these scattered all over the mountain, hill and plain, with fountains leaping up and cascades gliding down, porticos of glittering marble, statues of bronze and stone, painted fronts of rustic dwellings, with flowers innumerable and patches of greensward; and you have a faint idea of the attractions which, for this month, as in our days, used to draw out the Roman patrician and knight, from what Horace calls the clatter and smoke of Rome, to feast his eyes upon the calmer beauties of the country.

And so, as the happy month approached, villas were seen open to let in air; and innumerable slaves were busy, dusting and scouring, trimming the hedges into fantastic shapes, clearing the canals for the artificial brooklets, and plucking up the weeds from the gravel walks. The villicus or country steward superintends all; and with sharp word, or sharper lash, makes many suffer, that perhaps one only may enjoy.

At last the dusty roads become encumbered with every species of vehicle, from the huge wain carrying furniture, and slowly drawn by oxen, to the light chariot or gig dashing on behind spirited barbs; and as the best roads were narrow, and the drivers of other days were not more smooth-tongued than those of ours, we may imagine what confusion and noise and squabbling filled the public ways. Nor was there a favored one among these

(To Be Continued)



Shooting the Hostages

Terror-stricken by the savagery of the invaders, the inhabitants of Charleroi, Belgium, watched a horde of helmeted Huns rushing through the streets.

The burgomaster and his son, together with a priest and other prominent citizens, were quickly manacled.

German officers proclaimed them hostages, to insure the good behavior of the townspeople. A few hours later a Belgian soldier on the outskirts of the city shot down a pillaging Hun.

Instantly the father and his son and the priest were lined up in front of a German murder squad and shot down in cold blood.

Buy That Bond TODAY!

What Roosevelt Saw

"With my own eyes I have seen the plans for an armed invasion of the United States," declared former President Roosevelt long before the present war broke out.

Can you picture what would happen in America?

The time has come when every man and woman in the United States must realize that each $50 and $100 Liberty Loan Bond purchased NOW helps to blot German frightfulness from the face of the earth—helps to keep our shores inviolate against the ruthless murder of men, women and children. The backbone of this nation is the man who CAN and DOES buy a $50 bond.

Go to your bank!

Liberty Loan Committee of Utah

SACRED HEART HONORS ITS FRIEND

Delightful Entertainment Is Given for New Monsignor on Sunday Evening.

DISTINGUISHED GUESTS

Archbishop, Bishops Glass and Grace and Clergy Are Among Those Present.

PROGRAM EXCELLENT

Ogden, Oct. 17.—As a slight token of the high esteem and love in which Monsignor Cushnahan is held by the children of Sacred Heart, a program was given in his honor on the evening of his festive day last Sunday. The stage was artistically decorated with trellises interwoven with autumn leaves. Royal meline was gracefully draped from the chandelier and twined around the pillars. From the center of the stage hung a large picture of the monsignor.

As it is a well-known fact that Monsignor Cushnahan is partial to the babies, to the minims was given the honor of greeting him. After a pretty march the baby voices filled the hall with the song "Our Hearts' Titles." If the words were freighted with honor and esteem, the emotion poured forth from their pure hearts and shining in their bright eyes was proof of their love for their "father."

Gift of Flowers.

At the conclusion of the song the lines divided and two fortunate little girls carried a huge basket of flowers, the gift of the minims, and placed it at the feet of the monsignor. The new title was written in sweet elysium over the handle and purple dahlias bordered by white ones filled the fern-covered basket.

A march by Papini, played by the talented club members, the Misses Toy, Blessing, Nichols, Fulmer and Carroll, delighted the audience. It was Miss Mary McKenna's privilege to deliver the address, entitled "Love's Greeting," and the sincerity with which it was given was indicative of the spirit of the school.

The Misses Fulmer and McCallum, at the first piano, and the Misses Astill and Parker, at the second piano, charmed the guests with the dreamy strains of the Viennese waltz.

"Good-by, Summer," by Lynes, and "Dickory, Dickory, Dock," by Schartau, sung in the richly blending tones of the semichorus, gave rare pleasure to the most critical music lovers.

Give Military Drill.

Miss Dorothy Nichols received much merited applause for her three cello numbers, "Ave Maria," by Bach-Gounod; "Believe Me, If All Those Endearing Young Charms" and "La Cinquantaine," by Gabriel-Marie. The military drill by the physical education department was a prominent feature of the evening and reflected much credit on the capable instructor, Mrs. Belle S. Ross.

Mrs. Edna Hamilton Dinnee, '10, accompanied by Miss Mae Conroy, held her audience spellbound during her two beautiful songs, "Nelle Calma D'un Bel Signo," by Gounod, and "Those Songs My Mother Used to Sing." Miss Toy and her accompanist, Miss Carroll, delighted the musicians of the audience by their splendidly artistic rendition of "Herje Kati," by Hubay.

As a grand conclusion, the senior and junior classes sang together the magnificent chorus, "Praise Ye the Father."

The Right Reverend Joseph S. Glass, C. M., D. D., who announced himself master of ceremonies, gave Mr. Maginnis privilege to read to the Monsignor the resolutions adopted by the Salt Lake council of the Knights of Columbus in honor of the investiture. After reading the resolutions Mr. Maginnis, who proudly called himself one of "father's boys," in a few hearty and sincere words told of the marvellous influence Consignor Cushnahan has exerted over the boys and young men of Ogden and Salt Lake.

Bishop Presides.

Bishop Glass declared that the festivities throughout were what he would call a "big heart" celebration and said that he was glad the Sisters of the Holy Cross had taken that opportunity of expressing their gratitude and appreciation of their faithful friend. After a few words of congratulation to the school the bishop thanked the distinguished guests, whose honored presence added dignity and pomp to the occasion. Especially was he grateful to Mother Pauline, superior of Saint Mary's college, Notre Dame, Indiana, who represented the mother house of the community, to the superiors and their companions from San Francisco, Boise, Park City and Salt Lake City, to the clergy from all over the western states, and to the Right Reverend Thomas Grace, bishop of Sacramento, Cal. The bishop frankly declared that without the Most Reverend Edward J. Hanna, D. D., archbishop of San Francisco, at least 50 per cent of the day's joy would be lacking.

Thus skilfully introducing the next speaker, the gracious bishop gave place to Archbishop Hanna.

Archbishop Speaks.

This magnetic church prelate held the interest of old and young alike, while he skilfully and lovingly sketched his "dream priest" whom everyone recognized as the newly made monsignor.

Amid great applause the "dream priest" took the platform, and with his usual wit and sincerity fondly declared that without the co-operation of the Sisters of the Holy Cross, to whom he gave first place among his treasured friends, the Catholics of Ogden and Salt Lake and the Protestants whose generous support had never been wanting, he would have accomplished nothing.

He said that greater by far than honors, titles or wealth was true and loyal friendship such as was shown him by the hosts of men, women and children whose loyal support had made perfect the day.

In his timely and easy manner Bishop Glass, still master of ceremonies, suggested that the most fitting conclusion of such a day would be the singing of his favorite song, "A Perfect Day," by Mrs. Dinneen.

The "dear friends had to part" with the sweet tones of the beautiful song leaving a last impression of the happy day.

St. Mary's Girls Honor Ogden Prelate

Monsignor and His Friends Enjoy Pretty Entertainment Given on Tuesday.

NUMBERS WELL DONE

The reception given Tuesday morning in the Academy hall to honor Monsignor Patrick M. Cushnahan, V.G., proved a glowing success in every detail. Accompanying the monsignor to St. Mary's were the Most Reverend Edward J. Hanna, I.I.; the Right Rev. Joseph S. Glass, C.M., D.D.; the Rev. Richard J. Cotter, D.D.; the Rev James A Reardon, the Very Rev. George Rapier, S.M.; the Rev. John Ryan, the Rev. Michael Sheehan, the Rev. James O'Grady, the Rev. W. J. Flynn, and the Rev. John S. Laubacher. The program was remarkable for its artistic finish, receiving hearty applause from the distinguished guests.

The numbers follow:

"A la bien—aimee" .....Schutt
St. Mary's orchestra.
Address of Welcome to the Visiting Ecclesiastics and Clergy.....
.....Miss Eldine Buckley
"Today, Most High and Holy".....
.....Johns
Soloist—
Miss Erma Kuster.
Chorus—
S. M. A. Glee club.
Accompanists—
Piano—Miss Agnes Ryan.
Harp—Miss Dorothy Rippe.
Serenade ..... Schubert
Harps—Mrs. Edward McGurrin, Misses Dorothy Rippe, Corinne Maupin, Marguerite Shea.
(a) "Caprice Viennois" .....
..... Kreisler
(b) "The Old Refrain' .....Kreisler
Miss Frances Douglass.
Accompanist—Mrs. Edward McGurrin.
Address to Monsignor Patrick M. Cushnahan, V. G. .....
.....Miss Carrie Douglas
"My Heart, at Thy Sweet Voice"..
....Saint-Saens
Miss Frances Douglass.
String quartet accompaniment.
"Coleen, Darlin'" .....
Miss Marian Bruneau.
Accompanist—Miss Marcella Mitchner.
"Herje Kati' .....Hubay
St. Mary's orchestra.
Accompanist—Miss Mayme Noble.

The most reverend archbishop of San Francisco spoke at the close of the program and paid many tributes to the merit and sacrifice of the new monsignor's life. The archbishop re-echoed the congratulations and heartfelt goodwishes of all present in the style and delivery of only Archbishop Hanna. The archbishop rose to tell his gratitude for St. Mary's expression of esteem and friendship. Being "a man of few words" he did not speak long, but he spoke to the point and the students, when he decreed that they should have a free day, with ice cream, felt his honors should grow till they brought him to the pontificate. After the monsignor's talk the student body sang, "Don't Bite the Hand That's Feeding You," accompanied by the orchestra, with Miss Ethel Hogan at the piano.

Mass at Thistle.

On Wednesday, Oct. 10, the Catholics in and around Thistle had the privilege of being present at the Holy Sacrifice of the Mass. Father M. F. Killeen of Provo, who hopes to say Mass there once a month, was very well pleased with his visit.

The following were present: Mrs. Bailey and six children, Mr. and Mrs. Duggan and two children, Mrs. Maloney and child, Mrs. Lombardi and daughter Mamie, Mrs. Henderson, Mr. Horning and Mr. O'Donnell.

Sunday school, under the direction of Mrs. Duggan and Mrs. Bailey, will begin immediately.

Orphans Entertain in Honor of Monsignor

One of the most delightful affairs in honor of the new domestic prelate, the Rt. Rev. Msgr. P. M. Cushnahan, V. G., was an entertainment in his honor at St. Ann's orphanage Thursday afternoon. It was attended by the Rt. Rev. Joseph S. Glass, C. M., D. D.; the Rev. Dr. R. J. Cotter of South Pasadena, Cal.; the Rev. Dr. S. Anzalone of the cathedral, Maj. E. H. Fitzgerald and Lieut. W. J. Kane, Catholic chaplains at Fort Douglas; the Rev. James A. Reardon of Long Beach, Cal.; the Rev. John S. Laubacher of Oxnard, Cal.; the Very Rev. George S. Rapier, S. M.; the Rev. M. F. Sheehan, the Rev. W. J. Flynn, the Rev. Timothy O'Brien of Salt Lake, the Rev. James O'Grady of Las Vegas, Nev., and others.

Drills by the boys, musical numbers by the girls and a thoroughly delightful number by the little tots provided an afternoon that was thoroughly enjoyed by Monsignor Cushnahan, the Bishop and the clergy who were privileged to attend.

The Very Rev. Augustine Keogh, S. M., a noted astronomer and educator, died at Napier, New Zealand, recently. Father Keogh was a native of Dublin and for several years was rector of St. Mary's college, Dundalk.

Knights of City Honor the New Monsignor

Resolutions of Congratulation and Appreciation Are Delivered.

WILL BE ENGROSSED

Resolutions unanimously passed by Salt Lake council, No. 602, of the Knights of Columbus, were presented to the Rt. Rev. Msgr. P. M. Cushnahan, V. G., Sunday evening at the entertainment in his honor given in Sacred Heart academy. S. A. Maginnis, chairman of the resolutions committee, read the document, which will be suitably engrossed and sent to the monsignor as a permanent mark of the esteem in which he is held by the Salt Lake knights. The resolutions, signed by Richard C. Treanor as grand knight, and by Martin A. Burke and S. A. Maginnis as members of the committee, read as follows:

To our tried and true friend, Rt. Rev. Monsignor P. M. Cushnahan:

Upon this most happy occasion in a career that has been replete with acts of love and kindness toward all with whom you have come in contact during your more than thirty-six years as a priest of God, we take advantage of the opportunity to extend to you, individually and collectively, upon behalf of each and every member of our organization, our most sincere and fervent felicitations and congratulations upon your being received as a member of the Papal Household.

We recognize and appreciate your unswerving devotion to Holy Mother Church; the strong and unswerving stand you have always taken for the right in all matters; your absolute loyalty to your friends in sunshine and sorrow; the sweet love and tenderness you have always and at all times displayed toward all who have been overcome by grief, particularly among your own flock; your broad, charitable and tolerant attitude in dealing with those outside of our faith.

And we acknowledge from the bottom of our hearts that we are indebted to you especially for the support and encouragement given us by you in the early days of our growth in Utah, when it was sorely needed.

It gives us the greatest pleasure to join with your host of friends, in offering our congratulations to you upon the great and well merited honor that has come to you as a laurel wreath to crown the years of unselfish and undivided service to your life work.

Accept from us this humble expression of our sincere love and esteem. Words fail us in expressing the feeling that wells from out our hearts, as we should desire. Our fervent wish is that your years of usefulness may be lengthened so that even greater honors may come to you.

Park City

Park City, Utah, Oct. 17.—Sunday at St. Mary's church Father Rapier baptized the infant son of Mr. and Mrs. Peter Bustruch. The name given the child was Matthew and the sponsors were Anita Nikolach and Antone Nikolach.

* * *

Michael Rukavine, a native of Austria, died Friday at the local Miners' hospital after a short illness of lead colic. The funeral was held from St. Mary's church Tuesday afternoon. Father Galligan officiated. Inerment was in City cemetery. The local Croatin members attended in a body, the deceased being an honored member of this organization.

* * *

The Reverend Thomas Galligan was a visitor to Ogden Sunday to be present at the investiture of the Right Reverend Monsignor Cushnahan, V. G.

* * *

The Very Rev. George Rapier, S. M., of Salt Lake was in the Park, remaining over Sunday, where he looked after the needs of St. Mary's parish during the absence of Father Galligan.

* * *

Miss Grace Condon has returned to her home in Park City after several weeks spent in Salt Lake with relatives and friends.

* * *

Miss Susanna Shields returned to her home in the Park Sunday evening after a pleasant visit in Salt Lake, a guest of Miss Ethel Doyle.

* * *

Miss Lenore Witherow has returned from Portland, Ore., after a pleasant visit at the home of her sister, Mrs. Sam Raddon.

* * *

The members of the Woman's Athenaeum were entertained at the home of Mrs. C. W. Binkerd Monday afternoon. The delegate and alternate to the U. F. W. C. were elected, Mary Shields delegate and Mrs. H. S. Townsend alternate. The next meeting will be held at the home of Mrs. H. S. Townsend.

* * *

The teachers of the local public school spent Friday and Saturday in Kamas in attendance at an institute held at that place.

A monument will be erected in one of the public parks of Kansas City to the memory of Lieut. William T. Fitzsimmons of the medical corps, United States army, the first American soldier to meet death in the present war. Dr. Fitzsimmons was a Catholic and a member of the Knights of Columbus.

You will find a cordial, helpful spirit at this bank, whether your account be large or small.



Walker Brothers Bankers

Resources over $9,000,000.

Knights Observe Birthday of Columbus

Entertainment and Dance Is Held by Local Council on Friday Evening.

TREANOR IN CHARGE

Under the auspices of the officers of Salt Lake council of the Knights of Columbus, the birthday of the order's great patron was appropriately celebrated on Friday evening, October 12, at the clubhouse of the Ladies' Literary club. A reception and entertainment took place during the early hours of the evening, and later there was dancing. About 125 persons were present to enjoy the affair, including many ladies, who were guests of the council. Grand Knight R. C. Treanor and the officers of the council were in charge and succeeded in establishing a spirit of hospitality that delighted and pleased those who were present.

The address of the evening, recounting the deeds and the life of Christopher Columbus, as well as the lessons to be learned from his life, was given by the Rev. J. M. Sullivan, S. M., of All Hallows college. Although called up to speak on extremely brief notice, Father Sullivan, who is chaplain of the council, spoke entertainingly and instructively, and his informal discourse was thoroughly appreciated.

Especially appropriate were some of T. A. Daly's poems recited by Charles Nickerson, since some of them referred to Columbus. Mr. Nickerson's ability in reciting poems in the Italian dialect is known to most members of the council, and always enjoyed.

S. A. McCartney rendered vocal selections that pleased his attentive audience. One of them was unusually interesting. It was Joaquim Miller's famous poem, "Sail On," which was set to music especially for Mr. McCartney by Prof. D. H. Wilson of Portland, Ore.

A recitation appropriate to the times was given by Martin A. Burke, entitled "The Dandy Fifth," and recounting in stirring words the exploits of a courageous regiment.

The Grace Evans orchestra furnished musical numbers. Refreshments were served during the evening.

Sacred Heart Academy.

Ogden, Utah.

On Sunday evening at 6.30 o'clock the Sisters at Sacred Heart academy entertained Monsignor Cushnahan and his guests at dinner. Suggestive of the new honors of the domestic prelate, Roman purple and gold were effectively used in the beautifully arranged banquet hall.

Grapevines tinged by autumn to the walls while tall baskets of American Beauty roses and chrysanthemums arranged about the room amid luxuriant ferns, formed a lovely setting for the three artistic tables placed in the shape of a horse shoe.

A tall silken flag added a patriotic touch to the radiant scene. Roman purple meline, sprinkled with autumn leaves, was draped from the chandeliers and fell in graceful folds above the tables.

The centerpiece was a cut glass bowl of exquisite Richmond roses on the middle table. A single rose of the same beautiful type in a slender crystal vase marked each place. Hand-painted cards with the academy monogram in gold and a dainty spray of Roman lilacs guided the guests to their places.

Candles shaded alternately in Roman and gold shed a warm glow on the sparkling tables and over the kindly, noble faces of the steadfast friends gathered to prove their loyalty to the Monsignor.

The guests of the Rt. Rev. P. M. Cushnahan, V. G., were the Most Rev. Edward J. Hanna, D. D., archbishop of San Francisco; the Rt. Rev. Joseph S. Glass, C. M. D. D., bishop of Salt Lake; the Rt. Rev. Thomas Grace, D. D., bishop of Sacramento; the Rt. Rev. R. J. Cotter, D. D., South Pasadena, Cal.; the Rev. R. S. Keyzer, administrator of the Boise diocese; the Rev. John S. Laubacher, Oxnard, Cal.; Lieut. W. J. Kane, assistant chaplain at Fort Douglas; the Rev. Thomas Gallagan of Park City; the Rev. James A. Reardon of Long Beach, Cal.; the Rev. John Dunne, S. M.; the Rev. Joseph Schmitt, S. M., and the Rev. Joseph M. Sullivan, S. M., all of All Hallows college, Salt Lake; the Rev. George De Stoop of Tooele; the Rev. H. J. M. Weintjes of Salt Lake; the Rev. James O'Grady of Las Vegas, Nev.; the Rev. John Ryan of Eureka; the Rev. James P. Cantwell of San Francisco, secretary to Archbishop Hanna; the Rev. Father Kiely of Grass Valley, Cal., and Rev. Michael Sheehan of St. Patrick's, Salt Lake.

* * *

Much to the delight of residents at Sacred Heart the Most Rev. Edward J. Hanna, D. D., archbishop of San Francisco, said Mass in the Academy chapel on Monday morning. In his beautifully impressive manner he told the girls that the world is now at the greatest crisis in its history and it is a question whether the nation shall progress in civilization or return to barbarism. He made it evident that the burden of its advancement or retardation rests with the woman of today because of her remarkable influence either for good or evil. The great churchman dwelt on the great advantage possessed by the girls of Sacred Heart who receive every possible aid in molding their characters which necessarily will effect the future generation and aid in upbuilding or destroying civilization.

* * *

Sacred Heart was fortunate in the number of visiting clergy who said Mass in the chapel during their stay in Ogden. Saturday, Sunday and Monday one Mass followed another throughout the hours of the morning. Surely the academy as a whole and especially those who were present at the Masses have rich blessings in store for them because of the grace that was theirs.

* * *

The Rev. James A. Reardon of Long Beach, Cal., was one of the warmly welcomed guests at Sacred Heart this week, as he proved himself a friend of S. H. A. girls during his visit at bazaar time.

Our Lady of Lourdes

October devotions are held every Sunday, Wednesday and Friday evening at 7:30 o'clock.

Confessions are heard every Saturday evening at 7:30 o'clock.

The ladies appointed to attend to the altars for Sunday are Mrs. Thomas Kane and Mrs. Bessie Brennan.

SOCIAL AND PERSONAL

EVENTS OF WEEK IN SALT LAKE SOCIETY

For the cause of "sweet charity" the members of the Catholic Woman's league are making plans for a bridge tea to be given Wednesday afternoon, November 7. Mrs. Thomas Kearns has generiusly offered her home for the occasion, which will be the leading social event of the season. Mrs. J. C. Hanchett is chairman of the affair and reservations may be made by calling her.

With the coming of the winter months the need of a fund for charity is realized, so the proceeds of this card party and tea will be used to help relieve the sick, the hungry and all worthy charity cases that may come before the league, and it is expected that the calls will be many this year.

* * *

The little chapel at All Hallows college was the scene of a lovely October wedding Wednesday morning, when Miss Irene Grisley became the bride of Arthur Kielly of Butte. Following the impressive ceremony, which was performed by the Very Rev. George Rapier, S. M., the Nuptial Mass was celebrated. The bride wore becoming suit of seal brown broadcloth with hat and boots to match. Miss Gladys Pugh attended as bridesmaid and James Grisley acted as best man. Only the relatives and a few close friends of the couple were present. Mr. and Mrs. Kielly will be at home to their friends in Salt Lake after November 1.

* * *

Miss Julia Stephens, was the hostess at a pretty affair Tuesday when she entertained the members of her bridge club at her home in E. First South street. The tea table was artistic with its decoration in white and yellow chrysanthemums. The hostess was assisted by her mother, Mrs. John B. Stephens, and Mrs. Joseph Johnson. Those present were Mrs. Richard Treanor, Mrs. Robert Lyman, Miss Helen Hanna, Miss Claire Little, Miss Ruth Spence, Miss Kathleen Geoghegan, Miss Gertrude Geoghegan, Miss Stella Snell and Miss Marguerite Rogers.

* * *

Another enjoyable bridge party was held Wednesday, when Mrs. James Langton entertained the members of the Crystal Bridge club at her home in E. First South street. Luncheon was served at 1 o'clock at the four small tables, which were prettily decorated with autumn flowers. During the afternoon Mrs. Langton was assisted by her three daughters, the Misses Birdie, Inez and Irene Langton.

* * *

As a farewell tribute to Mrs. Stanley Moore, who leaves soon for Wilmington, Del., to reside, Mrs. F. J. McGanney presided over a lovely affair Thursday afternoon, when she entertained the members of her bridge club and a few additional friends.

Five tables of bridge were played during the afternoon, and at the close a delightful tea was enjoyed. The rooms were beautiful with quantities of pink roses, and each table held for its central decoration a cut glass vase tied with pink tulle and holding pink rosebuds.

Besides the regular club members the guests for the afternoon were Mrs. William Eich of San Francisco, Mrs. Joseph Marks of Kenzel, N. J., Mrs. F. Flatow of New York, Mrs. J. D. Wood, Mrs. A. C. Behle, Mrs. W. D. MacLean, Mrs. E. Darling, Mrs. F. L. Parker and Mrs. F. J. Gallagher.

* * *

Mr. and Mrs. J. C. Lynch have returned from a stay of several weeks in the northwest.

* * *

Miss Bess Faddies came back last week from Indiana, where she accompanied Miss Helen Kearns and Miss Margaret O'Brien, who entered school there for the winter.

* * *

Miss Anna Fitzpatrick of Burlingame, Ia., has come to Salt Lake to reside and will make her home with her brother and sister, Mr. and Mrs. John F. Fitzpatrick.

* * *

The many friends of Mrs. D. C. Kelly of Eureka, Utah, will be pleased to learn that she is recovering from her recent serious illness at Holy Cross hospital.

* * *

Mrs. J. T. Quigley of Joliet, Ill., arrived Wednesday for a visit of several weeks with Mr. and Mrs. C. A. Quigley.

* * *

Mrs. A. Scherer of Butte is the guest of Mrs. J. Struck at her home in Butler avenue.

* * *

Mrs. W. S. McCornick is expected home in a few days from Omaha, where she has been visiting her sister, Mrs. Ben Gallagher.

* * *

Mrs. J. F. Dunn has gone to San Francisco to visit her daughter, Mrs. Paul Keysor.

* * *

Mrs. Thomas King of Austin, Tex., is expected within a few days to join her husband here, who accepted a position in the auditing department of the Oregon Short Line. Mr. and Mrs. King will make their home in Salt Lake.

A VAUDEVILLE SHOW FOR LIBERTY BONDS

Proceeds derived from a vaudeville performance to be given next Wednesday evening, October 24, at St. Mary's academy, will be devoted to the purchase of Liberty bonds. The show will be "staged" by the students of the academy, under the direction of the sisters. No more need be said in its favor to those who have been privileged to attend entertainments at St. Mary's academy. There is sure to be something worth while and highly entertaining.

Tickets will be sold for 25 cents each and the Liberty bond purchases made will be credited to St. Mary's academy. The young ladies invite all their friends, where solicted in advance or not, to attend and enjoy the performance, as well as to contribute to a worthy project.

ON QUITTING

(From the Detroit Free Press.)

How much grit do you think you've got?
Can you quit a thing that you like a lot?
You may talk of pluck; it's an easy word,
And where'er you go it is often heard,
But can you tell to a jot or guess
Just how much courage you possess?

Don't boast of your grit till you've tried it out,
Nor prate to men of your courage stout,
For it's easy enough to retain a grin
In the face of a fight there's a chance to win.
But the sort of grit that is good to own
Is the stuff you need when you're all alone.

How much grit do you think you've got?
Can you turn from joys that you like a lot?
Have you ever tested yourself to know
How far with yourself your will can go?
If you want to know whether or not you've grit
Just pick out a joy that you like—to quit.

At the closing session of the annual covention of the West New Jersey Baptist association, held a Vineland, N. J., on October 4, the reports showed that the Baptist church membership was ebbing. The great majority of the ministers thought tabernacle evangelism was responsible for the decline. Great numbers were induced to sign cards and said they were converted, but they soon cooled off and dropped out. One pastor said out of 135 that joined his church only five adhered.

The Rev. James J. Dean. O. S. A., of Tompkinsville, Staten Island, has been appointed president of Villanova college, Pa. Father Dean is a native of Lawrence, Mass.

Just the Thing to Delight the Bride—

Table silver — sterling or heavy plated—the latest product of the silver craft.

Complete chests or single pieces. Let mother help make the selection; she knows. Our prices are honestly reasonable.

BOYD PARK
FOUNDED 1902
MAKERS OF JEWELRY
166 [illegible] STREET SALT LAKE CITY

Business Women Plan Their Activities

New Catholic Club Will Hold Two Regular Meetings Each Month.

OPPORTUNITIES GIVEN

The Catholic Business Woman's club meets the first and third Tuesdays of every month, at 8.30 p. m., in the sewing room of the Cathedral residence.

The Catholic Business Woman's club auxiliary to the Red Cross club auxiliary to the Red Cross meets in the Cathedral library every Friday evening at 8.30 o'clock.

Announcement has been made by Miss Bertha C. Jacobs, president of the Catholic Business Woman's club, that a meeting of the new organization will be held in the sewing room of the Cathedral residence on next Tuesday evening, October 23, at 8.30 o'clock. Hereafter this club will hold regular meetings on the first and third Tuesday evenings of the month in the Cathedral residence at that hour, and a cordial invitation is extended to all unmarried Catholic business women to attend them.

The Catholic Business Woman's club was formed last month, with the approval and hearty support of the Right Reverend Bishop, and although the youngest organization in the Cathedral parish, it already promises to be one of the most influential and most beneficial. Taking as it does the distinct field of providing opportunities of meeting and assisting the unmarried Catholic women of the city who work, it has a purpose that offers inviting opportunities to its members.

Arrangements have been made whereby it will be possible for the members of the club to take advantage of a business course consisting of shorthand, typewriting, commercial arithmetic, spelling and English. The course will cost $7.50 for thirty lessons. A course in French, thirty lessons for $3.00, and a course in Spanish, thirty lessons for $8.00, have also been planned.

Mrs. Ryder of the Red Cross gave an interesting talk on the wonderful work of the Red Cross at the last meeting. A Catholic Business Woman's auxiliary was formed, with Miss Callahan as chairman; Miss Gladys Miller, secretary; Miss Fitzgerald, treasurer. The Red Cross auxiliary will meet Friday evenings at 8.30 o'clock in the Cathedral library.

Another interesting feature of the Catholic Business Woman's club is the dancing club. The members of the dancing club will meet every Wednesday evening at 7 and 8.30 at Professor Christensen's studio, 616 Templeton building.

Hon. Constantine J. Smyth of Nebraska, was inducted into the office of chief justice of the court of appeals of the District of Columbia on October 1. The new chief justice is a native of Ireland and came to America while a boy. After attending school at New York he went to Nebraska, where he has resided for nearly forty years. The parents of the jurist remained in Ireland, and it was to the home of an uncle that he came in America. The uncle determined to make a lawyer of the youth, but he declined and sought his fortune in the west. "I later determined," said the chief justicve, "that my uncle was right, and I undertook the study of law. I am deeply interested in the Irish movement. I hope the present convention will settle the difficulties between the counties and bring about home rule for Ireland. I am an Ulsterite, but not in the modern sense."

Salt Lake Churches

CATHEDRAL.
Sunday Masses—6, 8, and 11 a. m.
Weekday Masses—7 and 8 a. m.
Baptisms—3 p. m., Sundays. At other times by special arrangement.
Confessions—Saturdays and the evenings of feast days, 4 to 5 p. m., and resumed at 7.30 p. m.

ST. PATRICK'S.
Sunday Masses at 8 and 10 a. m.
Weekday Mass at 8 a. m.
Confessions—Saturday evenings from 7 to 8 p. m. and every morning before the hour of the Mass on weekdays.

OUR LADY OF LOURDES.
Sunday Masses at 8 and 10 a. m.
Weekday Masses at 8 a. m.

Cathedral of the Madeleine.
East South Temple and B streets. Cathedral residence, 331 E. South Temple street. The Right Reverend Joseph S. Glass, C. M., D. D., pastor; assistants, the Rev. Dr. S. Anzalone and the Rev. Theodore Schultz. Telephone, Wasatch 347.

St. Patrick's Church.
Fourth South between Ninth and Tenth West streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 10.30 o'clock. The Rev. Michael Sheehan, pastor. Residence, 931 W. Third South. Telephone, Wasatch 7928.

Our Lady of Lourdes Church.
Eleventh East and Seventh South streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 9 a. m., except on the first Sunday of the month, when it will be held immediately after the 10 o'clock mass. The Rev. Wm. Flynn, pastor. Residence, 830 S. Eleventh East. Telephone, Hyland 1346.

St. Ann's Chapel.
Twelfth South between Fourth and Fifth East streets. Mass and sermon on Sunday at 8.30 o'clock. The Rev. Timothy O'Brien, chaplain. Residence, St. Ann's orphanage. Telephone, Hyland 3177.

MURRAY AND MIDVALE,
The Rev. Timothy O'Brien, pastor; residence, St. Ann's orphanage, Salt Lake. Telephone Hyland 3177. Mass in Murray Oct. 21 at 9.30 a. m., in Fraternal hall. Mass in Midvale on Oct. 28 at 10.15 a. m. in W. O. W. hall.

Societies and Choirs.
Holy Name society the first Sunday of each month at 8 a. m.

* * *

Meeting of the St. Vincent de Paul society every Sunday morning at 10 o'clock in the parlors of the cathedral residence.

* * *

Catholic Woman's league meets the first Tuesday of every month at 2.30 at the Ladies' Literary club, 850 E. South Temple.

* * *

Social service department of the Catholic Woman's league meets the last Friday of every month at the office in the Charity Organization building at 128 E. First South street.

Office hours are from 10 a. m. to 12 m., and from 2 p. m. to 4 p. m.

Telephone Wasatch 2165.

* * *

The Catholic Woman's league auxiliary to the Red Cross meets in the library of Cathedral hall every Monday and Thursday afternoons at 2 o'clock.

* * *

Promoters of the League of the Sacred Heart meet the last Sunday of each month in the sewing room of the cathedral residence at 3.30 p. m.

* * *

Madeleine Choral society meets every Sunday morning after the 11 o'clock Mass in the music room of the Cathedral residence.

* * *

Children of Mary sodality every second Sunday of the month at 8.30 a. m.

* * *

The Young Ladies' sodality class in surgical dressings and bandages meets every Monday at 1 o'clock in the Red Cross rooms.

* * *

Altar society, first Monday of the month.

* * *

Holy Angels sodality, every third Sunday at 9 a. m.

* * *

Knights of Columbus, every Tuesday night at 8 o'clock in clubrooms at Hotel Utah.

* * *

Altar Boys' society meets every Friday afternoon at 4.30 o'clock.

* * *

Boys' Gregorian Sanctuary choir meets Tuesday and Thursday afternoons at 4 o'clock in Cathedral hall.

* * *

St. Cecelia choir meets Friday afternoons at 4 o'clock in Cathedral hall, and Sunday morning at 9 o'clock Mass.

* * *

The Catholic Business Woman's club meets the first and third Tuesday of every month at 8.30 p. m. in the sewing room of the Cathedral residence.

* * *

The Catholic Business Woman's club auxiliary to the Red Cross meets in the Cathedral library every Friday evening at 8.30 o'clock.

His Holiness, Pope Benedict, has sent to Cardinal Amette, Archbishop of Paris, 20,000 francs ($4000) for the Cardinal's work on behalf of refugee families from the districts of France occupied by the Germans.

Money When You Want It.

Sooner or later the day comes to every one when ready money is an absolute necessity.

The one certain way to have ready money when you need it is to maintain a Savings Account in this institution, where your funds will yield 4 per cent Compound Interest.

Salt Lake Security & Trust Co.

32 Up Main.
Wasatch 1868.

INSIST UPON

Husler's

(The Flour of the Hour)

If your grocer can't fill your order Phone Hyland 1621 or Hyland 1622 and give us his name.

THE INTERMOUNTAIN CATHOLIC

COLORADO IDAHO UTAH NEVADA WYOMING MONTANA

Vol. 19, No. 49. Eighteenth Year. SALT LAKE CITY, UTAH SATURDAY, NOVEMBER 3, 1917 Colorado Catholic, Thirty-third Year.

'He Who Serves Selfish Interests Rather Than Those of a Nation Now, Is a Benedict Arnold'

---Bishop Glass

CONSERVATION NECESSARY TO ALL

Monsignor Victor Day of Helena Issues Strong Appeal on the Subject.

READ IN THE CHURCHES

Vicar General Urges People to Sign Pledge Cards of Food Administration.

LOYALTY IS DEMANDED

In connection with the Food Conservation Week campaign being conducted throughout the nation this week by the United States food administration, the Rt. Rev. Msgr. Victor Day, V. G., of Helena, Mont., has issued a strong appeal, urging the people of that diocese to heed the advice of Hoover and his associates and to do all they can to assist in the prosecution of the war. He forcibly reminds Catholics of their solemn obligation, as Catholics, to support the government in every possible way. The letter, addressed to the pastors of the diocese, was read in all the churches last Sunday. It was as follows:

In a proclamation issued on the second day of October, his excellency, S. V. Stewart, governor of Montana, urges that on Sunday, Oct. 28, the churches throughout the state make special reference to the food conservation campaign waged by the national government, and urge upon their congregations the necessity for co-operation in the work. In the absence of our Rt. Rev. Bishop, I deem it my duty to call your attention to this important matter.

The United States food administration calls upon every citizen to lend voluntary assistance in this work. It seeks in particular the systematic co-operation of every householder in the nation. To obtain practical results, it has issued a "home card," showing in detail what householders can do to help win the war in which we are engaged, and also pointing out the way in which to do it. These cards will be brought to your homes during the present week. You are asked to accept these cards, to study their contents and carry out in your homes the directions and advice given in them, in so far as your circumstances will permit. You will be invited by the food administration agents to sign a "pledge card for the United States food administration," and give it to the canvasser in your precinct, that the federal food administrator may thereby know whether or not he can depend on your voluntary co-operation.

What need is there of indicating the reasons why all without exception should lend their assistance in this country-wide campaign? It is the sovereign authority of the land that speaks. It is our duty to comply with its request, for it is written that we must "render to Caesar the things that are Caesar's," and again, "Let every soul be subject to higher powers; for there is no power but from God: and those that are, are ordained of God. Therefore, he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation."

Again, we should assist the United States food administration in a spirit of loyalty to our allies, who are fighting our battles against the common enemy at a cost in men, munitions and money that is almost beyond comprehension.

We owe this co-operation not less to our American soldiers. If they are willing to endure the hardships and horrors of war and shed their life's blood on the battlefield that we may continue to enjoy life and liberty and remain undisturbed in the pursuit of happiness, the very least we can do to show our appreciation of their self-sacrificing spirit is to enable the government to maintain them in full physical vigor.

We owe it moreover to ourselves to give the nation all assistance in our power that it may prosecute the war vigorously and thus bring it to a speedy and victorious conclusion, in order that our anxiety may cease, that our husbands, sons and brothers may not be needlessly slaughtered, and that we may

(Continued on Page 2.)

THE LAITY AND THE NEW CODE OF CANON LAW

By the REV. JOSEPH J. MURPHY, J. C. D.

(Continued from last week.)

PIUS X was elected to the Papal throne on August 4, 1903, and eight months later inaugurated the gigantic task of codifying the laws of the Church. In the motu proprio "Arduum sane," issued on March 19, 1914, he recalled the labors of his predecessors in the formation of the corpus of canon law in the thirteenth and fourteenth centuries. He praised the work of succeeding Pontiffs, from Gregory XIII to Benedict XIV, in incorporating the disciplinary decrees of the Council of Trent and later laws in the new editions of the corpus or in separate collections. He also called attention to the splendid compilations of the decrees of several of the Roman congregations.

A Gigantic Undertaking.

Despite all this, much still remained undone. The very bulk of these collections was in itself a formidable obstacle; many of the laws contained therein had outlived their usefulness, while altered times and conditions made the observance of others very difficult. Moved by these considerations, he determined to grant the oft-repeated entreaties of the Bishops that the existing laws of the Church should be gathered into a single volume and arranged in a clear and lucid order. At the same time the opportunity was to be seized of removing all obsolete laws and replacing them with regulations better suited to present conditions.

For this purpose he established a commission, consisting of a certain number of Cardinals, to whom he confided the supreme direction of the entire matter. He likewise provided a sufficient number of expert canonists and theologians should be attached to the commission, in the capacity of consultors, whose duty it would be to draft the proposed canons and submit them to the judgment of the Cardinals. After the Cardinals had discussed and ratified the new canons they were to be submitted to the Pope for his approval.

Commission Begins Task.

This document was followed on March 25, 1904, by a circular letter of the Cardinal Secretary of State, addressed to all the Archbishops and Bishops of the world, asking them to furnish, within the coming four months, a brief statement of the chief things in the present law, which in their opinion should be changed or corrected. The Bishops of each nation were also allowed to designate one or more priests to act as consultors, either in Rome or in their native land. This letter, in turn, was followed by an appeal from the secretary of the commission, the present Cardinal Gasparri, to the rectors of all the Catholic universities throughout the world, outlining in a general way the proposed code and asking the co-operation of the professors of canon law in those institutions in the preparation of the preliminary drafts of certain portions of the new compilation.

Without delay the new commission set to work on its important and arduous task. It was estimated at first that seven or eight years would be required to complete the work, but events proved that twelve entire years hardly sufficed. The commission was confronted not only by the portly volumes of the ancient corpus but also with the vast ocean of legislation that had emanated from the ecclesiastical legislators during the course of nearly 350 years, since the days of the Council of Trent. It was bidden to prepare a single volume of laws to govern mil-

(Continued on Page 2.)

Catholic Woman Pledge Faith to Flag

Alumnae of Catholic Schools Are Asked to Pray for Success of United States.

PRAYER DAY IS SET

At a recent meeting of the executive board of the Federation of Catholic Alumnae associations, held in Cincinnati, strong resolutions pledging the loyalty of Catholic women to the government were adopted. Incorporated in the resolutions was a provision requesting that all alumnae make the Feast of the Immaculate Conception on December 8 a day of special prayer for the success of the United States and our allies.

The resolutions follow:

"Whereas, This being the first meeting of the executive board of the international federation of Catholic associations since the United States entered the war.

"Whereas, As our last convention, held in Baltimore in November, the United States not being at war, this federation passed resolutions indorsing the cause of peace.

"Whereas, This organization, the instant war was declared, felt that there was only one way to bring about peace, and that was to fight for it, and at once pledged its loyalty to the allied cause;

"Resolved, That it now reiterates that pledge of 50,000 women in every state in the union, in the provinces of Canada and as far north as Alaska, and it offers its services wherever and whenever the government calls. It urges co-operation in food conservation, purchase of Liberty bonds, the education of children of victims of the war, support of moral zones surrounding the army cantonments and systematic aid in providing homes for girls flocking to the cities to fill the places vacated by soldiers. This work will be facilitated by co-operation with the women's committee of national defense, the National Catholic War Committee council and the Knights of Columbus.

"Whereas, The Feast of the Immaculate Conception, December 8, is the

(Continued on Page 2.)

YOUR DUTY TO THE CATHOLIC PRESS.

Personal experience has taught us that even in educated non-Catholic circles much ignorance concerning the Church is manifested. This is clear from the manner in which they seek information from us. The cause of this ignorance is usually either the bad example of Catholics or what they have read in the secular press. Invariably non-Catholics will say, "Why doesn't the Church use the press, circulate pamphlets, etc.?" The Church recognizes the justice of this complaint, she hears the voices of her wandering children calling for the bread of life, and she endeavors to provide for them, but from reports issued yearly we know our Catholic publishing houses have not the support they require.

In conclusion, therefore, we earnestly exhort every practical Catholic to show his loyalty by helping to boost "The Catholic Press," since the Church needs it and has given it her holy approbation. The practical, loyal and patriotic Catholic keeps himself informed on all matters pertaining to the Church, not the parish church alone, but the Church throughout the nation and world; this information can be found only in the Catholic press. Again we say it is an urgent duty to have a paid-up subscription if possible to one or more Catholic papers, your local or diocesan papers always being the first selected.—The Dial.

COMMISSION IS NAMED.

Rome, Oct. 23.—The Pope has appointed Cardinal De Lai, Cardinal Pompili, Cardinal Bisleti, Cardinal Van Rossum, Cardinal Guistini, Cardinal Lega and Cardinal Gasparri members of the commission for the interpretation of the canon law, the last named being the president. They will be assisted by eight prelates and six religious, all noted canonists.

MARRIAGE IS ABUSED BY WRITER

Jesuit Priest Takes Rupert Hughes to Task for Statements in Novel.

ALWAYS A SACRAMENT

Father Fisher Points to Unfairness of Arguments in Speech of a Lawyer.

OCCURS FREQUENTLY

Writing in a recent issue of America, the Rev. J. Harding Fisher, S. J., in an article entitled "Marriage in Popular Literature," takes to task Rupert Hughes, the well-known American novelist, for statements made in "We Can't Have Everything," a novel recently given wide circulation in a "popular" magazine. Father Fisher says in part:

It would be a matter of constant surprise, were it not a thing of constant recurrence, that men scrupulously honest in dealing with other things, should be so unfair in their treatment of the church. Otherwise laboriously exact in their quest for historic and scientific accuracy, they will misrepresent the church's doctrine and practice with the lightest of hearts: at infinite pains to consult the sources where other institutions are concerned, they will repeat, in the most careless fashion and without the least trace of hesitation, any chance statement they may happen upon, if it is merely derogatory to Catholicism.

Example From Hughes.

An example in point is a passage in a best seller, entitled "We Can't Have Everything," by Rupert Hughes, which previously appeared serially in one of our "popular" magazines. In this book the author has made a number of statements on the subject of Catholic marriage, utterly at variance with the truth. Apparently he thinks that the church is legitimate prey; and so he repeats stock misrepresentaions which have been refuted countless times, without ever troubling himself to investigate whether they have any foundation in fact. One paragraph, bewilderingly filled with inaccuracies, will serve as an illustration.

In the story one of the characters, a Mrs. Cheever, consults an iconoclastic lawyer on the subject of getting a divorce. Nothing loth to accommodate the lady and incidentally to collect a fee, the lawyer allays his client's conscientious scruples by a discourse on marriage, in which among other things he says:

It was not until the church was 1161 years old that Peter Lombard put marriage among the Seven Sacraments. And marriage did not become an official matter of church jurisdiction till the Council of Trent in 1563. Think of that! Marriage was not a sacrament for fifteen centuries, and it has been one for less than four.

Travesty of Fact.

It would be hard to write a paragraph, even if one set himself to the task deliberately, more crowded with travesty of fact. In the first place Peter Lombard did not put matrimony among the Seven Sacraments in 1164. He did so fourteen years earlier, in the year 1159. But his contribution to the literature of marriage was not to teach something new about it, as Mr. Hughes implies, but merely to give a more accurate theological exposition of its sacramental character. Before his time the word sacrament had been used in a loose sense, so as to include sacraments properly so called and other sacred rites not possessed of a strictly sacramental character. Peter Lombard in his "Quattuor Libri Sententiarum," which has been called the "first manual of systematic theology," formulated an exact theological definition of the word sacrament and then showed that seven and only seven sacred rites could be called sacraments in the strict sense. But he was by no means the first to draw up a list of the Seven Sacraments. Hugh of St. Victor had done so before him, and St. Otto before Hugh of St. Victor. And for centuries before St. Otto the Seven Sacraments had been taught as a matter of faith throughout the Christian world, not indeed all together in a single technical treatise, but separately and as occasion required. This fact, which is undeniable, is carefully suppressed by Protestant controversalists in gen-

(Continued on Page 2.)

SINN FEIN IS DENOUNCED IN CORK

Attacks on Sailors of United States Navy in Cork Decried by Editors.

FRIENDSHIP WANTED

Men From Ships Not Allowed Now on Streets of the City.

YOUTH IS BLAMED

(By Associated Press.)

Cork, Ireland, Nov. 1.—The Sinn Fein is keeping $2500 a week from the hands of the Cork merchants. That amount was spent each week for four months by American naval officers and sailors. It ceased when the Sinn Feiners began to attack the American bluejackets, and it will not be resumed until the streets of Cork are again made safe for the Americans. At present no naval man below the rank of a destroyer commander may visit Cork without laying himself open to a general court-martial. The same rule applies to the British naval forces.

Indignant over this loss of revenue, the tradesmen have urged Mayor Butterfield to use his good offices to have the ban lifted. The mayor is powerless in the face of the decision of the American and British naval authorities not to allow their men to visit Cork until they are absolutely certain that trouble will not follow.

Appeal Is Made.

An appeal for the return of the American sailors is made by Miss Marie Lynch, who, as head of the "Poor League Guardians," made an official investigation of various charges which the Sinn Fein leaders brought against the American visitors. She said, in placing before the public the result of her investigation:

"Many wild stories, unproved by any specific facts, were spread through the city regarding the conduct of some American sailors. It was mentioned that the Cork union could produce evidence to bear out the allegations. Upon investigation, I found there was not the slightest proof. I am quite awase that many good people were led by specious arguments to believe these wicked tales against the sailors, and were so deceived themselves. Now it is a well known fact that the American navy composition and organization is one of the best in existence. Strict and constant supervision is exercised over every man by the officers.

Breach Is Sought.

"I feel sure that when some of our city fathers conclude their investigations they may be led to assume that some mischievous people, for ulterior motives, have sought to cause a breach in the friendship between America and Ireland. May I hope the good sense and intelligence of our people will defeat such object and that we shall endeavor to make an 'amende honorable' to our American kinsmen, and continue to extend to them the "cead mile failthe' which America has so justly earned at our hands?"

The Cork County Eagle, in an editorial account of the anti-American demonstration which preceded the American decision to put Cork out of bounds, says: "Many strange things have happened in the city of Cork from time to time, though none more discreditable than the wanton, blackguard attack made there on the sailors of the United States navy on Monday night. To the cries of 'Up the Huns,' hundreds of young men of the city, bearing a Sinn Fein flag in front, not only hissed and jeered American sailors whom they chanced to meet, but displayed their hostility in a more decided fashion, by stoning some unfortunate young men who had taken shelter from the rowdyism and whose only offense was that they wore the uniform of the American navy.

Denounces Attacks.

"What political wisdom could bring

(Continued on Page 2.)

APPEAL OF PRESIDENT FOR PRAYER APPROVED BY SALT LAKE BISHOP

Urges Catholics, Especially, to Heed Wise Counsel of Nation's Chief, and to Do All in Their Power to Aid Government During Present Critical Times.

GIVES WARNING NOT TO WAIT UNTIL TOO LATE

NO middle ground—no half-hearted devotion to the United States—but an unqualified giving of service to the nation at a sacrifice of personal interests—such is the duty of the American Catholic, as outlined by the Rt. Joseph S. Glass, C. M., D. D., bishop of the diocese of Salt Lake, in his sermon preached at the 11 o'clock Mass last Sunday in the Cathedral of the Madeleine in accordance with the proclamation of President Wilson, which set the day aside as a day of prayer for the success of American arms in the great war.

Bishop Glass demanded not only prayer but sacrifice on the part of Catholics. The American who professes patriotism but does nothing for the nation in this crisis, he branded as a Benedict Arnold. He called on Catholics to pray, not on the one day alone, but to offer up their supplications every day for their country.

In highest terms the bishop praised the President for his stand in the national crisis and he commented at length on the fact that the President's proclamation stamps the government of the United States as one of and dependent upon God.

While the proclamation was addressed to the nation as a whole, Bishop Glass saw in it a special opportunity for Catholics.

"The President's proclamation," said the bishop, "ought to appeal more strongly to you than to other people because you have the true faith and the Sacraments. To no people is God so near as he is to the Catholic people.

Demands an Answer.

"So this proclamation should come with special force to you. Each of you has a direct interest in it. There ought to be a personal direct answer from me and from you.

"What are we going to do? Are we going to take this thing to heart or are we going to be like children and wait until God strikes us.

"Only God knows how Belgium has suffered. The Italians, the English and the Irish have suffered—have felt the scourge of God. Are we less deserving of punishment than they? What have we done to deserve exemption.

"The Canadians across our border—their homes desolated! Think how they have suffered. Are we any better than they?

"Mexico has been scourged. Here are we between those unfortunate countries and we have been spared. Let us not wait to feel the scourge of God, but let us get down on our knees and pray for deliverance.

"You have come to Mass to pray for your country. Let us not be content with praying today. Get up in the morning and go to the Sacraments in atonement for our people. Go to Confession that the soul may be clean. Come here in season and out of season. Go down on your knees in your homes. Say your morning prayers as you have never said them before.

Practice Self-Denial.

"Practice self-denial. There are people in those countries abroad who have barely enough to eat. You can deny yourselves pleasures. You can deny yourselves unworthy speech.

"It has been well said, 'Give to the Liberty bonds until it hurts.' So in prayer—there is no prayer so efficacious as the one that is accompanied by mortification.

"God has saved us these one hundred and forty-two years. Now in this crisis if we don't care enough to be saved by prayer, then what?

"As the sad messages come in, and they will come in ever increasing numbers, our prayers should go up more penitently and more constantly that God may spare our country and give victory to the American arms."

Preceding his message especially to Catholics, Bishop Glass delivered a pronouncement regarding the President's proclamation which is declared by well informed Catholics and non-Catholics to be the most patriotic utterance which ever issued from a pulpit in Salt Lake.

Praises President Wilson.

"It is a great sign of the times," he said, "when the President of these United States asks us to bow down and pray for liberty. It should give us

(Continued on Page 2.)

Irish Tenor Acts as Salesman of Bonds

John McCormack Sings Song in New York for Everyone Buying $1000 Note.

BUYS A BLOCK HIMSELF

John McCormack, whose voice has been often cashed for both personal and public purposes, turned his high notes into more money last week than any singer has ever done in any country when he went to James McCreery's big store in New York City and ran the scale of melody for his Uncle Samuel. The store got Mr. McCormack to act as chief salesman for Liberty bonds. The government sent along an official bond salesman, but he was kept busy chiefly getting fresh supplies of bonds for the willing customers who stopped to hear the great tenor and remained to buy bonds.

He had agreed to autograph one of his records for every purchaser of a $100 bond, and the store had agreed to give the record to the purchaser, and he had also promised to sing any song that the buyer of a $1000 bond wanted. He did both.

At the opening of the sale Mr. McCormack started the ball by buying a $50,000 bond for himself. And then the $5000, $10,000, $20,000 and $25,000 purchasers besieged him. He made good on the promise to let the buyers name the songs, and there were few minutes when his great voice was not echoing through the store.

In addition to singing he made a patriotic speech that was full of the finest sentiment and devotion. He sang "Mother McCree," "Keep the Home Fires Burning," "I Hear You Calling Me" and a lot of his old favorites.

The government man went out time after time to borrow bonds from neighboring banks and trust companies for delivery to the customers.

The event had been advertised and one of the skeptical folk who came along was a man who carried a copy of the firm's advertisement, saying that McCormack would sing anything that the $1000 class of buyers wanted.

"I don't believe it," said the man, "but I'll buy a $5000 bond if it's true."

In less time than it takes to tell it the McCormack voice was rounding up that $5000 for Uncle Sam and the man seemed perfectly satisfied.

Diocese of Denver

MARY A. KELLY, Correspondent.

The Intermountain and Colorado Catholic is placed on sale at the James Clarke church goods house, 1645 California St., Denver, Colo.

Boys Sell Large Liberty Bond Quota

Catholics of Denver and particularly those of the Cathedral parish are justly proud of the fact that in the Liberty bond campaign which closed last Saturday the Cathedral boy scouts led all other troops in the city in the sale and are consequently entitled to the prize. The coveted reward is to be a flag presented by President Wilson to the troop of boy scouts making the best record in each state.

Troop No. 47, composed exclusively of boys of the Cathedral parish, disposed of more than 500 bonds, aggregating $68,800, the nearest competitor having to its credit $45,500. The Rev. H. L. McMenamin and Scoutmaster F. F. Farrell ably seconded the boys in their work, but all the pledges secured were signed up personally by a member of the troop. The little fellows in full uniform were on duty at the Cathedral on Sunday, Oct. 21, from the time the congregation commenced to arrive for 6 o'clock Mass until the last worshipper left the church after 11 o'clock Mass. Again at the evening service they were on duty and all during the week they canvassed the business and residence districts, giving freely of their recreation time and even frequently sacrificing their lunch hour. The little fellows have well earned the flag and will cherish it as their proudest possession.

Prays for Success of America in the War

In accordance with President Wilson's proclamation naming Sunday, Oct. 28, as a day of prayer for the triumph of American arms, public prayer was offered for that intention in all the Catholic churches of the city. At the same time sermons were preached on the necessity of food conservation.

In the Cathedral the subject was handled by the Rev. Edward J. Mannix in a striking manner. Father Mannix spoke particularly of the extravagance and love of luxury of present day Americans and compared the amount daily squandered in pleasure with the sum on which the allied army has to depend for food and other necessities. Father Mannix made an earnest plea for self-sacrifice on the part of the congregation in order that those taking part in the fierce struggle now being waged might have their suffering and hardships alleviated in some measure by proper food and warm garments.

Doings of Denverites

Council No. 539, Knights of Columbus, has had prepared a service flag, which now flies over the entrance to their building on Glenarm and Fourteenth streets. The flag contains fifty-two stars, denoting that that number of members of the local council are at present in the service of their country. More stars will be added from time to time.

* * *

The Rt. Rev. John Henry Tihen, newly appointed bishop of Denver, last week sent a check for $1000 to the Rev. H. L. McMenamin for the purchase of a Liberty bond. The bishop stated that he desired to help Denver raise its quota of $15,000,000 and at the same time he warmly congratulated Father McMenamin for his activity in the cause. Bishop Tihen has not yet come to Denver, the necessary papers for his transfer not having arrived yet from Rome.

* * *

The Alumni association of Sacred Heart college held its annual reunion and election of officers Tuesday evening, October 23, in the college gymnasium. Five hundred former students were present. Boxing and wrestling matches, songs and fancy dancing made up the very enjoyable program. Among those taking part were Daniel Gaffy, Theodore Chisholm, Frank Murphy, Tod Sloan, Richard Haas, Leo Hogan, Paul Cook, William Reed, John McIntyre and the college orchestra and glee club. The faculty furnished a bountiful repast. Following the entertainment features the association held its election, when the following were chosen as officers: President, John P. Akolt; vice president, Joseph Murphy; treasurer, Leo Floyd, and secretary, Leo Connell.

* * *

The Knights of Columbus gave their annual Halloween dance Tuesday evening, October 30. The ballroom in Knights of Columbus building was attractively decorated in autumn foliage and cut flowers, while Halloween novelties lent an appropriate touch to the scene. The affair was splendidly attended and a thoroughly good time enjoyed.

* * *

Noonday Mass was celebrated Thursday, the Feast of All Saints, in Holy Ghost church on Curtis street near Twentieth. The Rev. Garrett Burke, who recently returned from an extended eastern vacation, officiated at the service. The music was very good, with Miss Fannie Hamilton and Miss Nora Brophy as soloists.

* * *

The Tabernacle society held an interesting meeting Friday afternoon, November 2, at the home of Mrs. M. J. Kenney on Lincoln street and South Alameda avenue. The meeting was addressed by the Rev. J. J. Donnelly.

* * *

The next regular meeting of St. Vincent's Orphans' Aid society will be held Tuesday afternoon, November 6, at the home of Mrs. Ella Weckbaugh, 425 E. Eighth avenue. As plans for the annual ball will be discussed at this meeting a large attendance is desired.

* * *

The regular meeting of the Sacred Heart Aid society was held Thursday afternoon, November 1, at the home of Mrs. M. J. O'Fallon, 1580 Vine street.

* * *

St. Philomena's Altar and Rosary society held an election of officers last Monday at an interesting meeting at the home of the retiring president, Mrs. Edward T. Gibbons, 1355 Milwaukee street. The new officers chosen were Mrs. S. P. Mangan, president; Mrs. Harry E. Wilde, secretary, and Mrs. N. C. Beck, treasurer. The installation will take place at the next regular meeting of the society at which the Rev. Father Naughton, rector of St. Philomena's, will entertain the members.

* * *

The annual sale of linens and fancy needlework for the benefit of the House of the Good Shepherd will be held in Knights of Columbus building early in December. Many articles appropriate for Christmas gifts will be on sale.

* * *

Miss Leonore Ethel Ryan, daughter of Mr. and Mrs. William Ryan of Denver, became the bride of Edward Arnold of Holt, Wyo., at a pretty ceremony in the Cathedral on Saturday, October 27. The Rev. Hugh L. McMenamin officiated, in the presence of a large gathering of relatives and friends. The bride was attended by her young sister, Miss Katherine Ryan, as flower girl, and by Miss Florence Chapman and Miss Marie Mykins as bridesmaids. John Connors was best man. Following breakfast at the bride's home, Mr. and Mrs. Arnold left for Holt, Wyo., where Mr. Arnold has extensive cattle interests. Mrs. Arnold is one of Denver's native daughters. She attended Cathedral school, and later took a teachers' course at Denver university. For several years she was engaged in teaching school in Wyoming.

* * *

Miss Catherine Gavaghan and Thomas B. French surprised their many friends by a quiet marriage Tuesday morning, October 23, in Loyola chapel on Ogden street, near Twenty-fifth avenue. The ceremony was performed by the Rev. Charles McDonnell, S. J. There were no attendants. Following the ceremony breakfast was served at the bride's home, 1309 East Twenty-sixth avenue. Mr. and Mrs. French will make their home in Denver.

* * *

Mrs. J. C. Dorness entertained her bridge club Wednesday.

* * *

Mrs. Merle E. Turner is at Long Beach for the winter.

* * *

Miss Cecil Hughes was hostess at a knitting party Friday afternoon.

* * *

Mrs. William J. Doran entertained at bridge Wednesday afternoon. Twenty-five friends enjoyed the occasion.

* * *

Mrs. Archie Dandrow and little son John, who spent the summer with Mrs. Dandrow's mother, Mrs. John J. Hagus, left Tuesday for their home in Chicago.

* * *

Miss Gertrude Lavageau entertained informally but elegantly Saturday afternoon at a reception in honor of Miss Marjorie Ferguson of Columbia, Mo.

* * *

Judge and Mrs. Caldwell Yeaman were hosts at dinner Thursday evening.

* * *

Mrs. William F. Allen entertained the members of her bridge club at luncheon Tuesday. Halloween decorations and favors were used effectively.

* * *

Mr. and Mrs. Charles McAllister Willcox entertained at dinner Monday evening.

* * *

Miss Maurine Kennedy is home from Chicago, where she studied vocal music last year.

* * *

Mr. and Mrs. O. E. Hogan were hosts at dinner Saturday evening. Fall flowers formed the artistic table decorations.

* * *

Ray Andrew, son of Mr. and Mrs. William H. Andrew, received word last week that he had successfully passed the examination for the United States navy's aerial service and is now awaiting instructions. His brother, Flynn Andrew, received the commission of second lieutenant of infantry at the Fort Riley officers' training school last summer.

* * *

Miss Dorotita O'Donnell entertained informally at luncheon last week.

* * *

John Thomas, Jr., was host at an elegantly appointed dinner at the Denver Athletic club Thursday evening.

* * *

J. J. Brown, a former resident of Denver, but now living in Phoenix, Ariz., spent last week in this city.

* * *

Mr. and Mrs. J. B. Cosgriff were hosts at dinner Wednesday evening.

* * *

Miss Adelaide Thomas, who was called to Washington, D. C., by the illness of her mother, has returned to her home in Denver. Mrs. Thoms is now entirely well and is visiting friends in Virginia.

* * *

Mrs. John F. Campion is expected home from New York next week.

* * *

Mrs. J. B. Cosgriff spent last week in Salt Lake City.

* * *

Mrs. Samuel I. Monarch entertained at a luncheon and knitting party Friday.

* * *

Mrs. E. F. McGowan and her daughter, Mrs. James R. Hedges, suffered painful though not dangerous injuries when the automobile in which they were riding collided with another machine near the entrance to City park. Mrs. Hedges was taken to Mercy hospital, but has since been removed to her home at 1451 Columbine street.

* * *

Mr. and Mrs. Edward Bell Field have returned from their honeymoon. Mrs. Bell was formerly Miss Anna Henry of St. Francis de Sales parish.

* * *

Mr. and Mrs. William Ryan and family have moved from 1806 Pennsylvania street to 1322 Downing street.

* * *

Thomas J. Fitzgerald, son of Lawrence H. Fitzgerald, who enlisted in the United States regular army less than a month ago, has been promoted to the rank of battalion sergeant major. He is now stationed at Camp Greene, Charlotte, N. C.

* * *

Miss Olive Healy, who leaves in a few days for her home in New York, was the inspiration of a farewell party given Monday evening by Miss Wanda O'Neill.

* * *

Miss Florence Daniels of Coronado Beach, Cal., who spent some weeks in Denver at the home of Mr. and Mrs. Dennis Sheedy, left Monday for St. Joseph, Mo., where she will visit Mrs. Sheedy's sister, Miss Nellie Burke.

* * *

John A. Rooney, son of Mr. and Mrs. W. H. Rooney of 1915 Park avenue, who entered the naval reserves at the first call for duty, has recently received a promotion, making him chief commissary steward. Mr. Rooney is said to have the highest rating in the navy outside of commissioned officers.

* * *

Theodore McGuire, for many years prominent in local politics, died Sunday night at his ranch near Hudson, to which he had retired a few years ago. His death was due to a stroke of apoplexy. Mr. McGuire occupied a seat in the state senate during the Thirteenth and Fourteen general assemblies. Deceased was the uncle of Mrs. John F. Healy.

* * *

James Milligan, a pioneer mining man of the state, died at Victor, Colo., on Sunday afternoon after an illness of several months. He is survived by his widow. Funeral services were held in St. Victor's church on Monday morning. Rev. Louis F. Hagus conducted the ceremony and the body was brought to Denver for burial in Mount Olivet cemetery.

* * *

The funeral of John Reilley was held from St. Leo's church with a Requiem Mass on Friday morning. Interment took place in Mount Olivet cemetery.

* * *

The funeral of Carl Dice was held from St. Mary Magdaleine's church on Friday morning. Interment was made in Mount Olivet cemetery.

APPEAL OF PRESIDENT

(Continued From Page 1.)

great joy and comfort to know that our government is a government of God, dependent upon God. It ought to spur us on to a better appreciation of our opportunities in this great land—this country that has been a refuge for all men, giving freedom to all, come they from whatever clime.

"And so today we ought to obey this proclamation. We ought to get down on our knees in all humility and pray for the success of the American arms.

"Your prayers to win this war are prayers for liberty at home, for the peace and comfort you enjoy today are dependent on victory for the United States. Never was it given to a people to have a country so deserving of prayer as is this country.

"When you pray for your country you are praying for your father; for your mother; for your children; for freedom of religious worship; for the liberty of the priests and the sisters; for your free schools; for your Catholic schools and institutions; it is a prayer that this country shall not be ground under the heel of a foreign despot.

Wants God's Help.

"Not only is it your duty to applaud and encourage the activities of your government, but it is your duty to deprive yourselves of the very necessities in the interest of that government.

"No twofold allegiance is possible. You are either for or against the United States. If you are not serving your country you are her enemy. You are a Benedict Arnold when you serve yourself instead of your country.

"The President asks us today for our prayers. He doesn't say God is obligated to him and that he is His divine representative, but he says, 'Let us get down on our knees and pray to our God in due humility for the success of our arms.'"

CATHOLIC WOMAN

(Continued From Page 1.)

patriotic feast of the church in the United States and is also the special feast under whose auspices this international federation was founded, and

"Whereas, The United States being now in this war to win and make the world safe for democracy, we must turn to the oldest democracy in the world * * * the church of Christ; therefore,

"Resolved, That we recommend special prayers be offered by the members of the federation and the Catholic institutions in the land on the feast of the Immaculate Conception, December 8, for the success of the allies, and that our cause be placed under the special protection of Mary Immaculate."

CONSERVATION

(Continued From Page 1.)

soon again enjoy the priceless blessings of peace.

But we have still another reason to avoid waste in food, namely because of the example and precept of the Master. After having miraculously fed the multitude, He commanded the Apostles, saying: "Gather up the fragments that remain, lest they be lost." Go and do likewise.

But all our efforts to secure victory are vain unless the Lord of Hosts be on our side, for: "Unless the Lord build the house, they labor in vain that build it. Unless the Lord keeps the city, he watcheth in vain that keepeth it." (Ps. CXXVI). We should, therefore, implore the aid of His Almighty arm to help us defeat our enemy. We should pray with a special fervor on this day, set apart as a day of prayer for the success of the American arms by His Excellency Woodrow Wilson, our President, at the request of the Congress of the United States.

In this connection I hereby order that on this 28th day of October the priests of the diocese add to the usual prayers the orations from the "Mass in Time of War" (Tempore Belli).

Asking God to bless our state and nation, I am, Yours truly,

VICTOR DAY,
Vicar General of the Diocese of Helena.

THE LAITY

(Continued From Page 1.)

lions of Catholics, not of a single nation, but scattered throughout the world. It was to remove all obsolete laws and at the same time bring the remaining decrees fully abreast of present day conditions. New legislation was to be enacted when it was deemed useful or necessary. Above all, the canons were to be set down in clear, brief and unambiguous terms.

Responsibility Appreciated.

That the commission appreciated the enormous responsibility placed on their shoulders is amply demonstrated, to quote a single instance, by the published minutes of the discussions that preceded the promulgation of the decree "Ne Temere," which established new regulations for the celebration of marriage. Eminent canonists, such as the present Cardinal De Lai, Archbishop Sili, the Papal almoner, and Monsignor Lombardi, long professor at the famous law school of the Apollinare, labored for nearly two years in preparing successive preliminary drafts of the proposed legislation for discussion of the Cardinals of the commission. The bare outlines of these discussions occupy forty-five printed pages in the "Acta Sanctae Sedis."

At intervals since 1905 many highly important decrees were issued which foreshadowed the character and scope of the revision. The regulations for Papal elections, the legislation on Church music, the radical reformation of the Roman Curia, the restoration of the Rota to its former noble position among the tribunals of the Church, the provision for the removal of parish priests, enactments for the administration of seminaries, laws for the periodical visits of Bishops to the Holy See and for the early admission of children to Holy Communion—all these were rightly regarded as products of the activity of the commission for the codification of the laws of the Church.

Suggestions Invited.

During the course of these years preliminary studies of the proposed code were printed and privately distributed to every Bishop and ecclesiastical superior in the Western Church. The Bishops were exhorted to examine the work carefully and communicate, without restraint, their views on the subject matter of these volumes. They were invited to make suggestions, to propose emendations and to present objections, with the understanding that their representations would be carefully considered. These preliminary studies were contained in three volumes, the last of which was sent to the Bishops early in 1915.

Pius X did not live to see the completion of the great work he had inaugurated, a "work so great and useful," as his successor said, "that on its account the present age will be accounted illustrious by posterity." On May 27, 1917, Pope Benedict XV officially promulgated the completed code and declared that it should go into effect on May 19, 1918.

(To be continued.)

MARRIAGE IS

(Continued From Page 1.)

eral and is passed over in silence by Mr. Hughes in particular.

Absurd Conclusion.

If his remark about Peter Lombard has any significance, he means to imply from the fact that Peter Lombard put marriage among the Sacraments in the twelfth century; that matrimony was first held to be a sacrament at that time. Such a conclusion is absurd. The World Almanac puts Washington among the Presidents of the United States in the year 1917. Would Mr. Hughes have us believe that for that reason our government or the people of our land did not recognize Washington as a President until the current year? Why then does he make such an inference in the case of Peter Lombard? To prove his point, he should have shown Peter Lombard was the first to hold that marriage was a sacrament. He did not dare attempt such a thing. A whole cloud of witnesses would have risen up to refute him, beginning with St. Paul. He would have had to reckon with the words of St. Ignatius written on the subject to St. Polycarp before the year 117, and with the statements of Tertullian, St. Ambrose, St. Augustine, Origen, St. Epiphanius, St. Cyril of Alexandria and hosts of others. He would have found himself refuted by professions of faith used in the earliest times in the Coptic, Syrian and Armenian sects, and by the testimony of the early liturgical books of the Greek, Nestorian and Monophysite heresies. Why then does he tell us that "It was not until the Church was 1164 years old that Peter Lombard put marriage among the Seven Sacraments"? The remark would have a certain historical interest were it accurately stated, but it in no way shows that the Church began to believe that marriage was a sacrament only with Peter Lombard.

Mr. Hughes assures his readers that "Marriage did not become an official matter of Church jurisdiction until the Council of Trent in 1563." Even though his remark were true, which it is not, it would not follow from that fact, as he would have us believe, that marriage was not considered a sacrament for fifteen centuries. To regulate marriage externally and to hold it to be a sacrament are by no means synonymous terms. There are other ways of asserting its sacramental character besides making it an official matter of Church jurisdiction. In point of fact, its sacramental character is asserted at every age of the Church.

But what of the novelist's assertion regarding the date when marriage first became a matter of Church jurisdiction?

The vagaries of novelists on the subject of marriage are not of great consequence to the Church, nor would their mental aberrations on the matter be worth considering except to point a moral, namely, that such writers should not be given credence in matters of Catholic doctrine and practice.

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Stationery House of the West. 164 Main Street.

"We Can't Have Everything" is an object lesson of the extent to which irresponsible writers will allow their imaginations to lead them. It is to be hoped that in the future Mr. Hughes will be a little more careful to verify his statements before he commits himself to such extravagance.

SEIN FINN IS

(Continued From Page 1.)

even the most brainless, thoughtless youth of Cork to insult the representatives of the great people whose land has made welcome the oppressed from every clime, but in a particular and special manner the exiles of Erin? Try to picture what America will think of the people who, not content with their cries of 'Up the Huns,' must emphasize that action by hunting, as if they were wild beasts, through the streets of their city the men who are facing the deadly perils of the Atlantic that these wanton scoundrels who attacked them on Monday night might have American flour to keep them from starvation.

"The Cork republicans salute the greatest of the world's republics with paving stones. Let us at least take this poor consolation to heart: We can never go lower than this exhibition of Monday evening."

LETTER FROM CHINA

Catholic Mission, Hu-Chow, Che-Kiang, China, August 29, 1917.

Editor Intermountain Catholic, Salt Lake.

Dear Sir.—It may be contrary to your custom to print matter like the following. If so I can only ask you to make an exception to your rule, and out of charity give this letter a little space in your valuable columns.

I write from the city of Hu-Chow, the headquarters of our extensive parish of the same name. The parish is in the vicariate of Che-Kiang West, China, a vicariate in the hands of the Vincentian Fathers, under Bishop Favean, C. M. This parish of Hu-Chow was properly fixed up over a dozen years ago. It embraces several hundred of square miles of territory and has district chapels fully 100 miles from the center at Hu-Chow, where the three missionaries in charge reside.

The first pastor began in a small way. He purchased a little piece of ground in the city of Hu-Chow and there built his central station, consisting of house-chapel, an outhouse for the boys' school and a Chinese house for the girls' school. However, in buying this first site the good priest did not take into acount that he was hemmed in by streets and canals. The place has developed since then and enlargements are necessary. However, the ground will not admit of extensions, as we cannot buy up streets and canals. In such a corner we can never hope to make good. We must move to a new site, and this means the setting up of a complete new mission plant, schools, houses, churches, etc., which, with the cost of ground in a prosperous city like Hu-Chow, will mean an outlay of from $8000 to $10,000. A mighty big sum, I admit, but absolutely necessary for the success of our work. I appeal to readers of this paper to assist us in getting this amount. Let them not be terrified by the figures, but let each one consider the facts, the necessity of the work, the great good resulting from such a charity, and let each give what he can, even if his contribution is only a dime. It will be useful and we shall be grateful. As I say, such a decent, complete mission station is essential to the progress of our district work, and is perhaps still more necessary for us in our struggle against the two American Protestant missions in the city here. If help is not forthcoming, we must go under—we cannot continue to hold our own against these two bodies with their huge establishments—schools, churches, hospitals, etc.—and their large staff of workers. Note it is all kept going, as it was all built up, by American money. What reply will American, will Utah Catholics give? Some may say the states are at war. But is the war affecting the donations of non-Catholics to the foreign missions? Consider poor little Ireland giving in this terrible year tens of thousands of pounds and large numbers of priests, students, sisters and brothers for the Maynooth mission to China. Surely Utah Catholics will not be less generous in assisting this work of God, the spread of the true faith in this part of the Chinese empire. I am certain that this, my last effort to get the sum required, will not be fruitless. I am certain Utah Catholics will be equally openhanded and big hearted with the Catholics of other states. I appeal with greater confidence to the Catholics of Utah because my appeal is for the benefit of the district in charge of the Vincentian fathers, from amongst whom was chosen your present bishop, Rt. Rev. Dr. Glass. Moreover, I appeal as an old alumnus of All Hallows college, Dublin, which gave you Dr. Glass' predecessor, Dr. Scanlan. So I am fully convinced of the success of this letter. If any wish to send donations direct to China they may send them either through my bishop, Rt. Rev. Paul Favean, C. M., Catholic mission, Hang Chow, Che-Kiang, China, or to myself at the above address. All contributions will be acknowledged by a personal letter. Benefactors will be remembered in Holy Mass and prayers. So up, Utah, up and doing for God and his Holy Church.

I trust you will do what you can to assist us, and thanking you in advance, believe me, dear sir, yours sincerely in J. C.,

ANDREW M'ARDLE.

Lessons for America's Boys

The country over which the Star-spangled Banner floats today exhibits to other nations the great prosperity of a free, self-governed people. And few can look upon her flag rippling in the breeze without pride of country, and surely this pride is pardonable. The sun shines not upon a land more fair or upon a land where human happiness is valued at so high a rate or so little abused, where institutions are so strong or people more free.

Every boy in this great republic has much to do in the maintaining of the state and upbuilding of the nation.

And let us all while exulting in the prosperity of our land not forget amid the other voices of the hour to lift to God a great thanksgiving, for without God nations are as naught. May He grant that our country's Star-spangled Banner shall forever float "o'er the land of the free and the home of the brave."

God bless the flag! Let it float and fill
The sky with its beauty. Our heart-strings thrill
To the low, sweet chant of its wind swept bars
And the chorus of all its clustered stars.
Embrace it. O mothers, and heroes shall grow
While its colors blush warm on your bosoms of snow.
Defend it. O fathers! There's no sweeter death
Than to float its fair folds with a soldier's last breath.
And love it, O children! Be true to the sires
Who wove it in pain by the old camp-fires.

—American Boy.

* * *

Forget It

Cheerfulness Is Sunshine.

There is little gained and much lost in losing one's temper, and indulging in a fit of the sulks. Anger unbalances a man and makes him a prey or the sport of the less irritable, while sullenness renders him an intolerable nuisance to the society which he infests. In comparison with such a morose creature, a cheerful person is an angel of light. Indeed, there is no greater everyday virtue than cheerfulness. This quality is like sunshine to the day, or gentle, renewing moisture to parched herbs. The light of a cheerful face diffuses itself and communicates the happy spirit that inspires it. The sourest temper must sweeten in the atmosphere of a cheerful face.

Plans for establishing social centers for the deaf in every section of Chicago, and means of raising $50,000 by the spring with which to erect a central headquarters building were discussed last week at a meeting in the Congress hotel of fifty members of the Ephpheta Society Center of the Deaf society, appointed by Archbishop Mundelein. Presiding at the meeting was the Rev. Dr. P. J. Mahon, S. J., of St. Ignatius College. This work for the deaf is not the least of Archbishop Mundelein's many great undertakings.

The little, mild, bald man had settled down in the train to read and, feeling drowsy after a hard day at business, fell asleep. On the natrack there was a ferocious crab in a bucket and, reaching the edge of the rack, it fell, alighting on the little man's shoulder and grabbing his ear.

The passengers waited expectantly for developments, but all they heard was:

"Let go, Sarah; I tell you I've been at the office all the evening."

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He is waging his campaign in clean-cut fashion—clear of all cliques, combines and candidates.

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FOREIGN MISSION NEWS

Furnished by The Propagation of the Faith Society, 343 Lexington Ave., New York.

From the Japanese Catholic club of Los Angeles, Cal., Rev. Fr. Albert Breton, P. E. M., sends the cheering news that Catholic missionary work among the Japanese there is progressing by leaps and bounds. The third kindergarten in two years has just been opened, and altogether more than one hundred and twenty-five Japanese tots are enrolled in the classes. It is expected that early in 1918, three or four more Sisters will come from Japan to take up work in different localities. Altogether the Japanese of California respond well to the efforts of Catholic priests and nuns.

* * *

A Book That Should Be Full of Interest

Volumes could be written on missionary countries, their peoples, religions and customs if our priests had leisure. Only rarely, however, do they find it possible to become authors and tell us a few of the interesting things we would like to know.

But Father Kennelly, S. J., of Shanghai, has found time in spite of advancing age, ill health and the work of a large parish, to compile and publish a work of four volumes on "Chinese Superstitions."

"You can readily see," he writes, "that I have little leisure time on my hands. I have been twice in the hospital and came very near breaking down completely, but owing to the good care I received I am glad to say I am now on the road to recovery."

* * *

The Watchword Is Now "Economize."

This good priest gives a practical example of how much can be saved for the mission if we just put our minds upon the subject and utilize every opportunity. He lives in the west, and during a railway journey was inspired to think of the S. P. F. Here is his letter:

"'Economize' seems to have become the predominant watchword of the hour. It struck me recently, that I might use the slogan in behalf of the Prinec of Peace and His poor missionaries, many of whom, no doubt, could give us all practical lessons in economy.

"So with a railroad journey of forty-eight hours before me, and with $2.72 plus my transportation in my pocket, I closed a bargain with myself that if I should have any cash left at the end of my trip it would go to the Society for the Propagation of the Faith. The bargain was no sooner closed than I bethought me of the fact that my transportation did not include a sleeper.

"Well, when I reached the rectory I found $1.55 in my pocket. Three cents for a money order leaves a balance of $1.52 net, which I send for the good cause."

* * *

A Touching Supplication From the Antipodes.

Here is a letter, written to the Propagation of the Faith by a little native of the Solomon islands. In simple, yet touching words, he tells how his people are learning to love the priests and how dear the new religion has become to the boys and girls:

"Please, dear friends, pray much for our Bishop, for the Fathers, the Brothers, the Sisters, and for us Blacks of the Solomon islands, and we in turn will pray for you.

"It is sad to think that our climate is bad for Europeans and that many missionaries die. Often there is no one to replace them, and so many villages that would like to become Christian, remain pagan because they have no one to instruct them. Formerly we thought the missionaries were like other white men and came here only to seek riches. Now we call them the 'White men of religion,' and know they wish to save our souls.

"The old men used to tell us that to learn this religion would make us die, but we did not listen to them. We children were the first to be converted, and a long time after the old people joined us, and now they no longer have any fear of our Faith.

"There is one other thing I must speak about: please help our Father to buy the rice and other things he needs for his mission, and if you love your father, mother, sisters and brothers, pray that our Father may retain his health and may be left to us for a long time.

"I, who have written this letter, am called—Romulo Noni."

* * *

Reviving Ancient Error.

The Hindus have not by any means relinquished a hold on their ancient religion. Writing to the S. P. F. on of Benares on the Ganges river, which bakonam, says that they have recently founded a university in the holy city of Benares on the Ganuges river, which is to be modelled on similar institutions of the Christian religion.

The religious books of India, called Vedas, were written in Sanscript. There were a few translations made into other tongues spoken in India, but except for a small number of orthodox Brahmins, most Hindus had only a slight knowledge of what the books contained.

The new college, beside courses in the profane subjects, will have a special faculty to instruct students in the study of the ancient Vedas. Graduates will receive their degrees of "doctor," "bachelor," etc., and all will be quite up-to-date. A point in discussion is whether the young men belonging to the class in "divinity" must be kept under the restriction of Catholic seminarians, or whether they will be allowed some Oriental freedom. There is not much doubt that most of the students of this curious theology would soon give up their career if they were required to follow the rule of Catholic seminarians.

* * *

The Blessed Virgin Protects Her Children.

A native priest of India, Father Marie Joseph, tells of a strange happening in his mission. It seems that the pagans of the neighborhood, filled with rage upon learning that the Christian pariahs had erected a little chapel in which to worship the true God, burned it one Monday night in March, at about 11 o'clock. For three successive years, at exactly this time, a fire has destroyed the village of the pagans, who caused the destruction of the Catholic chapel. When the pagans consulted their idols and offered sacrifice to their gods in order to find out the cause of these fires, they report that this answer was distinctly heard by all present: "The fires are all the result of the wrath of a Golden Queen, against whose power nothing can prevail!" This is but one of many instances of the loving protection which our Blessed Mother is pleased to grant at times to her faithful children.

* * *

Real Isolation.

Laos is a part of Indo China and many of its inhabitants are still in a very wild state. The country is also desolate in the extreme, and in the mountainous regions one is completely lost to the outer world.

Our apostles are there, however, and of one of the pioneers, Father Janvin, P. F. M., his superior, says:

"He has been twenty-five years with the savages of the Loatian region and has had great success. I visited the district four years ago, a very unhealthy spot, and I brought back a bad attack of tropical fever, against which I had to fight for more than two years. He is so far away from civilization that it takes about four months for a letter to reach him and an answer to be returned."

"The disciples fulfilled the Master's command. They fought, they suffered, they died. When they were gone, legions of combatants blossomed from their blood. The recruiting of these soldiers of God, after many vicissitudes, is now at its height. More than 55,000 men and women are carrying on the holy war in all latitudes."

The Chinese Christians in the Lazarist mission of Kiang Si have adapted themselves with enthusiasm to the idea of making pilgrimages to the shrine of the Blessed Virgin and show great fervor in this form of devotion. Mgr. Fatiguet says that a pilgrimage inaugurated to the sanctuary of Our Lady of Lourdes at Chesan was of such solemn dignity and beauty that the human observers were deeply impressed. According to Chinese custom the firing of guns and music of many instruments accompanied the procession, and on the return at dusk torches and red lights added to the scenic effect. It was an event long to be remembered by the residents of the district.

The Army and Navy Insurance Law—A Partial Summary.

A division of military and naval insurance of the bureau of war risk insurance has been organized as a part of the treasury department and is in active operation. A number of policies on the lives of soldiers have already been issued, aggregating nearly $25,000,000 in insurance. The benefits of the law are available to all of the members of the United States army, navy and nurses' corps.

A short summary of some of the main features of the law follows:

Premiums for a $10,000 policy begin with $6.30 per month at ages 15, 16 and 17; increase to $6.40 per month for the ages 18, 19 and 20; to $6.50 per month for the ages 21, 22 and 23; to $6.60 per month for the ages of 24 and 25; to $6.70 per month for the ages of 26 and 27; to $6.80 per month for the age of 28; to $6.90 per month for the ages of 29 and 30; to $7 per month for the age of 31, with progressive increases for ages above those given. The minimum amount of insurance that may be taken out is $1000.

The compulsory allotment to a wife or children, which is separate from the insurance, shall not be less than $15 a month, and shall not exceed one-half of a man's pay. A voluntary allotment, subject to regulations, may be as large as the insured desires, within the limits of his pay.

In addition, the government will pay monthly allowances as follows:

Class A—In the case of a man to his wife (including a former wife divorced) and to his child or children:

(a) If there be a wife but no child, $15.

(b) If there be a wife and one child, $25.

(c) If there be a wife and two children, $32.50, with $5 per month additional for each additional child.

(d) If there be no wife but one child, $5.

(e) If there be no wife but two children, $12.50.

(f) If there be no wife but three children, $20.

(g) If there be no wife but four children, $30, with $5 per month additional for each additional child.

Class B—In the case of a man or woman, to a grandchild, a parent, brother or sister:

(a) If there be one parent, $10.

(b) If there be two parents, $20.

(c) For each grandchild, brother, sister and additional parent, $5.

In the case of a woman, to a child or children:

(d) If there be one child, $5.

(e) If there be two children, $12.50.

(f) If there be three children, $20.

(g) If there be four children, $30, with $5 per month additional for each additional child.

If the man makes an allotment to certain other dependent relatives the government will also pay them an allowance which may equal the allotment, but this shall not be more than the difference between $50 and the allowance paid to the wife and children.

The increased compensation in case of death runs from a minimum of $20 monthly to a motherless child, or $25 monthly to a childless widow, to a maximum of $75 monthly to a widow and several children. The widowed mother may participate in the compensation.

In case of total disability the monthly compensation runs from a minimum of $30, if the injured man has neither wife nor child living, to a maximum of $75 if he has a wife and three or more children living, with $10 a month extra if he has a widowed mother dependent upon him.

The maximum is enlarged still further, for when the disabled man constantly requires a nurse or attendant $20 monthly may be added. If the disability is due to the loss of both feet, both hands, or total blindness of both eyes, or if he is helpless or permanently bedridden, $100 monthly is granted.

The law contemplates future legislation for re-education and vocational training for the disabled. It gives them full pay and their families the same allowance as for the last month of actual service during the term of re-education.

Family Pride

The following story is told of the mayor of a western city:

A small boy, who afterward proved to be a nephew of one of the mayor's stenographers, was wandering about in the city hall when the city executive happened upon him.

"Well, sonny," inquired the man, genially, "for whom are you looking?"

"For my Aunt Kate."

"Can't you find her?"

"I can't seem to."

"And don't you know where she is?"

"Not exactly. She's in here somewhere, though, and I know that the mayor works in her office."

Sunday school teacher—Who killed Abel?

Bobby—I don't know, ma'am. I just moved here last week.

FOOD CONTROL IN A NUTSHELL

Speaking at a meeting of state food commissioners and his personal stoff, Mr. Hoover gave a striking explanation of the part food control plays in war.

He said European nations went into the war giving little thought to the subject of food. Even Germany with all its preparations had not foreseen the significance of this factor. With millions of men taken from production and thousands of square miles of fertile fields laid waste by armies, the world's cupboard quickly began to develop a bareness like that of Mother Hubbard. Country after country went to the cupboard to get a bone, and found a diminished supply.

This made it necessary to organize food supply and distribution, and the various countries tried various methods. They fixed maximum prices and minimum prices, regulated the production and distribution trades, and put their people on rations. Those countries which established the earliest and best methods of food control secured the greatest efficiency in war. The best system, on the whole, is still that of Germany, and she has been able to maintain efficiency with a food supply which in some of her enemy countries might be most embarrassing. Russia, with perhaps the greatest possibilities of food production in Europe, did nothing at all, and out of Russia's food situation grew her revolution.

Only Two Ways.

Whether we like it or not, we must deal with the food problem of war in one of two ways. There is not enough food to go around if we stick to the lavish methods of peace times. Rising prices, coupled with depreciation of money, due to issues of war bonds in every country, which makes the purchasing power of money shrink, compel us to adjust the food supply to the world's appetite, either by controlling that supply in ways that lead to economy and make it suffice, or by letting wages rise as prices rise, to keep pace roughly with fluctuations. Even an amateur economist can see at a glance that food control is better than wage increase, because wage increase is a crude force operating slowly, unevenly and with great injustice and suffering to millions of workers since the wages of many workers (such as professional men, clerks, municipal employes and others), do not always rise as prices go up.

Therefore, whether we like it or not—(this is a favorite phrase of the food administrator, and typifies the impersonal attitude he takes toward these great economic problems)—whether we like it or not, we must meet the food situation in one way or the other, and food control seems to be the lesser of two evils.

This viewpoint explains most of the work thus far done by the United States food administration. From August 10, when President Wilson signed the food law, until today, much of the work of the food administration has centered upon the organization of food control machinery. The farmer, the grain man, the miller, the baker, the packer, the grocer, the wholesaler and retailer, the traveling salesman and the canned goods broker, have gone to Washington in bodies representing the best men and the best minds in their respective trades, and have conferred there, not only with the food administrator himself, but with leading men in their own lines who are acting as volunteers on the food administration. Sometimes they have gone with fear in their hearts, or resentment at the prospect of government interference in thir business affairs. But there is a spirit in Washington which quickly dissipates fear and resentment and leads these men to offer their unanimous support to food control measures.

Business Must Change.

"Whether we like it or not," they are told, "this is the situation. Business cannot go on as usual in war times because the law of supply and demand is thrown out of operation. These are the conditions and here is the only remedy that has been found in countries with greater experience in war than we have yet had. What do you think about it, gentlemen?"

What the business men think is shown in every case by their action in recognizing the necessity for food control. They have promised their patriotic co-operation and are readjusting their trade organization and methods for loyal support of food administration policies.

With sensible food control it is possible to handle the other two outstanding problems of food supply in war. One is increased production and the other is economical use of food. With stable prices, absence of speculation, and the temporary surrender of individual trade advantages, the farmer can have an assurance of prices ample enough to encourage larger planting and live stock raising. And by these same safeguards, thrown around the food supply, the consumer will be willing to economize in food and able to purchase the necessities of life at prices which are at least reasonable and, what is more important, will not suffer wild fluctuations.

This is food control in a nutshell. Whatever fear or hostility there may be in the country over food control arises entirely from misunderstanding of what control really means, why it is necessary, and how it is being carried out. In no case does this feeling persist after real food control has been explained.

Friendship of Nature

When we speak of friendships we usually mean those held between human beings. This is quite a limitation placed on the term. There are some who have but few friends among their fellows, who are overwhelmed by the friends of earth and sky.

We once knew a little girl who formed a close attachment to a crippled chick. The little thing hobbled continually after the child, and when it died it nearly broke the little one's heart.

We knew a young man who so loved the great trees of the forest that, when disappointment of an earthly sort came to him he would betake himself to their leafy shades and, listening to the silent voices of comfort, received that strength to face battles of life anew. And if he went forth at nighttime he had but to place his outstretched hand against their stately trunks and immediately a spirit of joy would possess him at being beneath their outstretched arms. He whispered his sorrow to then and they never returned it to him.

The babbling of a brook makes sweeter music to some than the harp; the chattering of a bird than prima donna's song; the sweeping of a storm through the valley has a speech more wonderful and grand than earth's greatest orator. For each human expression there is one of corresponding character in nature around us more touching, more beautiful and far more sympathetic.

Our blessed Master knew more of this than we, and oft retreated to the hill, the valley, the sea, the garden—not so much to be away from men as to be with God. And in those moments of solitude it was written that He communed with His Father. Was this God-presence a direct, personal presentation alone? Do not every leaf and flower and bird voice the divine companionship? Did not nature ooze with manifestations of His presence, seeing that in Christ she had a perfect interpreter?

He is poor who, having human friends, possesses none in nature. He is rich who, ostracized by humankind, can turn to the garden and receive a welcome from God's flowers and trees.

Losing Well

Bob sat in the barn doorway, staring moodily down the road. When he heard Dick's step, he began whistling. Usually Bob was proud of his brother's friendship, but just now that brother was the last person in the world that he cared to see. Still, it had to be done, and the sooner the better. Bob whistled, and braced himself for the greeting he dreaded. It came in the form of a hearty hand upon his shoulder and a voice full of cheer.

"It was hard, sure enough, old man; but you'll have better luck next time."

"There won't be any next time," Bob muttered gruffly. "It's no use."

Dick nodded. "I know, I've been there. Do you remembed the time I lost the race I'd been so sure of? I felt just as you do—disgusted—ready to throw the whole thing over. It was Professor Dana who saved me. He came up and shook hands and congratulated me. I can remember his words now. 'Field,' he said, 'you put up a good race, and next time you'll win; but you've won a bigger victory today in proving yourself a good loser. I'm proud of you.' I wasn't, you know. I was black as thunder inside, but that made me think. Sometimes I've thought I didn't get anything in college so valuable as that sentence. It fits in everywhere."

This time Bob nodded.

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Probate Notice.

NOTICE TO CREDITORS.
ESTATE OF JOHN JIMPSON, Deceased.

Creditors will present claims with vouchers to the undersigned at 216 Main street, Bingham Canyon, Utah, on or before the 10th day of November, A. D. 1917.

ISADOR M. GANCHAT,
Executor of the last will and testament of John Jimpson, deceased.
Dan B. Shields, Attorney for Executor.

Date of first publication September 8, A. D. 1917.

Joseph Wm. Taylor
LEADING UNDERTAKER and LICENSED EMBALMER.
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Salt Lake City, Utah

The Banana Tree

The banana tree is a wonderful thing. Every part of it serves some good use. The long leaves work up into a fine excelsior. The juice, being rich in tannin, furnishes a fine indelible ink and a good shoe polish. The stems yield a first-class quality of hemp, from which can be made lace handkerchiefs, cords and ropes, to say nothing of mats and brushes. The oil is used for gilding. Banana flour, of nutritious quality, is made by grinding the dried fruit. In fact, it is said that the natives of Jamaica could scarcely exist without the banana tree.

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ESTABLISHED 1889.

THE INTERMOUNTAIN CATHOLIC

In vain will you build churches, give missions, found schools—all your works, all your efforts will be destroyed if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic Press.—Pope Piux X.

Published in Salt Lake City, Utah every Saturday by the Intermountain Catholic Publishing Company, 515-517 McIntyre building.

RT. REV. JOSEPH S. GLASS, C. M., D.D., President.
J. LEO MEEHAN, Manager.

Subscription rate, $2.00 the year in advance.

Advertising rates on application.

Entered at the Salt Lake postoffice as second class matter.

THE INTERMOUNTAIN CATHOLIC is the official organ of the diocese of Salt Lake and is the only Catholic journal in the intermountain country. It is widely circulated through the states of Utah, Nevada, Idaho, Montana, Wyoming and Colorado.

Reliable business firms are urged to consider the value of this paper as a medium for reaching thousands of Catholics throughout the entire Rocky Mountain region. Its Catholic readers are urged to patronize the advertisers who contribute to the support of their church paper.

Correspondence is solicited from the Reverend Clergy, from officers of Catholic societies and others who are interested in the welfare of the paper. All items of news will be gratefully received.

CATHOLICS SHOULD CELEBRATE

THE other day we were glancing over some of the writings of Martin Luther. We find that Martin indorsed the fundamental dogma of the Catholic church. In fact, we almost made up our mind to join in the centennary celebration of the reformer. Charity forbade it because it would embarrass our Protestant brethren to emphasize too strongly the fact that not one of them can consistently indorse the teachings of their great patron. We gathered a few statements of the renegade monk and wonder how Protestant theologians would explain them. The quotations which we submit are culled from writings subsequent to the defection of Luther from Catholic unity. They express accurately the teachings of the church on these same points.

In his short treatise, written in 1544, Martin writes on Unity of Faith. "Therefore the question is sound and pure, either to believe all whole and entire or to believe nothing. The Holy Ghost cannot be rent and divided so that He could teach or believe one part as true and the other as false." This will give quite a jolt to the "union services" that are being held throughout the country. In the Jena edition of Luther's sermon on the New Testament we find this tribute to the Seven Sacraments: "We must let the masses remain, a sacrament and testament, which are not or may not be a sacrifice, but like the other sacraments, baptism, confirmation, penance, unction, etc." That the reformer believed in the real presence of our Lord in the Holy Eucharist is quite evident from his commentary on the 109th Psalm. "But what was this bread and wine offered in sacrifices for Abraham? It referred to the priesthood of Christ in our time, who offer and will offer throughout Christendom to the day of the Last Judgment the sacrifices of His sacred body and precious blood in the hidden sacrament of the altar."

The hardest pill for the Protestant to swallow is the confessional. It was no difficulty to Martin Luther. In his comments on the Gospel of Saint John he says of the sacrament of penance: "Be not misled by pharasaical prating whereby some make fools of themselves, how a man may forgive sins, since he cannot give the grace of the Holy Ghost. Abide by the word of Christ and be sure that God has no other mode of forgiving sins than by the word of mouth, by which He gave command to us men. If you do not seek forgiveness by word of mouth you will gape at heaven in vain for grace or as they say inward forgiveness." He continues: "Here now we have what the keys are—namely, an office, power or command given to the apostles and their successors to retain the sins of men and to forgive them."

Luther believed firmly in the infallibility of the church and the supremacy of the Pope. In his private letters, written in 1519, we find these professions of faith: "Therefore, the holy church cannot and may not bear lies nor false doctrines, but must teach only what is holy and truthful, that is, God's word alone. The church must teach only God's word or truth, and how could it be otherwise because the mouth of God is the mouth of the church and God cannot lie, so neither can the church." "That the Roman church is honored before all others there can be no doubt for even Saints Peter and Paul, forty-six Popes and many hundred thousands martyrs have shed their blood for it and conquered hell and the world so men might well understand what particular regard God has for this church." We do not imagine that our Lutheran friends will emphasize this. In a letter written to two pastors in 1528, which we find in the Jena edition, Luther pays a tribute to the Papacy. "We confess that under the Papacy there is much Christian good, yes of Christian good which has also come from it, namely, we confess that in the Papacy is the genuine Holy Scripture, baptism, genuine sacrament of the altar, genuine keys for forgiveness of sins, the genuine office of preaching, the genuine catechisms, the ten commandments, articles of faith, the Our Father. I say that under the Pope is the genuine Christianity, yes, the true ocean of Christianity and many pious great saints." In a sermon preached in 1538, Luther says: "True it is that in the Papacy is the word of God, apostolic office and that we have taken from them the Holy Scriptures, baptism, sacraments and pulpit; otherwise what would we know about them?"

The followers of Luther emphasize faith without good works. In this they are unfaithful to the teachings of their master. Martin Luther certainly believed in good works even though he may not have put his convictions into practice. In his sermon on penance, preached in 1520, he answers as a charge the very thing with which he is credited by his followers. "Lest somebody should again charge me with prohibiting works of penance I say we may and ought to have in all earnestness sorrow and contrition, confess sufficiency of the Bible as a guide to faith. He may at one time have preached this doctrine, but in his explanation of the Gospel, published at Wittenberg in 1530, he plainly indicates that tradition is also a deposit of faith. At the same time he scores private interpretation, the pet fundamental of Protestantism. "Now the Christian church retains all words in her heart, considers and compares them with each other, as also with the Scriptures. Therefore, whoever wants to find Christ must first find the church. How can a man know where Christ is without knowing where His followers are? And whoever wants to know something about Christ must not trust himself, nor build his own bridge to Heaven with his own reason, but must visit and ask the church."

More creditable than all else is Luther's tribute to the Blessed Virgin in his sermon on the Magnificat. "It is sound Catholic doctrine. "Mary does not want to be a goddess; she does nothing; God does everything. But we must invoke her that God according to her will may give and do what we ask. Here now we conclude and beg God the grace to understand this Magnificat aright, that it may not only burn and speak in us, but also live and shine in all our actions. May Christ grant us this grace through the will and prayers of His Mother Mary."

Some learned alienists, commenting on the contradictions and inconsistencies that are found in Luther's published writings and teachings, find that the only adequate solution is that he was insane. The simple fact is that in his heart Luther was always convinced of Catholic truth. His great but perverted intellect could not be otherwise. His pride was colossal, his passion violent, and when excited in controversy with Catholic opponents he did not hesitate to attack or deny any point of doctrine. In calmer moments when in private or in controversy with rival heresiarchs, his real belief asserted itself and he defended and stoutly maintained orthodox Catholic doctrine.

A FAIR TARGET.

COMMENTING on the possible choice of the ing of Spain as mediator between the belligerent nations, a section of the press finds the Catholic character of Spain a fair target for scurrilous abuse. It points out the illiteracy of the Spanish people and intimates that it was ever thus in Catholic countries.

Some people will never realize that the illiteracy of Spain, or any other country, has no connection with the church. The Church of Christ was not established to teach reading and writing. When she has done so it was work of charity, not a duty. When the church has attempted the work of secular education she need make no apology for the manner in which she has done it. We might instance the parochial school system of our country. Measured by results and in spite of all the handicaps under which the parish school has had to work, it is superior to the public school in every angle of education. This has been proved whenever the two systems have met in competition.

To particularize in the question of Spanish illiteracy. These critics do not seem to know that the Spanish government is not Catholic. Those in control of Spain would shut up every Catholic school in the country if they had the power. They are in close political alliance with the anticlericals of France and Portugal. For over a decade secular education has been throttled until it was on the very verge of extinction. For more than fifty years the anticlericals of Spain have been busy confiscating Catholic schools and expelling Catholic teachers. Until the present king assumed the reins of government a number of hybrid political parties have followed each other in power, each outdoing its predecessor in open hostility to the church. It seems hardly fair to blame the victim of these conditions. It is certain that these governments cannot be called Catholic.

The only semblance of popular education in Spain is found in those provinces in which the clerical party is in power. In those sections where the anticlericals have full swing they have the unenviable distinction of being highest in the grade of illiteracy. What little education there is in Spain today, and one might add in every other country of Europe, can be traced to Catholic influence. It is either gross ignorance or vile bigotry that would intimate that the Catholic church has ever been unfriendly to education.

"You never laugh at my jokes."
"I wouldn't dare to."
"Why not?"
"I have always been taught to respect old age."

Many a man needs to take off his hat and let a little sun shine in.

AMONG CATHOLIC POETS

Mrs. Mary Edith Glass.

In a modest little volume bearing the title, "A Bunch of Violets," is a little collection of poems fragrant and dewdrenched with the tender emotion of real feeling. To say that Mrs. Glass was the mother of the Rt. Rev. Joseph S. Glass, C. M., D. D., is surely what she would most wish us to say of her. Her own great soul full of sympathy for the erring, deep true faith and devotion to her home is shown in her poems.

The Tramp.

A tramp came to my door, pale, weary and worn;
His coat was in tatters, his shirt likewise torn,
And his shoes well matched the rest of his clothes,
But he yfailed in protecting his heels or his toes,
A hat, faded and battered, two sizes too small,
On his rough shaggy head a fit crowning for all,
With dirt plainly written from his head to his feet,
He falteringly asked me for something to eat.

I waited a moment to frame a reply,
And then caught the gleam of his pleading dark eye,
To feed such was a sin, I'd been told o'er and o'er,
Yet I ne'er turned the hungry away from my door,
And found it had never diminished my store;
Though the helping of one meant helping three more.
And though he's a tramp, filthy, hardened and old,
"A something to eat," I will never withhold.

Once the tramp of today was an innocent child,
And the ills of a fond, doting mother beguiled,
He was, I've no doubt, a bright, noble youth,
And his lustrous black eyes the emblem of truth.
Mayhap he was a father loving and kind,
But in a weak moment to conscience was blind,
Weak and unable, like most of our race;
We might do the same, were we put in his place.

Perhaps 'twas misfortune sad, sullen and grim,
Or monopoly's grind made a tramp out of him.
Oh, 'tis strange that our country, by nature so blest,
So broad and so bountiful from east to the west,
With its vaunted good rule can discover no plan
To confirm the rights of the poor laboring man,
If each man had his rights, only this and I ween
The army of tramps had never been seen.

Will You Love Me?

Will you love me in the gloaming
Of my life so chill and bare?
Will you love me when the snowflakes
Glisten in my sunny hair?

When the roses have departed
From my softly rounded cheek;
When my timid footsteps falter,
And my voice is low and weak?

When mine eyes have lost their brightness,
And are often wet with tears;
Will you fold me to your bosom
And soothe away my fears?

Will your heart so kind and gentle,
Love me then as now you do?
But I need not ask the question,
For I know you will be true.

And I know you'll soothe my pathway
To the dark and silent grave,
With a love as pure and tender
As in youth you freely gave.

Robert Emmett.

Any poem of strength loses in being "cut," yet space will not permit the entire poem following, so we must needs print it in part:

We meet tonight in joyous mirth,
(To which a shade of sadness clings)
To celebrate the glorious birth
Of Robert Emmett—peer of kings.

'Mongst names of Ireland's gifted sons,
In letters bright on history's page,
He ranks the bravest of her sons
Of any time or any age.

Though weary years have come and gone
Into the cycles of the past,
Since Emmett laid his young life down,
And on our isle such glory cast;

Yet brutal England's heel
Still presses Erin's breaking heart,
And galling chains make senses reel,
And hot tears from the eyelids start.

* * * * * * *

May his epitaph be written,
And our banners proudly wave
O'er free and happy Ireland,
No more a tyrant's slave.

The Shamrock.

I love the little shamrock with its triple leaves so green,
Wherever nature triumphs it always can be seen.
It clothes the hills with beauty, and makes glad the arid plair,
It never droops for sunshine, nor never sighs for rain.
It smiles on us in autumn, bright as the early spring,
When its comrades were the daisies, and birds upon the wing.
When winter locks the streamlets, and his icy breath doth blow,
Still you see the little shamrock peeping at you through the snow.

'Tis meet that symbol of the triune God should never suffer change,
But ever, always be the same on vale and mountain range,
'Tis like its native Erin which, trampled o'er and o'er,
Rises from the cruel heel prints, stronger, brighter than before.
And God, who keeps her emblem so green and full of life,
Will lead her sons to freedom and end the bitter strife.
Yes, I love thy bonnie emerald leaves, so beautiful thou art;
Emblem of God and Erin, thou art treasured in my heart.

He who is thoughtless concerning the ordinary desires and needs of the people about him is shocked when he learns, if he ever does, that it is selfishness that makes him so.

Ability is that which makes one capable of doing the impossible.

All Saints' Day at New Orleans

By SUSIE V. DUNAVON

The intrepid French people, who nearly two hundred years ago braved the dangers of a voyage across the trackless ocean in the rude vessels of that period, to set up their new homes in fair Louisiana, brought with them their French customs and traditions. Today, their numerous descendants still cling most tenaciously and religiously to them. One, the custom of visiting the cemeteries on All Saints' day, has been so sacredly kept by them that now it has become general. People of all nationalities and creeds vie with each other in decorating and beautifying the graves of the dead. All through the month of October men are at work in the cemeteries cutting grass, trimming the shrubbery, cleaning and polishing the marble tombs and getting everything in perfect order for the great day. Florists are busy cultivating their choicest flowers, white chrysanthemums, dahlias, roses and tuberoses being the favorites, and commanding the highest prices.

Some of the florists raise annually over 20,000 chrysanthemums, nearly all of them white ones. They are set out in long rows with wires strung between them and each plant tied firmly to tall stakes with a fibre cord. Only one bud on a stalk is allowed to mature, so the blossoms will be large and fine. When the buds are ready to open, white sheeting is tacked over the frames so that no harsh winds or flying dust will mar their delicate loveliness. The last week in October they all burst into bloom, and it is a great pleasure to visit the gardens and feast one's eyes on the beautiful feathery blossoms. It would be hard to estimate the number of chrysanthemums grown in this city, and yet the local florists cannot always supply the demand, and the frozen north is called upon to share her winter blooms with the sunny south. They send them in carloads, principally from Pittsburgh.

A Legal Holiday.

Besides being a day of religious observance, it is a legal holiday in New Orleans, thus affording all classes an opportunity to visit the cemeteries and place their floral offerings on the graves of their beloved dead. At the Catholic churches the earfly Masses have the largest congregations, and some of the members, having discharged their duty to God, may be seen as early as 7 o'clock in the morning wending their way to the different cemeteries, their arms filled with flowers and potted plants. The streets are filled all day long with people going and coming, and there are many striking contrasts. The humble Italian market man with his large family crowded into the delivery wagon, their hands filled with flowers they have painstakingly cultivated, or with wreaths and crosses made of beads, wax and highly colored paper flowers, are passed on the road by the wealthiest people of the city in their costly automobiles, bearing long boxes filled with the rarest flowers. Everyone, rich or poor, has some offering, and there are few graves without a token of remembrance. In the afternoon priests from the different Catholic churches go to the cemeteries in procession with their congregations, bless the graves of the dead, recite prayers, and make the way of the Cross. It is very solemn and impressive, and helps to remind the people that the dead need something more than flowers on their graves.

To a great extent, interments are above ground here, so to northern eyes the cemeteries are unique and interesting. Many fine ones are in different parts of the city; but we will only mention the three most noted ones, Metairie, the most beautiful, is ideally located on the picturesque New Basin canal, and filled with expensive monuments and tombs. Some of them are built like chapels with stained glass windows.

Near the entrance is the magnificent monument of the Army of Tennessee, surmounted with a fine equestrian statue of Gen. Albert Sidney Johnston. Not far from it is a strikingly handsome marble shaft, adorned at the four corners with statues of Faith, Hope, Charity and Memory, erected to the Moriarity family. One day, a new Irish laborer asked a fellow workman "what them figgers up there were." "Them," replied Pat, "Are faith, hope anl charity and Mrs. Moriarity!"

A Beautiful Cemetery.

The beauty of this cemetery must be seen to be appreciated. The grass is like green velvet; its imposing avenues are lined with costly and magnificent tombs of varied architecture and elegant workmanship, adorned with the most exquisite flowers in crystal and cut glass vases. Six beautiful stone foot bridges, remarkably original in design, cross the lagoon in different parts of the cemetery, adding greatly to its attractiveness. Stately palms, glossy-leafed magnolias, dark cedars and tall cypress trees stand with uplifted branches, like sentinels guarding the sacred dead. All through the lots and on the tombs, grow myriads of flowers of various hues, shedding their petals and perfume over the graves and giving brightness to the scene. The azure blue sky above, and the brilliant Louisiana sun, flashing his glory over trees and flowers and graves, make a picture of indescribable loveliness. Thousands upon thousands of people visit this cemetery. All day long its avenues are thronged with people in automobiles, carriages and on foot. It seems as if a never-ending procession were passing through its gates. And they linger till the sunset, and "darkness falls from the wings of night," loth to leave the enchanting and hallowed spot.

The Portuguese, Spanish, French and Italian societies have splendid tombs draped with their national colors and having a statue of some man renowned in the history of his country, or a favorite saint. Some of them bring the portraits of their dead relatives and place them in the tombs with flowers before them, and many candles burning all day long.

Passing the Italian tomb, the statue did not look familiar to us, and we asked a fine looking Italian standing near whom it represented. Drawing himself up proudly, he said: "Dat ees Christopher Colombo." "Yes," added his wife, "he discovered this city; he discovered New Orleans."

Thanking them for the astounding information, we turned quickly away to hide the smiles which would chase each other over our countenance.

Work of Priests.

Old St. Louis' cemetery, the first one in New Orleans, laid out in 1718, forms a great contrast to Metairie. Situated in the heart of the city, with all the bustle and din of commerce and trade on one side and the rumble and roar of railroad trains on the other, it plainly shows the changes advancing centuries have wrought. Here sleep many fine men, illustrious in the early days of Louisiana, whose tombs are falling into decay. In many places there are now only piles of brick and stone. Great trees have grown through and around many once handsome and expensive tombs, and the names are hardly decipherable, forcibly reminding us of the changeability of all earthly things, and that we ought to "lay up our treasures in heaven where decay cannot enter." In this cemetery sleep three heroes of the American revolution, whose resting places receive particular care and attention from the Louisiana society of the Sons of the American Revolution. They are usually decorated with palm branches, tied with the colors of the continental army, yellow, blue and white, and bearing the card of the society. As we stand near the graves of these people, once great upon earth, Longfellow's lines come into our mind:

"How strange it seems! These people in their graves
Close by the street of this fair seaport town,
Silent, beside the never-silent waves,
At rest in all this moving up and down!
The trees are white with dust, that o'er their sleep
Wave their broad curtains in the south-wind's breath
While underneath these leafy tents they keep
The long, mysterious exodus of Death."

St. Roch's cemetery, possessing the quaint chapel built by priestly hands as a votive offering, is always a place of interest. Masses are said early in the morning in the chapel, and thousands visit it during the day, many leaving their little offering of burning candles at the noted shrine.

In all the cemeteries, large tombs are built consisting of shelf-like cells built one over the other, sometimes to the height of seven or eight feet. Each cell is just large enough to hold one coffin, and is bricked up after the funeral. A tablet containing the name and date is placed over the brick work. On many of them are inscribed the names of sailors and others from foreign lands, who died far from home and friends and sleep their last sleep where their kindred cannot care for their graves.

In former years, sisters from the different asylums with some of their little charges, would sit all day long at the gates of the different cemeteries collecting money for the support of the helpless and orphans. They considered themselves fortunate if, after a long, fatiguing day in the hot sun or the chilling wind, the silver in the basket amounted to $25. The late Archbishop Blenk abolished this custom, and the sisters are relieved of a disagreeable duty.

Every All Saints' day the cemeteries are filled with people. Some stay a short time, others spend the day, either taking lunch with them or buying one from the restaurants or cake stands near by. Friends meet and exchange tears and memories over the graves of their loved ones. Many sad scenes are witnessed. At last the day passes, and slowly the cemeteries are emptied, while shadows darken over the city, and "the birds take homeward flight."

The evening breeze gently sways the short grass above the mounds; the moon hangs her silver lamp in the sky; countless stars dot the blue heavens, shining down upon the graves covered with thousands of flowers, which make the night air heavy with their fragrance. At last, the dead are alone in God's Acre, and

"They sleep serene as yonder star,
In silence sweet as summer rain."

OGDEN DEPARTMENT

David Hamilton was the guest of honor at a party given by his daughtre, Mrs. James H. Dinneen, last Friday evening.

* * *

Miss Melba Brookshire, one of Ogden's most talented musicians and a graduate from the New England conservatory, 1917, entertained the guests with a number of well chosen and beautifully rendered selections.

* * *

Mr. and Mrs. John Ahern returned home on Wednesday after a two months' visit in San Francisco, Los Angeles, San Diego and from there to Portland, Ore., where they were guests of Mr. Ahern's brother.

* * *

The first of the series of dances to be given by the Knights of Columbus was held Monday evening in their hall and was thoroughly enjoyed by a large number of enthusiastic guests. Several members of the Salt Lake council motored to Ogden to attend the dance.

* * *

Mr. and Mrs. Joseph Paquett are rejoicing at the birth of a daughter.

* * *

Mrs. John Spargo returned after a month's visit with her mother in Answorth, Neb.

* * *

The home of Mr. and Mrs. F. J. Kelliher on Jefferson avenue was the scene of great festivities Wednesday evening, when their daughter Nora entertained eighteen friends at a Halloween masquerade party. The decorations throughout the house were orange and black, while in the dining room the color scheme was black and white.

Refreshments were served. The centerpiece of the table was a large witch from which streamers were strung to each place and at the end of which a small witch designated the place of each participant.

Those present were the Misses Eileen Hanley, Madeline Toy, Dorothy Nichols, Monida Brown, Gladys Eastman, Ethel Alway, Winifred Carr, Katherine Boyle, Marie Clifford, Gladys Kowski, Winifred Stilwell, Ida Parker, Beatrice Foley, Geraldine O'Neill, Florence Dunn, Josephine Foley, Mabel Foley and Madeline Kelliher.

* * *

Miss Bess O'Neill spent the weekend in Salt Lake with Mrs. A. V. Scholler.

* * *

Misses Eileen McNulty, Florence Smyth and Madeline Quillinan enjoyed the character ball given by the Salt Lake council of Knights Wednesday night.

* * *

Goblins, sprites and witches were in their weirdest array at a beautifully appointed Halloween party, over which Miss Annette Sherman presided Wednesday evening. The guests came as bidden in character dress and completed the setting of a party, the beginning of which was a vacant house well adorned with autumn decorations and pumpkins.

Games appropriate for the evening and dancing were enjoyed.

* * *

Mrs. Mary Connor was hostess Wednesday afternoon to the promoters of the Sacred Heart league.

An extra large attendance was present, including a former member, Mrs. M. J. Moran from the capital city.

The Very Rev. Monsignor P. M. Cushnahan lent his dignity to the occasion. The honor was especially appreciated, it being his first afternoon with the league workers since the recent deference conferred on him.

* * *

Mrs. M. J. Haly is in California the guest of her daughter, Mrs. Robert Seale.

* * *

Raymond P. Morrissey returned Thursday from a week's business trip in Nevada.

* * *

P. Creahan left Tuesday for an extensive visit in the eastern states to meet with sisters and brothers he has not seem for wears. If conditions permit he expects to visit his old home, County Claire, Ireland.

* * *

Mr. and Mrs. Roland Ballantyne motored to Salt Lake Thursday and from there to Evanston, where they will spend several days.

* * *

The St. Joseph's sewing society will hold a meeting in their hall Thursday afternoon, November 8. Mrs. Dan Boyle will act as hostess.

The Caged Nightingale

One day a countryman entered the splendid mansion of a rich man of rank. There he heard the clear song of a bird in a gilded cage. He approached, and behold, it was a nightingale! Sorrowfully he stood leaning on his staff, and listened.

Then the servants of the rich man came to him, and said: "What is amiss, that thou standest thus in thought?"

The countryman answered: "I am surprised that you and your master can bear to hear the sad plaintive song of the imprisoned bird in your glittering house."

"Thou fool!" replied one of the servants, "does the song of the nightingale appear sad to those in the fields and thickets?"

"Not so, in sooth," answered the countryman; "it fills my heart with quiet joy and admiration."

"Do thy nightingales sing in different tones from this one," asked the servant, with a jeering smile.

"Indeed they do!" said the countryman. "Our nightingales proclaim from the green and blooming branches the praise of the renewed beauty of creation, under the azure of heaven they sing the song of liberty and over their breeding mates the anthem of love."

At these words the servants burst into the loud laughter of derision, and called the countryman a fool.

The countryman answered nothing; but returned to his rural abode and to his fields.

Ten thousand five hundred dollars was the contents of a purse which was presented a few days ago to Archbishop Mundelein of Chicago by the Polish Courts' Representatives' association of the Catholic Order of Foresters. The purse was presented on the grounds of the Polish Manual Training School for Boys and St. Hedwig's Industrial School for Girls at Niles, Ill., and the money, collected by the Polish Foresters, was their gift to the institutions which are caring for the Catholic dependent children of Polish descent of Chicago.

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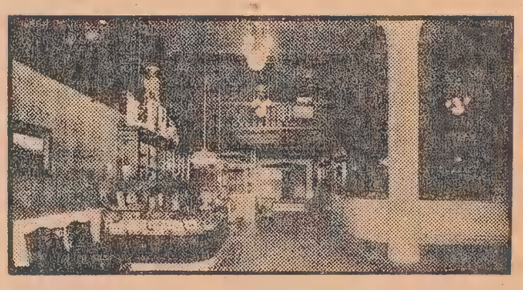
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Bruneau-Hill Inv. Co.	Real Estate	343 S. Main.
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THE CATHOLIC WOMAN

A Department Devoted Exclusively to Her Interests.

Edited by Ethel Bixby.

Our Lady of November.

In sad November when the sad leaves lie
In dull brown heaps along the streets and ways,
O Mother dear, to thee we send a cry
For hope and comfort through the dreary days!
For now the shadow of the winter falls
All dismally on autmun's creaking car,
And every woodland, every field recalls
How fleeting time and all its pleasures are.

And, like to children in a dark'ning room
(Wee folks who vaguely fear the gath'ring night),
Here in the dying year's fast falling gloom,
We cry to thee, O Mother dear, for light.
For light and love and tendance, and the thought
That' though the shadows of this life increase,
Thou wilt be near us—thou whom we have sought—
With heav'nly comfort and with holy peace!

—Dennis A. McCarthy in The Ave Maria.

Saints of the Week

SAINT BERTILLE, NOVEMBER 5.

St. Bertille was born of one of the most illustrious families in the territory of Soissons, during the reign of Dagober I, and by her piety acquired the true nobility of the children of God. From her infancy she preferred the love of God to that of creatures, shunned as much as possible the company and amusements of the world, and employed her time in serious duties and chiefly in holy prayer. As she grew up, by relishing more and more the sweetness of conversing with God, she learned perfectly to despise the world, and earnestly desired to renounce it. Not daring to tell her parents of this inclination she confided in St. Ouen, who encouraged her in her resolution. They both took some time to pray that God would enlighten her according to his holy will, and manifest by what spirit she was directed. After impartial advice, prayer, careful self-examination and mature deliberation, all so necessary when choosing a state in life, Bertille told her parents of her desire. They did not oppose her and took her to Jouarre, a great monastery in Brie, where St. Thelchides, a virgin of noble descent, was the abbess. Bertille was received in the religious community with great joy and trained in the strictest practice of monastic perfection. St. Bertille looked upon this solitude as a secure harbor, never ceased to return thanks to God for His infinite mercy in having drawn her out of the tempestuous ocean of the world. But she was persuaded that she could never be a true spouse of Jesus Christ unless she endeavored to follow Him in the path of humiliation and self-denial. By her perfect submission to all her sisters she seemed every one's servant, and in her whole conduct was a model of humility, obedience, regularity and devotion.

When St. Batheline, wife of Clovis II, munificently refounded the abby of Chelles near Paris, she desired St. Thelchildes to furnish this new community with a small colony of the most experienced and virtuous nuns of Jouarre, who might direct the novices in the rule of monastic perfection. Bertille was sent at the head of this holy community and was appointed the first abbess of Chelles. The reputation of the sanctity and prudence of Abbess Bertille, and the excellent discipline she established in the house drew several foreign princesses to the community.

St. Bertille governed this great monastery for forty-six years with equal vigor and discretion. In her old age, far from abating her fervor, she strove daily to redouble it both in her penances and in her devotions. In these holy dispositions of fervor St. Bertille closed her penitential life in 692.

Duties of Christian Mother.

"Teachers that prove incompetent are quickly discharged, but there is one teacher that cannot be discharged, though she be an incompetent and careless teacher, and that teacher is the mother."

These words are quoted from a talk by the Rev. Reynold Kuehnel in the Homiletic Monthly, on the duties of Christian mothers. He advises mothers to train the heart of the child, to turn it early to God, and "leave the book learning to teachers in schools." Laying the foundation is the mother's privilege—the most important of all. She must teach the little one to pray, to know the difference between right and wrong, to realize that God knows everything and will reward or punish according to our acts.

Love and patience in plenty are demanded of this first teacher, and she must not fail her little pupils in their demands on both. She must be ready to repeat the same lesson again and again until the child has learned it thoroughly.

If tempted to impatience the mother must remind herself of how often she herself requires instruction on the same point.

"Just remember how lessons must be repeated even to us over and over," Father Kuehnel says. "The priest is the teacher of his people. How often must he repeat the same lesson over and over again! And he is not talking to little children, but to grown people, who pride themselves with being in the full possession of their reasoning faculties. The priest cannot say: 'I said this often enough; the people must know it now.' No; he must repeat the same lesson, the same warnings, the same advice again and again, and often he finds it necessary to repeat the same words as urgently as though they were then said for the very first time."

The mother who reads and remembers stories that contain little lessons of honor, and truth, and kindness, and love of God, and tells them to her children, is using an effective method of teaching. She will keep her restless charges happy in their home, and out of mischief, while at the same time they are learning lessons of inestimable value.

"You may cull such stories from Bible history, from the lives of saints, or from your own experiences," says Father Kuehnel. "Catholic papers and magazines will furnish you with material. And if you comply conscientiously with this beautiful duty, both God and your children will bless you for it."

This is sound advice, and we heartily commend it to our readers—and particularly to those young mothers who are striving to adjust themselves to their new duties. The Catholic paper is a great help in the home, as our good readers bear witness repeatedly.

Diamonds or Violets—Which?

American men are, as a rule, generous to their families. In fact, the American man is pictured in the comic publications as being on the jump all the time with the prime object of getting money to pour into the family hopper. We all know that this is more or less of an exaggeration, but it is a fact, as every woman is proud to acknowledge, that our men are not stingy, but, to use a slang expression, they "come through" in a liberal way for anything that promotes the well-being and happiness of their families, particularly their women folk.

This being the case, it seems almost unappreciative even to suggest that they sometimes lose sight of the finer points of gift-making. They say, "Sure, you go get it" when, with less outlay of money, but by an added element of personal selection, they could vastly enhance the value of the gift to mother, wife or the girls.

A friend put it in a nutshell when he said, "Men sometimes give women diamonds when they would rather have violets." Do you get the point, Mr. Kind-hearted, Slightly-careless Man? The thought is the thing—the fact that out of your busy life you take the time to select a little gift expression of your regard and affection; that's what makes the gift best loved and appreciated.

When the anniversary and confirmations and holidays and graduations come along, try a personal gift instead of just turning over the money and saying, "Go get it; buy whatever you want." You will note the delighted response on the part of the recipient—and dad's or brother's gift will take on a double significance.

Women weary of buying all they have to wear or all that goes into the house, just as they tire of ordering and planning those three never-ending meals a day. The most enjoyable part of being taken out to dinner is in having the man of the house order everything while mother sits by and fairly revels in the luxury of having food served that she has not had to think about. So it is with her gifts.—Catherine Curtis in The Mothers' Magazine.

Preventive Charity.

There is a strange error in the minds of too many of our Catholic workers in charitable enterprises that it is, somehow, more meritorious to relieve distress than to prevent it, and that this modern talk of preventive charity is something of a fad, and not in accord with the traditions of Catholic almsgiving. Quite the contrary is true. So soon as the infant Church came from the catacombs she began at once the great work of preventive charity, and there is not device of modern investigators that has not its prototype in some merciful work of the Church to safeguard the weak and protect the unbefriended.

Today, in every land, a host of devoted religious organizations are engaged in works of preventive charity that for efficiency and method put to the blush the largely endowed non-Catholic enterprises. The orphanages are monuments of preventive charity. The devoted Sisters who go to nurse in the homes of the poor are adepts in preventive charity. The homes for friendless boys that are flourishing and increasing amongst us are likewise most efficient in prevention, and so are the Protectorates of the Good Shepherd, the homes, the settlements, the day nurseries. Of all our tens of thousands of Catholic Sisters there is scarcely one whose work does not bring her some opportunity for preventive charity in the best and truest sense, and everyone knows, who knows of their work, how thoroughly our Sisters improve their opportunities for well-doing.

But great as our efforts are, the field still to be covered is distressingly large, and our needs are pitifully insistent. For want of more method and knowledge of preventive charity thousands of boys and girls are drifting into evil ways who might very easily be saved to the Church and to right living, if only our Catholic people understood the need of preventive charities to assist them. Oh, what a pitiful sight it is to see this host of innocent children pouring into the jaws of temptation, exploited by evil and conscienceless men and women, doomed to hideous ruin while we, their own people, to whom they have most right to look for assistance, are gazing elsewhere, working, if we are active at all, merely to save some ruined wrecks of humanity from the final catastrophe which their old vices have brought near. Any work of charity done in God's name and for His love has its blessing. Almsgiving is a high and glorious charity, and it is a heavenly deed to relieve the distress even of those whose own sins have been their undoing. But better even than these things is that forehanded and more efficacious charity which consists in keeping one's neighbor from distress, instead of letting him fall into it and then dragging him forth all besmirched and ruined. Ask yourself just for a moment which would you rather—if you were a friendless and weak child exposed to the abominable corruptions of the world—that someone should let you go the vile gamut of crime and come to middle age a ruined and hideous thing, and then solicitiously try to convert, relieve, and reform the wreck of your young innocence, or that he should befriend you in time, and by a little help in good season save you from bad influence, and help you to lead a clean life and never to need either alms or reformations?—The Queen's Work.

The Virtues of Cheese.

American cheddar cheese is a most satisfactory substitute for meat and may be made the important protein dish of a meal, say food specialists of the United States department of agriculture. Too many people use cheese only as an appetizer. Since it compares very favorably with meat in protein content, and can be kept and served easily, its wider use is advocated by the department, which, in a report on the subject, continues:

"Contrary to the opinion of many, cheddar or 'store' cheese, is not usually indigestible and constipating. Extensive digestion experiments conducted by the department have demonstrated that more than 95 per cent of the protein in cheese is digested and that 90 per cent of its energy is available. Even when eaten in large quantities and for long periods, no case of indigestion, constipation or other disturbance was observed in those who ate it. One person who ate cheese as the chief source of protein and energy, eating an average of 9.27 ounces daily for more than two years, did a fair amount of muscular work and kept in good health.

"The value of cheese in comparison with some of the common meats is shown in the following tables:

"One pound of American cheddar cheese contains as much protein as 1.57 pounds of sirloin steak, 1.35 pounds of round steak, 1.89 pounds of fowl, 1.79 pounds of smoked ham and 1.81 pounds of fresh ham.

"To supply energy, also, cheese is one of the best food products. On the basis of energy supplied, one pound of cheese equals 1.98 pounds of sirloin steak, 2.61 pounds of round steak, 2.52 pounds of fowl, 1.17 pounds of smoked ham and 1.29 pounds of fresh ham.

"Thus it is seen that a pound of cheese supplies more than twice as much energy as a pound of fowl or round steak, and almost twice as much protein as the same amount of fowl or ham.

"Cheese may be used in many palatable dishes. When grated it may be used in soups or with many vegetables. Other foods with which cheese is used are macaroni and cheese, Welsh rarebit, tomato rarebit, baked rice and cheese, baked crackers and cheese, vegetable and cheese rolls, cheese omelet, oatmal and cheese and cheese mush.

"Recipes and further information are given in farmers' bulletin 487, 'Cheese and Its Economical Uses in the Diet,' which may be obtained free on application to the department of agriculture, Washington, D. C."

New Cookie Receipts.

Now that women are beginning to feel that the best wife and mother is not the one who spends most of her time over the cook stove in the kitchen, they are ooking for all sorts of short cuts to help make her working hours pleasanter and shorter.

Instead of toiling for a couple of hours over a rich layer cake, why not make cookies instead? They are easy to make, do not take long to bake, and if put into airtight tins will keep for weeks and are less expensive than most cakes.

Sugar Cookies.—Old-fashioned sugar cookies are delicious if one can cook successfully with sour cream.

Beat one egg well and add a cup of sugar and a cup of thick sour cream in which a scant teaspoonful of soda has been dissolved. Add a pinch of salt and some nutmeg. Mix as soft as possible, roll out thick, sprinkle with granulated sugar and bake.

Ginger Snaps.—Ginger snaps take more time. They are splendid for the children's lunch baskets. Boil one-half cup of molasses two minutes. Add one-half cup of sugar, one-half cup of shortening, two teaspoonfuls of vinegar and an egg. Sift a teaspoonful of ginger and one of soda in the flour, adding enough to roll. Spread on a platter and chill on ice. Then roll as thin as possible and bake in a hot oven.

Popcorn Cookies. — Another recipe that the children will love is called popcorn cookies, because they do taste like popcorn. Cream one-half cup of butter with a cup of sugar. Add one-half cup of boiling water and one-half teaspoon of soda. Flavor with a half teaspoonful of vanilla and a half teaspoonful of almond extract. Use four cups of flour. Chill, then roll very thin.

Hermits.—Hermits will take the place of fruit cake and will keep a long time. Cream two-thirds of a cup of shortening with a cup and a half of dark brown sugar. Add a scant half cup of milk with a teaspoonful of soda dissolved in it, a cup of raisins, a half cup of nuts if desired, a half teaspoonful of cinnamon, cloves and nutmeg. Mix as soft as possible and roll rather thick.

Oatmeal Cookies.—Oatmeal cookies are delicious to serve for afternoon tea. Use two eggs, one cup of sugar, one tablespoonful of melted butter, salt, a teaspoonful of vanilla, a teaspoonful of baking powder and two heaping cups of rolled oats. Drop on pans and bake in a slow oven. Do not remove from pans till they are cool.

HOUSEHOLD HINTS

Try putting cinnamon buds in your preserved or canned pears; 5 cents worth will be sufficient flavoring for a bushel of pears. Try steaming small fruit when putting it up; you will find there is less shrinkage than in the open kettle way and the fruit will be nicer in appearance.

When frying fish, put the pieces into the hot fat with the skin side uppermost, allow to brown well before turning, and there will be small possibility of the fish breaking up when lifted.

It is claimed that if one puts about one-third part vinegar in the water with which the cloth is dampened when pressing an article cleaned with gasoline, the smell will be removed and there will be no circle formed.

To clear water that is smoky or sooty from the roof, beat up the white of an egg in a quart cup, stir into it water enough to fill the cup and stir thoroughly; then pour this into a tub or boiler of the smoky water, let boil, and the water can be skimmed of the dirt, leaving it clear.

The Garden of Life.

Beautiful thoughts make beautiful lives,
For every word and deed
Lies in the thought that prompted it;
As the flower lies in the seed.

Back of each action lay the thought
We nourished until it grew
Into a word, or into a deed,
That marked our life work through

Gracious words and kindly ways,
Deeds that are high and true;
Slanderous words and hasty words
And deeds we bitterly rue.

The garden of life, it beareth well,
It will repay our care,
But the blossom must always and ever be
Like the seed we're planting there.

THE ANOMALY OF MODERN EDUCATION

Joseph V. McKee, in the September Catholic World.

Modern education, taken comprehensively, is electric. It is the hybrid product of many different tendencies—a combination of elements heterogeneous in origin and composition. It is the result of no single trend of thought nor any one principle of continuity.

These: the realism of the seventeenth century writers, the naturalism of Rousseau, the psychology of Herbart and the science of Spencer, have been the determinant factors in shaping modern educational thought. Today they are the basis of our curricula and form compositely the essentials of educational principles. Subtract them and there would be left only a few fragments added by some obscure writers.

But of all these factors the greatest by far was the force exerted by Rousseau and his school. Education as we know it today, is an evolution directly caused by the teachings of the naturalists and there is no system in vogue in our public schools that does not show in its plan and scope the impress of his thought. The means taken by our educators to train our children, are shaped and used along the lines marked out by Rousseau and the naturalists. It is at this point, when we place before ourselves the ideals of modern education and then examine intensively the means used to attain it, that we realize the anomaly of our present systems.

What is the ideal of modern education? The dominant note apparent in all definitions is that education must be sociological. Turning to John Dewey we find education defined as "the increasing participation of the individual in the social life of the race." Prof. Nicholas Murray Butler writes: "If education cannot be identified with mere instruction, what is it? What does the term mean? I answer, it must mean a gradual adjustment to the spiritual possessions of the race." These are representative definitions by representative leaders of present day education, and show clearly that education must have an aim higher than the mere imparting of information.

If this then is, and it seems to be, the ideal of education, if the gradual adjustment of the individual to the spiritual possessions of the race or his increasing participation in its social life constitutes the end of our systems of training, we are confronted with this grave problem: How can modern education based upon the mere content theories of Ratke, Comenius, Rousseau, Froebel, Pestalozzi, Herbart and Spencer accomplish this ideal set up by the very educators who sanction the teachings of the former? How can our modern systems, the direct result of Rousseau's influence, with their lack of discipline and restraint, provide our children with characters stable enough, with wills strong enough, with desires lofty enough, to adjust themselves to the spiritual possessions of the race or even to wish to do so? Can we expect to attain an ideal by using means absurdly inefficient, if not even hostile, to its accomplishment?

She—No, Jack, I fear we could never be happy. You know I always want my own way.

He—That's all right; you can go right on wanting it after we are married.

OUR BOYS AND GIRLS

A Corner of the Paper Especially for Them.

Edited by Aunt Patricia.

Letters to Aunt Patricia should be addressed to her in care of the Intermountain Catholic, Salt Lake City, Utah.

Painters From Heaven.

I know the angels paint the trees
Each leaf a different hue,—
The colors are too bright and fair
For any man to do.

So when the Sun has gone to bed
And covered up his light,
The painters of the heaven come
And labor all the night.
—George A. Shipman in The Ave Maria.

Dear Nieces and Nephews:

Of course all of you see your mothers and big sisters carrying about immense bags of georgeous creton, and you see peeping out the pretty bright needles of amber hue and strands of grey or khaki yarn. And you see mother and sister knit, knit, knit, at every spare moment, even on street corners and in cars, don't you? And of course you know why they are knitting scarfs, sweaters, socks, helmets and other queer looking, but altogether necessary articles for the soldiers and sailors. Aunt Patricia has been wondering if any of the nieces and nephews, too, are joining the thousands of busy hands throughout the land, thus doing their "bit." I can just hear some of you say, "Oh, I'm too little, I could never learn to knit," or "I'm a boy. Boys don't knit." Are you so sure of that? I will tell you a little story about one little niece whose name is Alice, and then many of you may take heart.

The other day a large number of earnest workers of a Red Cross auxiliary were busy as busy could be. The sewing machines were humming, the scissors clashing and cutting, the needles flying, all doing their "bit" you see. Aunt Patricia was oblivious to all about her except the kind teacher who was directing me how to knit a sweater. And I might just as well tell you Mrs. M. was having the time of her life trying to teach me, for you see my fingers are rather stiff and my eyes a little dull of sight. However, I was absorbed in the mysteries of the work when suddenly I was conscious of a presence near us, and looking up from my work saw a lovely little girl of about 8 years, with long golden ringlets, and big brown eyes, watching intently. Encouraged by our friendly smiles and "how do you dos" she asked, "O, please, will you show me how to knit?" and she brought forth from a big sister's discarded bag two needles and a big ball of yarn. "Why, you precious darling!" exclaimed Mrs. M., the teacher. "Of course I'll teach you. What do you want to make?" "Anything that Jack can wear," she answered, and her beautiful eyes filled with tears. She told us how her only big brother had gone away with the soldiers and she wanted more than anything else in the whole world to make something for him, something he could wear. She had begged and begged those at home to teach her, but they all declared she was far too small to learn. But Alice didn't think so, for in the bottom of her heart she just knew she could make most anything for her dear brother. Well, before the afternoon was over Alice had learned the intricacies of holding the big needles and was knitting away for dear life. She is making a scarf, as that is the best to learn first, and when that is finished, which promises to be very soon, a sweater, is going to be made for Jack by sister Alice. And, I am sure he will be proud to wear them, and will be showing them to all his companions, and telling them about his darling brown-eyed sister.

Now, what do you think of knitting? Are you going to learn, too, and make some father or brother proud of the little one at home? I hope you are. Next week I am going to tell you about a little boy I know who is knitting for the soldiers. Now, don't laugh, my nephews, maybe you will want to learn when you hear about him.

Write to Aunt Patricia and tell her all about your knitting, won't you? As ever I am your devoted and interested AUNT PATRICIA.

French Canary Is Used by French to Detect Gases.

A little yellow-breasted, daintily feathered bird which seldom sings a note is rendering valuable services to the allied armies in France today. It is the French canary—whose function is to detect the presence of poison gases in the sapping galleries just off the front line trenches.

The British have solved the question of dealing with chlorine, the deadly gas which the Germans squirt out of cylinders. This can be seen rolling up to the lines in clouds, and gas-masks donned in time. But the invisible, odorless carbon monoxide, just as deadly, which spreads through the galleries and tunnels after a mine is exploded, is especially dangerous to the allied soldiers employed in sapping or tunneling.

The canary's part is played thus. When a mine is exploded, whether German or British, there is always a possibility that the deadly gas has found its way into the galleries. The men have their antigas apparatus ready and the leader takes up a small wooden cage with the canary enclosed. Holding the cage well up and in front of him he pushes forward, watching the little bird for the first sign of distress. If there's any gas present—down goes the canary flat on his back, toes up in the air.—Our Young People.

Dog That Saved a Soldier's Life.

Attached to a French command was a dog named Michael, larger, stronger, more intelligent than the others and of a gentle nature that made him a general favorite. Michael, although most "sociable," centered his particular affections upon a young French soldier named Henri. Every day at the soup hour Michael would appear carrying a tin can and place it beside Henri, who would fill it as he did his own, and they would dine together.

The day came, however, when Henri failed to return, and as the men stumbled back again to safety, Michael scanned with anxious eyes each pale, haggard face, his sensitive nostrils quivering with dread.

When the last man was accounted for and Henri was still missing the animal darted toward the battlefield and after some time returned, greatly excited and carrying an old half-glove which belonged to his friend. He could scarcely wait for the attendants to bring a litter before he started off again, his great intelligent eyes imploring them to hurry.

In a remote part of the field they found the young fellow lying still and cold. After a hasty examination the attendants left him for dead, hurrying away to succor the living, but Michael refused to be convinced. Again and again he returned for assistance, but in vain, so he mounted his solitary guard, his face almost humanly expressive of grief.

The attack took place about sundown and it was not until late that night that comparative quiet settled down upon the trenches.

Suddenly the moon flashed grim behind a cloud and the alert sentinel peered sharply about, then brought his rifle swiftly to his shoulder.

Not twenty feet away, creeping slowly towards the trenches, but halting abruptly every minute, loomed a large, black object. The sentry advanced cautiously, finger on trigger, demanded curtly, "Who goes there?" followed by the stifled exclamation, "Michael!"

Michael it was gasping, panting, but still the same old dog Michael—but not alone. Behind him, parts of his uniform literally torn away by the dog's teeth, lay Henri, dragged from the battlefield inch by inch by the devoted animal. And miracles, the boy was actually breathing.

How the animal had accomplished such a herculean task and escaped the vigilant eyes of the field attendants will forever remain a mystery, but suffice to say that little fragile-looking Henri ultimately recovered, to challenge death once more at the front. —Our Dumb Animals.

What the Children Learned.

"I don't want to wear my rubbers," Ethel grumbled.

"Why-ee," said grandpa. "The duck puts its little red rubbers on when it walks in the soft, cold mud."

"I don't want to practice my music," complained May.

"Why-ee" said grandpa. "The locust has worked hard at the scales ever since it was old enough to know how. Now it can sing from low Z to high C and back again without an uneven note."

"I don't want to stop to wash my hands," said Ned.

"Why-ee," said grandpa, "the ant stops and cleans up whenever it gets soiled. Its feet are covered with hairs that make them a good brush, and it lets not a bit of dust stay on its body."

"I don't want to help in the garden," and Ray pouted.

"Why-ee," said grandpa. "The worm helps Tom every day, for as it crawls along it turns the bit of dirt over and over with the queer little hooks on its body, and that keeps the ground nice and soft."

"I don't want to fill the woodbox full of wood," declared Ted.

"Why-ee," said grandpa. "The bumble bee goes steadily from one blossom to another, and never stops until its honey bags are quite full of honey."

"I don't want to take this note to the village," said Jack.

"Why-ee," said grandpa. "The pigeon carries messages for a long, long way; they are tied beneath its strong wings."

And what do you suppose those little children did?

They sat right down beside the lilac bush and promised each other that they would not grumble any more; they were so much ashamed to find that the duck and the locust, the ant and the worm, the bumble bee and the pigeon were all better natured than they.—Gertrude W. Fielder in the Youths' Companion.

THE LIGHT-FAIRY.

One night Ellen said to her mother: "Mother, the little stars are all lighted up. I wonder who goes around lighting them."

"Maybe it's a fairy," smiled mother. "I shouldn't wonder if I could tell you a story while you are going to bed."

So here is the story, just as she told it:

One night the sun went to bed in the west, and left the world very dark and lonely, indeed. The little flowers couldn't see the trees, and the grass couldn't see the violets. And every small person who was out was very uncomfortable and timid.

"Ah," said the Queen Fairy who lives right next to the Sun's golden house, "I shall have to do something. The world is too dark to be happy. Being so beautiful, it should have just a very little light so as to let it see some of its charming self. But not much, or it would never go to sleep at all. Angelica!" called the Queen Fairy. And a dainty butterfly of a person flew down quite close to her the moment she called. "Take my diamond wand and go and light up all the bubbles in the sky!"

So Angelica, the Light Fairy, did as she was told. And that is how the stars were first lighted, so that the beautiful world might see itself a little, even at night.

THOMAS.

When Thomas eats his luncheon milk
and smoothes his fur as soft as silk,
I sit beside him—oh, so shy and mild a
little cat am I!
When Thomas takes his daily nap, up
in our Aunt Melissa's lap,
I never tip my china cup, nor try to
wake young Thomas up.
But when the catnip ball has strayed,
or spools are on a cushion laid—
Says Aunt Melissa, "I can see, that
cat will be the death of me!"
But still she strokes my striped head,
and puts me carefully to bed;
I know 'twould grieve her to the heart,
with Tom or me to have to part!

Maryknoll in San Francisco

The American Catholic Foreign Mission society established its third center of activities in San Francisco September 13, on the eve of its superior's departure for the far east.

On Van Ness avenue, overlooking the Pacific ocean, which will bear its future missioners to their field of labor, this young organization, only six years old, yet already vigorous, has opened a procure where one of its priests will reside to further the interests of the society and to harbor missioners on their passage to and from the Orient.

The moving spirit in this latest development of the Maryknoll society is the Rev. Joseph P. McQuaide, pastor of the Sacred Heart church, and one of the best known priests on the Pacific slope.

Father McQuaide has been strongly encouraged in this effort by Archbishop Hanna, who welcomed Father Walsh on his passage to the Orient and personally attended the opening of the new house.

The headquarters of the society are at Maryknoll, Ossining, N. Y., and at Clark's Green, near Scranton, Pa., is located the Venard Apostolic school, a feeder for the seminary at Maryknoll.

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FABIOLA

OR THE CHURCH OF THE CATACOMBS

By CARDINAL WISEMAN.

(Continued from Last Week.)

"But what is really your object and your mode of life here, my good friend?"

"We spend our time in the cultivation of our higher faculties. We rise frightfully early—I hardly dare tell you how early; we then devote some hours to religious worship; after which we occupy ourselves in a variety of ways; some read, some write, some labor in the gardens; and I assure you no hired workmen ever toiled harder and better than these spontaneous agriculturists. We meet at different times and sing beautiful songs together, all breathing virtue and purity, and read most improving books, and receive oral instruction from eloquent teachers. Our meals are indeed very temperate; we live entirely on vegetables; but I have already found out that laughing is quite compatible with lentil, and that good cheer does not necessarily mean good fare."

"Why, you are turned complete Pythagoreans. I thought that was quite out of date. But it must be a most economical system," remarked Fabiola, with a knowing wink.

"Ha! you cunning thing!" answered the judge; "so you really think that this may be a saving plan after all? But it won't be, for we have taken a most desperate resolution."

"And what on earth is that?" asked the young lady.

"Nothing less than this. We are determined that there shall not be such a thing as a poor person within our reach; this winter we will endeavor to clothe all the naked, and feed the hungry, and attend to all the sick about. All our economy will go for this."

"It is indeed a very generous, though very new, idea in our times; and no doubt you will be well laughed at for your pains, and abused on all sides. They will even say worse of you than they do now, if it were possible; but it is not."

"How so "

"Do not be offended if I tell you; but already they have gone so far as to hint that possibly you are Christians. But this, I assure you, I have everywhere indignantly contradicted."

* * *

CHROMATIUS smiled and said, "Why an indignant contradiction, my dear child?"

"Because, to be sure, I know you and Tiburtius, and Nicostratus, and that dear dumb Zoe, too well to admit, for a moment that you had adopted the compound stupidity and knavery called by that name."

"Let me ask you one question. Have you taken the trouble of reading any Christian writings, by which you might know what is really held and done by that despised body?"

"Oh, not I, indeed; I would not waste my time over them; I could not have patience to learn anything about them. I scorn them too much, as enemies of all intellectual progress, as doubtful citizens, as credulous to the last degree, and as sanctioning every abominable crime, ever to give myself a chance of a nearer acquaintance with them."

"Well, dear Fabiola, I thought just the same about them once, but I have much altered my opinion of late."

"This is indeed strange, since, as perfect to the city, you must have had to punish many of these wretched people for their constant transgression of the laws."

A cloud came over the cheerful countenance of the old man, and a tear stood in his eye. He thought of St. Paul, who had once persecuted the Church of God. Fabiola saw the change, and was distressed. In the most affectionate manner she said to him, "I have said something very thoughtless, I fear, or stirred up recollections of what must be painful to your kind heart. Forgive me, dear Chromatius, and let us talk of something else. One purpose of my visit to you was to ask you if you knew of anyone going immediately to Rome. I have heard from several quarters of my father's projected journey, and I am anxious to write to him, lest he repeat what he did before—go without taking leave of me, to spare me pain."

"Yes," replied Chromatius, "there is a young man starting early tomorrow morning. Come into the library and write your letter; the bearer is probably there."

They returned to the house, and entered an apartment on the ground floor, full of book chests. At a table in the middle of the room a young man was seated, transcribing a large volume, which, on seeing a stranger enter, he closed and put aside.

"Torquatus," said Chromatius, addressing him, "this lady desires to send a letter to her father in Rome."

"It will always give me great pleasure," replied the young man, "to serve the noble Fabiola or her illustrious father."

"What, do you know them?" asked the judge, rather surprised.

"I had the honor, when very young, as my father had had before me, to be employed by the noble Fabius in Asia. Ill-health compelled me to leave his service."

Several sheets of fine vellum, cut to a size, evidently for transcription of some book, lay on the table. One of these the good old man placed before the lady, with ink and a reed, and she wrote a few affectionate lines to her father. She doubled the paper, tied a thread round it, attached some wax to this, and impressed her seal, which she drew from an embroidered bag, upon the wax. Anxious, some time, to reward the messenger, when she could better know hiw, she took another piece of the vellum, and made on it a memorandum of his name and residence, and carefully put this into her bosom. After partaking of some slight refreshment, she mounted her car, and bade Chromatius an affectionate farewell. There was something touchingly paternal in his look, as though he felt he should never see her again. So she thought; but it was a very different feeling which softened his heart. Should she always remain thus? Must he leave her to perish in obstinate ignorance? Were that generous heart and that noble intellect to grovel on in the slime of bitter paganism, when every feeling and every thought in them seemed formed of strong yet finest fibres, across which truth might weave the richest web? It could not be; and yet a thousand motives retrained him from an avowal which he felt would, at present, only repulse her fatally from any nearer approach to the faith. "Farewell, my child," he exclaimed, "may you be blessed a hundredfold, in ways which as yet you know not." He turned away his face as he dropped her hand, and hastily withdrew.

FABIOLA, too, was moved by the mystery, as well as the tenderness, of his words, but was startled, before reaching the gate, to find her chariot stopped by Torquatus. She was at that moment painfully struck by the contrast between the easy and rather familiar, though respectful, manner of the youth, and the mild gravity, mixed with cheerfulness, of the old ex-perfect.

"Pardon this interruption, madam," he said, "but are you anxious to have this letter quickly delivered?"

"Certainly, I am most anxious that it should reach my father as speedily as possible."

"Then I fear I shall hardly be able to serve you. I can only afford to travel on foot, or by chance and cheap conveyance, and I shall be some days upon the road."

Fabiola, hesitating, said, "Would it be taking too great a liberty, if I should offer to defray the expenses of a more rapid journey?"

"By no means," answered Torquatus, rather eagerly, "if I can thereby better serve your noble house."

Fabiola handed him a purse abundantly supplied, not only for his journey, but for an ample recompense. He received it with smiling readiness, and disappeared by a side alley. There was something in his manner which made a disagreeable impression; she could not think he was fit company for her dear old friend. If Chromatius had witnessed the transaction, he would have seen a likeness to Judas in that eager clutching of the purse. Fabiola, however, was not sorry to have discharged, by a sum of money, once for all, any obligation she might have contracted by making him her messenger. She therefore drew out her memorandum to destroy it as useless, when she perceived that the other side of the vellum was written on: as though transcriber of the book, which she saw put by, had just commenced its continuation on that sheet. Only a few sentences, however, had been written, and she proceeded to read them. Then for the first time she perused the following words from a book unknown to her:

"I say to you, love your enemies; do good to them that hate you, and pray for them that persecute and calumniate you; that you may be the children of your Father who is in heaven, who maketh His sun to rise on the good and the bad, and raineth upon the just and the unjust."

We may imagine the perplexity of an Indian peasant who has picked up in a torrent's bed a white pellucid pebble, rough and dull outside, but where chipped, emitted sparks of light; unable to decide whether he have become possessed of a splendid diamond or of a worthless stone, a thing to be placed on a royal crown, or trodden under a beggar's feet. Shall he put an end to his embarrassment by at once flinging it away, or shall he take it to a lapidary, ask its value, and perhaps be laughed at to his face? Such were the alternating feelings of Fabiola on her way home. "Whose can these sentences be? No Greek or Roman philosopher's. They are either very false or very true, either sublime morality or base degradation. Does any one practice this doctrine, or is it a splendid paradox? I will trouble myself no more on the subject; or rather I will ask Syra about it; it sounds very like one of her beautiful but impracticable theories. No; it is better not. She overpowers me by her sublime views, so impossible for me, though they seem easy to her. My mind wants rest. The shortest way is to get rid of the cause of my perplexity, and forget such harassing words. So here it goes to the winds, or to puzzle someone else, who may find it on the roadside. Ho! Phormio, stop the chariot, and pick up that piece of parchment which I have dropped."

* * *

HE outrider obeyed, though he had thought the sheet deliberately flung out. It was replaced in Fabiola's bosom; it was like a seal upon her heart: for that heart was calm and silent till she reached home.

* * *

CHAPTER XVIII.

Temptation.

VERY early next morning a mule and guide came to the door of Chromatius's villa. On it was packed a moderate pair of saddle-bags, the whole known property of Torquatus. Many friends were up to see him off, and receive from him the kiss of peace ere he departed. May it not prove like that of Gethsemani! Some whispered a kind, soft word in his ear, exhorting him to be faithful to the graces he had received; and he earnestly, and probably sincerely, promised that he would. Others, knowing his poverty, put a little present into his hand, and entreated him to avoid his old haunts and acquaintances. Polycarp, however, the director of the community, called him aside; and with fervent words, and flowing tears, conjured him to correct the irregularities, slight, perhaps, but threatening, which had appeared in his conduct, repress the levity which had manifested itself in his bearing, and cultivate more all Christian virtues. Torquatus, also with tears, promised obedience, knelt down, kissed the good priest's hand, and obtained his blessing; then received from him letters of recommendation for his journey, and a small sum for its moderate expenses.

At length all was ready; the last farewell was spoken, the last good wish expressed; and Torquatus, mounted on his mule, with his guide at its bridle, proceeded slowly along the straight avenue which led to the gate. Long after every one else had re-entered the house, Chromatius was standing at the door, looking wistfully, with a moist eye, after him. It was just such a look as the prodigal's father kept fixed on his departing son.

As the villa was not on the high road, this modest quadrupedal contrivance had been hired to take him across the country to Fundi (now Fondi), as the nearest point where he could reach it. There he was to find what means he could for prosecuting his journey. Fabiola's purse, however, had set him very much at ease on that score.

The road by which he traveled was varied in its beauties. Sometimes it wound along the banks of the Liris, gay with villas and cottages. Then it plunged into a miniature ravine in the skirts of the Apennines, walled in by rocks, matted with myrtle, aloes and wild vine amidst which white goats sho like spots of snow; while beside the path gurgled and wriggled on a tiny brook, that seemed to have worked itself into the bright conceit that it was a mountain torrent: so great was the bustle and noise with which it pushed on, and pretended to foam, and appeared to congratulate itself loudly on having achieved a waterfall by leaping down two stones at a time, and plunging into an abyss concealed by a wide acanthus leaf. Then the road emerged, to enjoy a wide prospect of the vast garden at Campania, with the blue bay of Cajeta in the background speckled by the white sails of its craft that looked at that distance like flocks of bright-plumed waterfowl, basking and fluttering on a lake.

What were the traveler's thoughts amidst these shifting scenes of a new act in his life's drama? Did they amuse him? Did they delight him? Did they elevate him, or did they depress? His eye scarcely noted them. It had run on far beyond them, to the shady porticoes and noisy streets of the capital. The dusty garden and the artificial fountain, the marble bath and the painted vault, were more beautiful in his eyes than fresh autumn vineyards, pure streams, purple ocean and azure sky. He did not, of course, for a moment turn his thoughts towards its foul deeds and impious practices, its luxury, its debauchery, its profaneness, its dishonesties, its calumnies, its treacheries, its uncleannesses. Oh, no! what would be, a Christian, have again to do with these? Sometimes, as his mind became abstracted, it saw, in a dark nook of a hall in the Thermae, a table, round which moody but eager gamesters were casting their knucklebone dice; and he felt a quivering creep over him as an excitement long suppressed; but a pair of mild eyes, like Polycarp's, loomed on him from behind the table, and aroused him. Then he caught himself, in fancy, seated at a maple board, with a ruby gem of Falernian wine, set in the rim of a golden goblet, and discourse, ungirded by inebriety, going round with the cup; when the reproving countenance of Chromatius would seem placed opposite, repelling with a scowl the approach of either.

* * *

HE was, in fact, returning only to the innocent enjoyments of the imperial city, to its walks, its music, its paintings, its magnificence, its beauty. He forgot that all these were but the accessories to a living and panting mass of human beings, whose passions they enkindled, whose evil desires they inflamed, whose ambition they fanned, whose resolutions they melted and whose minds they enervated. Poor youth! he thought he could walk through that fire and not be scorched. Poor moth! he imagined he could fly through that flame and have his wings unscathed.

It was in one of his abstracted moods that he journeyed through a narrow overhung defile, when suddenly he found himself at its opening, with an inlet of the sea before him, and in it one solitary and motionless skiff. The sight at once brought to his memory a story of his childhood, true or false, it mattered not; but he almost fancied its scene was before him.

* * *

ONCE upon a time there was a bold young fisherman living on the coast of southern Italy. One night, stormy and dark, he found that his father and brothers would not venture out in their tight and strong smack; so he determined, in spite of every remonstrance to go alone in the little cockleshell attached to it. It blew a gale, but he rode it out in his tiny buoyant bark till the sun rose, warm and bright, upon a placid, glassy sea. Overcome by fatigue and heat, he fell asleep; but, after some time was awakened by a loud shouting at a distance. He looked round and saw the family boat, the crew of which were crying aloud, and waving their hands to invite him back; but they made no effort to reach him. What could they want? What could they mean? He seized his oars and began to pull lustily towards them; but he was soon amazed to find that the fishing boat, towards which he had turned the prow of his skiff, appeared upon his quarter; and soon, though he righted his craft, it was on the opposite side. Evidently he had been making a circle; but the end came within its beginning, in a spiral curve, and now he was commencing another and a narrower one. A horrible suspicion flashed upon his mind; he threw off his tunic and pulled like a madman at his oars. But though he broke the circle a bit here and a bit there, still round he went, and every time nearer to the center, in which he could see a downward funnel of hissing and foaming water. Then, in despair, he threw down his oars, and standing he flung up his arms frantically; and a sea bird, screaming near, heard him cry out as loud as itself, "Charybdis!" And now the circle his boat went spinning round was only a few times longer than itself; and he cast himself flat down, and shut his ears and eyes with his hands, and held his breath, till he felt the waters gurgling above him, and he was whirled down into the abyss.

"I wonder," Torquatus said to himself, "did any one ever perish in this way? Or is it a mere allegory? If so, of what? Can a person be drawn on gradually in this manner to spiritual destruction? Are my present thoughts by any chance, an outer circle, which has caught me, and——"

"Fundi," exclaimed the muleteer, pointing to a town before them; and presently the mule was sliding along the broad flags of its pavement.

Torquatus looked over his letters, and drew one out for the town. He was taken to a little inn of the poorest class by his guide, who was paid handsomely, and retired swearing and grumbling at the niggardliness of the traveller. He then inquired the way to the house of Cassianus, the schoolmaster, found it, and delivered his letter. He received as kind a welcome as if he had arrived at home, joined his host in a frugal meal, during which he learned the master's history.

A native of Fundi, he had started the school in Rome, with which we became acquainted at an early period of our history, and had proved eminently successful. But finding a persecution imminent, and his Christianity discovered, he had disposed of his school and retired to his small native town, where he was promised, after the vacation, the children of the principal inhabitants. In a fellow-Christian he saw nothing but a brother, and as such he talked freely with him of his past adventures and his future prospects. A strange idea dashed through the mind of Torquatus, that some day that information might be turned into money.

It was still early when Torquatus took his leave, and, pretending to have some business in the town, he would not allow his host to accompany him. He bought himself some more respectable apparel, went to the best inn, and ordered a couple of horses, with a postillion to accompany him; for, to fulfill Fabiola's commission, it was necessary to ride forward quick, change his horses at each relay, and travel through the night. He did so, till he reached Bovillae, on the skirts of the Alban hills. Here he rested, changed his traveling suit, and rode on gaily between the lines of tombs, which brought him to the gate of that city within whose walls there was more of good and more of evil contained than in any province of the empire.

* * *

CHAPTER XIX.

The Fall.

TORQUATUS, now elegantly attired, proceeded at once to the house of Fabius, delivered his letter, answered all inquiries, and accepted, without much pressing, an invitation to supper that evening. He then went to seek a respectable lodging, suited to the present state of his purse; and easily found one.

Fabius, we have said, did not accompany his daughter into the country, and rarely visited her there. The fact was, that he had no love for green fields or running brooks: his tastes were for the gossip and free society of Rome. During the year, his daughter's presence was a restraint on his liberty; but when she was gone, with her establishment, into Campania, his house presented scenes and entertained persons, that he would not have presumed to bring in contact with her. Men of profligate life surrounded his table; and deep drinking till late hours, with gambling and loose conversation, generally followed his sumptuous entertainments.

Having invited Torquatus to sup with him, he went forth in search of guests to meet him. He soon picked up a batch of sycophants, who were loitering about his known haunts, in readiness for invitations. But as he was sauntering home from the baths of Titus, he saw two men in a small grove round a temple earnestly conversing together. After a moment's look, he advanced towards them; but waited, at a small distance, for a pause in the dialogue, which was something to this effect.

"There is no doubt, then, about the news?"

"None at all. It is quite certain that the people have risen at Nicomedia and burnt down the church, as they call it, of the Christians, close to, and in sight of the palace. My father heard it from the emperor's secretary himself this morning."

"Whatever possessed the fools to go and build a temple in one of the most conspicuous places of the metropolis? They must have known that, sooner or later, the religious spirit of the nation would rise against them and destroy the eyesore, as every exhibition of a foreign religion must be to an empire."

"To be sure, as my father says, these Christians, if they had any wit in them, would hide their heads, and slink into corners, when they are so condescendingly tolerated for a time by the most humane princes. But as they do not choose to do so, but will build temples in public instead of skulking in by-lanes as they used to do, I for one am not sorry. One may gain some notoriety, and profit too, by hunting these odious people down, and destroying them if possible."

"Well, be it so; but to come to the purpose. It is understood between us, that when we can discover who are Christians among the rich, and not too powerful at first, there shall be a fair division. We will aid one another. You propose bold and rough means: I will keep my counsel as to mine. But each shall reap all the profit from those whom he discovers; and his right proportion from those who are shared between us. Is it not so?"

"Exactly."

Fabius now stepped forward with a hearty "How are you, Fulvius? I have not seen you for an age; come and sup with me today. I have friends engaged; and your friend too—Corvinus, I believe" (the gentleman alluded to made an uncouth bow), "will accompany you, I hope."

"Thank you," replied Fulvius; "but I fear I have an engagement already."

"Nonsense, man," said the good-natured knight; "there is nobody left in the city with whom you could sup, except myself. But has my house the plague, that you have never ventured into it, since you dined there with Sebastian, and quarreled with him? Or did you get struck by some magical charm, which has driven you away?"

Fulvius turned pale, and drew away Fabius to one side, while he said, "To tell the truth, something very like it."

"I hope," answered Fabius, somewhat startled, "that the black witch has been playing no tricks with you; I wish heartily she were out of my house. But come," he continued in good humor, "I really have my eyes open; I saw how your heart was fixed on my little cousin Agnes."

* * *

FULVIUS stared at him with some amazement; and after a pause replied, "And if it was so, I saw that your daughter made up her mind that no good should ever come out of it."

"Say you so? Then that explains your constant refusal to come to me again. But Fabiola is a philosopher, and understands nothing of such matters. I wish, indeed, she would give up her books, and think of settling herself in life, instead of preventing others. But I can give you better news than that; Agnes is as much attached to you as you can be to her."

"Is it possible? How can you happen to know it?"

"Why, then, to tell you what I should have told you long since, if you had not fought so shy of me, she confided it to me that very day."

"To you?"

"Yes, to me: those jewels of yours quite won her heart. She told me as much. I knew she could only mean you. Indeed, I am sure she meant you."

Fulvius understood these words of the rich gems which he displayed; while the knight spoke of the jewels which he imagined Agnes had received. She had proved, Fulvius was thinking, an easy prize, in spite of her demureness; and here lay fortune and rank open before him, if he could only manage his game; when Fabius thus broke in upon his dream, "Come now, you have only to press your suit boldly; and I tell you, you will win it, whatever Fabiola may think. But you have nothing to fear from her now. She and all her servants are absent: her part of the house is closed, and we enter by the back door to the more enjoyable part of the establishment."

"I will wait on you without fail," replied Fulvius. "And Corvinus with you," added Fabius, as he turned away.

We will not describe the banquet further than to say, that wines of rare excellence flowed so plentifully, that almost all the guests got, more or less, heated and excited. Fulvius, however, for one, kept himself cool.

The news from the East came into discussion. The destruction of the church at Nicomedia had been followed by incendiary fires in the imperial palace. Little doubt could exist that the Emperor Galerius was their author; but he charged them on the Christians; and thus goaded on the reluctant mind of Diocles1an to become their fiercest persecutor. Every one began to see that, before many months were over, the imperial edict to commence the work of destruction would reach Rome, and find in Maximian a ready executor.

* * *

THE guests were generally inclined to gore the stricken deer: for generosity, in favor of those whom popular clamor hunts down, requires an amount of courage too heroic to be common. Even the most liberal found reasons for Christians being excepted from all kind consideration. One could not bear their mysteriousness, another was vexed at their supposed progress: this man thought them opposed to the real glory of the empire, that considered them a foreign element, that ought to be eliminated from it. One thought their doctrine detestable, another their practice infamous. During all this debate, if it could be so called, where both sides came to the same conclusion, Fulvius, after having glanced from one to the other of the guests, had fixed his evil eye upon Torquatus.

The youth was silent; but his countenance, by turns, was pale and flushed. Wine had given him a rash courage, which some strong principle restrained. Now he clenched his hand and pressed it to his breast; now he bit his lips. At one time he was crumbling the bread between his fingers, at another he drank off, unconsciously, a cup of wine.

"These Christians hate us, and would destroy us all if they could," said one. Torquatus leaned forward, opened his lips, but remained silent.

"Destroy us, indeed! Did they not burn Rome, under Nero; and have they not just set fire to the palace in Asia, over the emperor's head?" asked a second. Torquatus rose upon his couch, stretched forth his hand, as if about to reply, but drew it back.

"But what is infinitely worse is, their maintaining such antisocial doctrines, conniving at such frightful excesses, and degrading themselves to the disgusting worship of an ass' head," proceeded a third. Torquatus now fairly writhed; and rising, had lifted his arm, when Fulvius, with a cool calculation of time and words, added in bitter sarcasm: "Ay, and massacre a child, and devour his flesh and blood, at every assembly."

The arm descended on the table with a blow that made every goblet and beaker dance and ring, as in a choked voice Torquatus exclaimed, "It is a lie! a cursed lie!"

"How can you know that?" asked Fulvius, with his blandest tone and look.

"Because," answered the other with great excitement, "I am myself a Christian and ready to die for my faith!"

* * *

IF the beautiful alabaster statue, with a bronze head, in the niche beside the table, had fallen forward and been smashed on the marble pavement, it could not have caused a more fearful sensation than this sudden announcement. All were startled for a moment. Next, a long blank pause ensued, after which each began to show his feelings in his features. Fabius looked exceedingly foolish, as if conscious that he had brought his guests into bad company. Calpurnius puffed himself out, evidently thinking himself ill-used by having a guest brought in who might absurdly be supposed to know more about Christians than himself. A young man opened his mouth as he stared at Torquatus, and a testy old gentleman was evidently hesitating whether he should not knock down somebody or other, no matter whom. Corvinus looked at the poor Christian with the sort of grin of delight, half-idiotic, half-savage, with which a countryman might gaze upon the vermin that he finds in his trap in a morning. Here was a man ready to hand, to put on the rack or the gridiron whenever he pleased. But the look of Fulvius was worth them all. If ever any microscopic observer has had the opportunity of witnessing the expression of the spider's features, when, after a long fast, it sees a fly, plump with others' blood, approach its net, and keenly watches every stroke of its wing, and studies how it can best throw only the first thread around it, sure that then all that gorges it shall be its own—that, we fancy, would be the best image of his looks, as certainly it is of his feelings. To get hold of a Christian ready to turn traitor, had long been his desire and study. Here, he was sure, was one, if he could only manage him. How did he know this? Because he knew sufficient of Christians to be convinced that no genuine one would have allowed himself either to drink to excess or to boast of his readiness to court martyrdom.

The company broke up; everybody slunk away from the discovered Christian as from one pest-stricken. He felt alone and depressed, when Fulvius, who had whispered a word to Fabius and to Corvinus, went up to him, and taking him by the hand, said courteously, "I fear I spoke inconsiderately, in drawing out from you a declaration which may prove dangerous."

"I fear nothing," replied Torquatus, again excited. "I will stand to my colors to the last."

"Hush, hush!" broke in Fulvius, "the slaves may betray you. Come with me to another chamber, where we can talk quietly together."

So saying, he led him into an elegant room, where Fabius had ordered goblets and flagons of the richest Falernian wine to be brought for such as, according to Roman fashion, liked to enjoy a commissatio or drinking-bout; but only Corvinus, engaged by Fulvius, followed.

* * *

AN a beautifully inlaid table were dice. Fulvius, after plying Torquatus with more liquor, negligently took them up, and threw them playfully down, talking in the meantime on indifferent subjects. "Dear me!" he kept exclaiming, "what throws! It is well I am not playing with anyone, or I should have been ruined. You try, Torquatus."

Gambling, as we learned before, had been the ruin of Torquatus; for a transaction arising out of it he was in prison, when Sebastian converted him. As he took the dice into his hand, with no intention, as he thought, of playing, Fulvius watched him as a lynx might its prey. Torquatus' eye flashed keenly, his lips quivered, his hand trembled. Fulvius at once recognized in all this, coupled with the poising of his hand, the knowing cast of the wrist, and the sharp eye to the value of the throw, the violence of a first temptation to resume a renounced vice.

"I fear you are not a better hand than I am at this stupid occupation," said he indifferently; "but I dare say Corvinus here will give you a chance, if you will stake something very low."

"It must be very low indeed—merely for recreation; for I have renounced gambling. Once, indeed—but no matter."

"Come on," said Corvinus, whom Fulvius had pressed to his work by a look.

They began to throw for the most trifling stakes, and Torquatus generally won. Fulvius made him drink still from time to time, and he became very talkative.

"Corvinus, Corvinus," he said at length, as if recollecting himself, "was not that the name that Cassianus mentioned?"

"Who?" asked the other, surprised.

"Yes, it was," continued Torquatus to himself—"the bully, the big brute. Were you the person," he asked, looking up to Corvinus, "who struck that nice Christian boy, Pancratius?"

Corvinus was on the point of bursting into a rage, but Fulvius checked him by a gesture, and said, with timely interference, "That Cassianus whom you mentioned is an eminent schoolmaster; pray, where does he live?"

This he knew his companion wished to ascertain, and thus he quieted him. Torquatus answered:

"He lives, let me see—no, no; I won't turn traitor. No; I am ready to be burnt, or tortured, or die for my faith, but I won't betray any one—that I won't."

"Let me take your place, Corvinus," said Fulvius, who saw Torquatus' interest in the game deepening. He put forth sufficient skill to make his antagonist more careful and more intent. He threw down a somewhat larger stake. Torquatus, after a moment's pause of deliberation, matched it. He won it. Fulvius seemed vexed. Torquatus threw back both sums. Fulvius seemed to hesitate, but put down an equivalent, and lost again. The play was now silent; each won and lost; but Fulvius had steadily the advantage, and he was the more collected of the two.

Once Torquatus looked up and started. He thought he saw the good Polycarp behind his adversary's chair. He rubbed his eyes, and saw it was only Corvinus staring at him. All his skill was now put forth. Conscience had retreated; faith was wavering; grace had already departed. For the demon of covetousness, of rapine, of dishonesty, of recklessness, had come back and brought with him seven spirits worse than himself, to that cleansed but ill-guarded soul; and as they entered in, all that was holy, all that was good, departed.

At length, worked up by repeated losses and draughts of wine into a frenzy, after he had drawn frequently upon the heavy purse which Fabiola had given him, he threw the purse itself upon the table. Fulvius coolly opened it, emptied it, counted the money, and placed opposite an equal heap of gold. Each prepared himself for a final throw. The fatal bones fell; each glanced silently upon their spots. Fulvius drew the money towards himself. Torquatus fell upon the table, his head buried and hidden within his arms. Fulvius motioned Corvinus out of the room.

* * *

TORQUATUS beat the ground with his foot; then moaned, next gnashed his teeth and growled; then put his fingers in his hair, and began to pull and tear it. A voice whispered in his ear. "Are you a Christian?" Which of the seven spirits was it? Surely the worst.

"It is hopeless," continued the voice. "You have disgraced your religion and you have betrayed it, too."

"No, no," groaned the despairing wretch.

"Yes; in your drunkenness you have told us all; quite enough to make it impossible for you ever to return to those you have betrayed."

"Begone, begone," exclaimed piteously the tortured sinner. "They will forgive me still. God——"

"Silence; utter not His name; you are degraded, perjured, hopelessly lost. You are a beggar; tomorrow you must beg your bread. You are an outcast, a ruined prodigal and gamester. Who will look at you? Will your Christian friends? And nevertheless you are a Christian; you will be torn to pieces by some cruel death for it; yet you will not be worshipped by them as one of their martyrs. You are a hypocrite, Torquatus, and nothing more."

"Who is it that is tormenting me?" he exclaimed, and looked up. Fulvius was standing with folded arms at his side. "And if all this be true, what is it to you? What have you to say more to me?" he continued.

"Much more than you think. You have betrayed yourself into my power completely. I am master of your money"—(and he showed him Fabiola's purse)—"of your character, of your peace, of your life. I have only to let your fellow Christians know what you have done, what you have said, what you have been tonight, and you dare not face them. I have only to let that 'bully—that big brute,' as you called him, but who is son of the prefect of the city, loose upon you (and no one else can now restrain him after such provocation), and tomorrow you will be standing before his father's tribunal to die for that religion which you have betrayed and disgraced. Are you ready now, any longer to reel and stagger as a drunken gambler, to represent your Christianity before the judgment seat in the Forum?"

The fallen man had not courage to follow the prodigal in repentance, as he had done in sin. Hope was dead in him; for he had relapsed into his capital sin, and scarcely felt remorse. He remained silent, till Fulvius aroused him by asking. "Well, have you made your choice; either to go at once to the Christians with tonight on your head, or tomorrow to the court? Which do you choose?"

Torquatus raised his eyes to him, with a stolid look, and faintly answered "Neither."

"Come, then, what will you do?" asked Fulvius, mastering him with one of his falcon glances.

"What you like," said Torquatus, "only neither of those things."

Fulvius sat down beside him, and said, in a soft and soothing voice, "Now, Torquatus, listen to me; do as I tell you, and all is mended. You shall have house, and food, and apparel, ay, and money to play with, if you will only do my bidding."

"And what is that?"

"Rise tomorrow as usual; put on your Christian face; go freely among your friends; act as if nothing had happened; but answer all my questions, tell me everything."

Torquatus groaned, "A traitor at last!"

"Call it what you will; that or death! Ay, death by inches. I hear Corvinus pacing impatiently up and down the court. Quick! which is it to be?"

"Not death! Oh, no! anything but that!"

* * *

FULVIUS went out, and found his friend fuming with rage and wine; he had hard work to pacify him. Corvinus had almost forgotten Cassianus in fresher resentments, but all his former hatred had been rekindled, and he burnt for revenge. Fulvius promised to find out where he lived, and used this means to secure the suspension of any violent and immediate measures.

Having sent Corvinus sulky and fretting home, he returned to Torquatus, whom he wished to accompany, that he might ascertain his lodgings. As soon as he had left the room, his victim had arisen from his chair, and endeavored by walking up and down, to steady his senses and regain self-possession. But it was in vain; his head was swimming from his inebriety, and his subsequent excitement. The apartment seemed to turn round and round, and float up and down; he was sick, too, and his heart was beating almost audibly. Shame, remorse, self-contempt, hatred of his destroyers and of himself, the desolateness of the outcast, and the black despair of the reprobate, rolled like dark billows through his soul, each coming in turn uppermost. Unable to sustain himself longer on his feet, he throw himself on his face upon a silken couch, and buried his burning brow in his icy hands, and groaned. And still all whirled round and round him, and a constant moaning sounded in his ears.

Fulvius found him in this state, and touched his shoulder, to rouse him. Torquatus shuddered, and was convulsed; then exclaimed, "Can this be Charybdis?"

* * *

PART SECOND—CONFLICT.

Chapter I.

THE scenes through which we have hitherto led our reader have been laid in one of those slippery truces, rather than peace, which often intervened between persecution and persecution. Already rumors of war have crossed our path, and its note of preparation has been distinctly heard. The roar of the lions near the Amphitheatre, which startled but dismayed not Sebastian, the reports from the east, the hints of Fulvius, and the threats of Corvinus, have brought us the same news, that before long the horrors of persecution will reappear, and Christian blood will have to flow, in a fuller and nobler stream than had hitherto watered the Paradise of the New Law. The church, ever calmly provident, cannot neglect the many signs of a threatened combat, nor the preparations necessary for meeting it. From the moment she earnestly begins to arm herself, we date the second period of our narrative. It is the commencement of conflict.

It was towards the end of October that a young man, not unknown to us, closely muffled in his cloak, for it was dark and rather chill, might be seen threading his way through the narrow alleys of the district called the Suburra—a region the narrow alleys of alleys of the district called the Suburra—a region the extent and exact position of which is still under dispute, but which lay in the immediate vicinity of the Forum. As vice is, unfortunately, too often linked with poverty, the two found a common asylum here. Pancratius did not seem much at home in this part of the city, and made several wrong turns, till at length he found the street he was in search of. Still, without numbers on the doors, the house he wanted was an unsolved problem, although not quite insoluble. He looked for the neatest dwelling in the street, and being particularly struck with the cleanliness and good order of one beyond the rest, he boldly knocked at its door. It was opened by an old man, whose name has already appeared in our pages, Diogenes. He was tall and broad-shouldered, as if accustomed to bear burdens, which, however, had given him a stoop in his gait. His hair was a perfect silver, and hung down at the sides of a large massive head; his features were strongly marked in deep melancholy lines, and though the expression of his countenance was calm it was solemnly sad. He looked like one who had lived much among the dead, and was happiest in their company. His two sons, Majus and Severus, fine athletic youths, were with him. The first was busy carving, or scratching, rather, a rude epitaph on an old slab of marble, the reverse of which still bore traces of a heathen sepulchral inscription, rudely effaced by its new possessor. Pancratius looked over the work in hand and smiled; there was hardly a word rightly spelt, or a part of speech correct; indeed, here it is—

De Bianoba
Pollecia Qve Ordev Bendet De Bianoba.

THE other son was making a rough design, in which could be distinguished Jonas devoured by the whale, and Lazarus raised from the dead, both most conventionally drawn with charcoal on a board; a sketch evidently for a more permanent painting elsewhere. Further, it was clear that, when the knock came to the door, old Diogenes was busy fitting a new handle to an old pickaxe. These varied occupations in one family might have surprised a modern, but they did not at all the youthful visitor; he well knew that the family belonged to the honorable and religiouos craft of the Fossores, or excavators of the Christian cemeteries. Indeed, Diogenes was the head and director of that confraternity. In conformity with the assertion of an anonymous writer, contemporary with St. Jerome, some modern antiquarians have considered the fossor as forming a lesser ecclesiastical order in the primitive Church, like the lector, or reader. But although this opinion is untenable, it is extremely probable that the duties of this office were in the hands of persons appointed and recognized by ecclesiastical authority. The uniform system pursued in excavating, arranging and filling up the numerous cemeteries round Rome, a system, too, so complete from the beginning, as not to leave positive signs of improvement or change as time went on, gives us reason to conclude that these wonderful and venerable works were carried on under one direction, and probably by some body associated for the purpose. It was not a cemetery or necropolis company which made a speculation of burying the dead, but rather a pious and recognized confraternity which was associated for the purpose.

A series of interesting inscriptions, found in the cemetery of St. Agnes, proves that this occupation was continued in particular families; grandfather, father and sons, having carried it on in the same place. We can thus easily understand the great skill and uniformity of practice observable in the catacombs. But the fossores had evidently a higher office, or even jurisdiction, in that underground world. Though the Church provided space for the burial of all her children, it was natural that some should make compensation for their place of sepulture, if chosen in a favorite spot, such as the vicinity of a martyr's tomb. These sextons had the management of such transactions, which are often recorded in the ancient cemeteries. The following inscription is preserved in the capitol:

Empty Locvm Ab Artemisivm Hoc Est
Et Praetivm Datvm Fossori Hilaro Idest
Fol Nood Praesentia Severi Foss et Lavrenti.

That is—

"This is the grave of two bodies, bought by Artemisius; and the price was given to the Fossor Hilarus—that is, purses. In the presence of Severus the Fossor and Laurentius."

Possibly the last named was the witness on the purchaser's side, and Severus on the seller's. However this may be, we trust we have laid before our readers all that is known about the profession, as such of Diogenes and his sons.

We left Pancratius amused at Majus' rude attempts in glyptic art; his next step was to address him.

"Do you always execute these inscriptions yourself?"

"Oh, no," answered the artist looking up and smiling, "I do them for poor people who cannot afford to pay a better hand. This was a good women who kept a small shop in the Vianova, and you may suppose did not become rich, especially as she was very honest. And yet a curious thought struck me as I was carving her epitaph."

"Let me hear it, Majus."

"It was, that perhaps some thousand years hence or more, Christians might read with reverence my scratches on the wall, and hear of good old Pollecia and her barley-stall with interest, while the inscription of not a single emperor, who persecuted the Church would be read or even known."

"Well, I can hardly imagine that the superb mausoleums of sovereigns will fall to utter decay, and yet the memory of a market-wife descend to distant ages. But what is your reason for thinking thus?"

"Simply because I would sooner com-

(Continued on Following Page.)

HOW CATHOLIC LAYMEN CAN HELP IN THE PARISH WORK

Addressing the Knights of Columbus of Cincinnati recently, Archbishop Moeller pointed out some of the duties of the Catholic laymen of today. He said in part:

"History relates that some ninety years ago, a Scotch Presbyterian who had serious doubts about his religion, consulted a Catholic priest and asked him:

"'If I become a Catholic, what will be my position in the church. I know what my duty is in the Presbyterian church, and I would like to know what would be my status in the Catholic church?'

"'Your question,' replied the priest, 'is easily answered. The position of a layman in the Church of Rome is twofold: He kneels before the altar—that is one position; and he sits before the pulpit—that is the other; and there is no other possible position.'

"This brief statement, which illustrates one view of my subject, cannot, of course, be taken as furnishing an adequate and complete definition of the status of a Catholic layman of the present day in the Church.

Another Big Duty.

"To begin with, he is always being invited, and is in duty bound to assume another very important duty in regard to the Church, namely, that of putting his hand into his pocket to furnish the money necessary to meet the thousand and one imperative demands, incidental to the present circumstances of Catholics in the Church.

"But this is not all. He must look not only to his own spiritual welfare by worshipping God before the altar, by listening heedfully to the Word of God as he takes his place among the faithful, gathered around the pulpit; not only must he give of his means to foster works of charity and religion, but he must also, as far as he can, interest himself in promoting the spiritual work of the Church.

"Now there are many ways in which the laity can laudably assist in the Church's mission; ways that are well known to you. They are, however, lost sight of frequently and hence it will be profitable to restate and to emphasize them.

"I would urge you, if you desire to serve the Church and deserve well of her, to do your duty faithfully as citizens. This ready compliance of yours will undoubtedly redound to the glory and prestige of the Church, and will strengthen her beneficent influence. Oh, how much good can an American citizen accomplish! In many countries all power is in the hands of a few; not so in our beloved country, where every citizen has something to say, every one can take his proper share in public affairs; in a word, the rights, privileges and duties of citizenship are practically extended to all and for the benefit of all. Yet the citizenship under the Stars and Stripes, however good and desirable, has its lurking dangers.

Citizenship Duties.

"I shall not speak of the danger of a blind party spirit; nor of the danger of being governed by a numeral majority alone; nor of the danger of being unduly influenced by eloquent but unscrupulous orators; nor of the danger of acting from mercenary motives; I pass by these ugly dangers and call attention to the insidious danger, also too prevalent, of not having in view the spiritual, the moral, and the social betterment of the whole community. This is also the exalted aim of the Church, and should be the chief object of every Catholic.

"It is not enough to have a correct idea of citizenship, but it must be exercised wisely. It avails nothing to have right views and sublime ideals, if we do not steadily bend every energy to put them into practice.

"We want men with true ideas of authority and liberty, with true ideas about education, with ideas about the Church and her ministers; with hearts that can feel for, and hands that are ready to help, their less fortunate brethren; men of prudence as well as zeal; men who have enthusiasm, but whose enthusiasm is controlled and disciplined by knowledge; men who are ready to work for the cause in public life without any thought of reward or return—these are the men we want to lead the way. Such men bring honor to themselves, and their lives attract and draw others, soften prejudice and smooth the way for the Church's greater progress and increase.

Urges Co-operation.

"I would, in the next place, strongly urge co-operation between laity and clergy in parish and diocesan affairs. The subject, to which I am calling your attention, is a precarious one; and it might truly be said that I am walking on ashes that cover a smouldering fire. There is some danger, when undue power of directing ecclesiastical affairs is placed in the hands of the laity. It may be, as has happened at times, that such power will be exercised to the detriment of the spiritual welfare of the faithful. But just as much harm will come to the Church from the apathy and supineness on the part of the laity in this important matter. Extremes must be avoided and a happy medium followed; then all will move along smoothly. The laity should bear in mind that the temporal interest of the parish should be subordinate to its spiritual interest. And hence, the pastor is solely in charge of the spiritual affairs, the laity, who concern themselves about the temporalities, should be guided and controlled in their sphere of activity by their ecclesiastical superior. Thus, side by side, both will work together for the glory of God and the welfare of souls. There is no doubt that, in temporal matters, the laity, actively engaged in business and in close touch with material and financial affairs, are in a position to give prudent advice and needed help in the things that concern the material good of the parish.

"Unfortunately, this helpful service is often not rendered. In many congregations all the work of the parish rests upon the priests. They are made to attend to many things, that do not strictly belong to their ministry, such as raising money for church and school, promoting the social welfare of the parish, taking a leading part in various organizations for the general betterment. These activities are good, commendable, praiseworthy, and I will say, necessary; but they do not absolutely require a priest for the regular control and orderly management of them. Is it not desirable that, for the good of all, the priests be relieved, by the generous co-operation of the laity, of the many worries incident to these matters? For they are frequently too great a strain on the priest's energy, prevent him from giving the necessary attention to the spiritual good of the parish, and often take the soul out of his spiritual life. The steady help, given by a loyal laity, will therefore be not only for the good of the parish, but also for the spiritual benefit of the pastor.

Mutual Understanding.

"The net result of this co-operation will also be most beneficial under another aspect. Such united effort will bring the clergy and laity more closely together, and will give better opportunities for mutual understanding, for greater sympathy and for nobler reverence. The common work will produce a community of interests and aims, and will tend to unity and harmony, so important for the peace and welfare of the parish. The laity will therefore feel the pleasure of contributing to all this; and the clergy, freed from care and anxiety, will be able to devote themselves with greater heart to more spiritual things in the parish.

"In the third place, I strongly urge you to give your personal service in parish, in charitable and in social work. It cannot be denied that many well-to-do persons imagine that they have fully done their duty towards the parish and the community when they send in liberal contributions for parochial, charitable and social works. This generosity is truly commendable; but, if these persons who, as a rule, are in comfortable circumstances, would condescend to give also their personal service, they would become the medium of many blessings to society. Among these benefits I would mention especially that they will create a better understanding between the two large classes in society—the rich and the poor.

"It is true beyond all doubt, or cavil, that there is a rather strained feeling today between those who live in comfort and those who have to struggle for every scrap they eat. This yawning abyss is becoming wider and deeper, day by day, and threatens to subvert all in a dreadful catastrophe. The imperative thing to do is to bring these two classes closer together; and this great good the rich can effect by generously giving their personal services to the alleviation of those who are in dire poverty or sore distress."



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(Political Advertisement.)

FABIOLA

(Continued From Preceding Page.)

mit to the keeping of posterity the memory of the pious poor than that of the wicked rich. And my rude record may possibly be read when triumphal arches have been demolished. It's dreadfully written though, is it not?"

"Never mind that; its simplicity is worth much fine writing. What is that slab leaning against the wall?"

"Ah, that is a beautiful inscription brought us to put up; you will see the writer and engraver were different people. It is to go to the cemetery at the Lady Agnes' villa, on the Nomentan way. I believe it is in memory of a most sweet child, whose death is deeply felt by his virtuous parents." Pancratius took a light to it, and read as follows:

"The innocent boy Dionysius lieth here among the saints. Remember us in your holy prayers, the writer and the engraver."

"Dear, happy child!" continued Pancratius, when he had perused the inscription: "add me, the reader, to the writer and carver of thine epitaph, in thy holy prayers."

"Amen," answered the pious family.

But Pancratius, attracted by a certain husky sound in Diogenes's voice, turned round, and saw the old man vigorously trying to cut off the end of a little wedge which he had driven into the top of the handle of his pick-axe, to keep it fast in the ron; but every moment baffled by some defect in his vision, which he removed by drawing the back of his brawny hand across his eyes. "What is the matter, my good old friend?" said the youth kindly. "Why does this epitaph of young Dionysius particularly affect you?"

"It does not of itself; but it reminds me of so much that is past, and suggests so much that may be about to come, that I feel almost faint to think of either."

"What are your painful thoughts, Diogenes?"

"Why, do you see, it is all simple enough to take into one's arms a good child like Dionysius, wrapped in his cerecloth, fragrant with spices, and lay him in his grave. His parents may weep, but his passage from sorrow to joy was easy and sweet. It is a very different thing, and requires a heart as hardened as mine by practice" (another stroke of the hand across the eyes) "to gather up hastily the torn flesh and broken limbs of such another youth, to wrap them hurriedly in their winding-sheet, then fold them into another sheet full of lime instead of balsams, and shove them precipitately into their tomb. How differently one would wish to treat a martyr's body!"

"True, Diogenes; but a brave officer prefers the plain soldier's grave, on the field of battle, to the carved sarcophagus on the Via Appia. But are such scenes as you describe common in times of persecution?"

"By no means uncommon, my good young master. I am sure a pious youth like you must have visited, on his anniversary, the tomb of Restitutus in the cemetery of Hermes."

"Indeed I have, and often have I been almost jealous of his early martyrdom. Did you bury him?"

"Yes; and his parents had a beautiful tomb made, the arcosolium of his crypt. My father and I made it of six slabs of marble, hastily collected, and I engraved the inscription now beside it. I think I carved better than Majus there," added the old man, now quite cheerful.

"That is not saying much for yourself, father," rejoined his son, no less smiling; "but here is the copy of the inscription which you wrote," he added, drawing out a parchment from a number of sheets.

"I remember it perfectly," said Pancratius, glancing over it, and reading it as follows, correcting the errors in orthography, but not those in grammar, as he read:

"Alio fabio restvto filio pilissimo pari n tes fecervnt qvivi xit anni. S. XVIII mens VII Inirene."

"To Aelius Fabius Restitutus, their most pious son, his parents erected (this tomb). Who lived eighteen years and seven months. In peace."

He continued: "What a glorious youth, to have confessed Christ at such an age!"

"No doubt," replied the old man, "but I dare say you have always thought that his body reposes alone in his sepulchre. Any one would think so from the inscription."

"Certainly, I have always thought so. Is it otherwise?"

"Yes, noble Pancratius, he has a comrade younger than himself lying in the same bed. As we were closing the tomb of Restitutus, the body of a boy not more than 12 or 13 years old was brought to us. Oh, I shall never forget the sight! He had been hung over a fire, and his head, trunk and limbs nearly to the knees were burnt to the very bone; and so disfigured was he that no feature could be recognized. Poor little fellow, what he must have suffered! But why should I pity him? Well, we were pressed for time, and we thought the youth of 18 would not grudge room for his fellow-soldier of 12, but would own him for a younger brother! so we laid him at Aelius Fabius' feet. But we had no second phial of blood to put outside, that a second martyr might be known to lie there; for the fire had dried his blood up in his veins."

"What a noble boy! If the first was older, the second was younger than I. What say you, Diogenes, don't you think it likely you may have to perform the same office for me one of these days?"

"Oh, no, I hope not," said the old digger, with a return of his husky voice. "Do not, I entreat you, allude to such a possibility. Surely my own time must come sooner. How the old trees are spared, indeed, and the young plants cut down!"

"Come, come, my good friend, I won't afflict you. But I have almost forgotten to deliver the message I came to bring. It is, that tomorrow at dawn, you must come to my mother's house, to arrange about preparing the cemeteries for our coming troubles. Our holy Pope will be there, with the priests of the titles, the regionary deacons, the notaries, whose number has been filled up, and you, the head fossor, that all may act in concert."

"I will not fail, Pancratius," replied Diogenes.

"And now," added the youth, "I have a favor to ask you."

"A favor from me?" asked the old man, surprised.

"Yes; you will have to begin your work immediately, I suppose. Now, often as I have visited, for devotion, our sacred cemeteries, I have never studied or examined them; and this I should like to do with you, who know them so well."

"Nothing would give me greater pleasure," answered Diogenes, somewhat flattered by the compliment, but still more pleased by this love for what he so much loved. "After I have received my instructions I shall go at once to the cemetery of Callistus. Meet me out of the Porta Capena, half an hour before mid-day, and we will go on together."

"But I shall not be alone," continued Pancratius. "Two youths, recently baptized, desire much to become acquainted with our cemeteries, which they do not yet much know; and have asked me to initiate them there."

"Any friends of yours will be always welcome. What are their names, that we may make no mistake?"

"One is Tiburtius, the son of Chromatius, the late prefect; the other is a young man named Torquatus."

Severus started a little, and said, "Are you quite sure about him, Pancratius?"

Diogenes rebuked him, saying, "That he comes to us in Pancratius' company is security enough."

"I own," interposed the youth, "that I do not know as much about him as about Tiburtius, who is really a gallant, noble fellow. Torquatus is, however, very anxious to obtain all information about our affairs, and seems in earnest. What makes you fear, Severus?"

"Only a trifle, indeed. But as I was going early to the cemetery this morning I turned into the Baths of Antoninus."

"What!" interrupted Pancratius, laughing, "do you frequent such fashionable resorts?"

"Not exactly," replied the honest artist; "but you are not perhaps aware that Cucumio the capsarius and his wife are Christians?"

"It is possible? Where shall we find them next?"

"Well, so it is; and, moreover, they are making a tomb for themselves in the cemetery of Callistus; and I had to show them Majus' inscription for it."

"Here it is," said the latter, exhibiting it is follows:

CVCVMIO ET VICTORIA
SE VIVOS FEVERVNT
CAPSARARIVS DE ANTONINIANAS

"Capital!" exclaimed Pancratius, amused at the blunders in the epitaph; "but we are forgetting Torquatus."

"As I entered the building, then," said Severus, "I was not a little surprised to find in one corner, at that early hour, this Torquatus in close conversation with the present prefect's son, Corvinus, the pretended cripple, who thrust himself into Agnes' house, you remember, when some charitable unknown person (God bless him) gave large alms to the poor there. Not good company I thought, and at such an hour, for a Christian."

"True, Severus," returned Pancratius, blushing deeply; "but he is young as yet in the faith, and probably his old friends do not know of his change. We will hope for the best."

The two young men offered to accompany Pancratius, who rose to leave, and see him safe through the poor and profligate neighborhood. He accepted their courtesy with pleasure, and bade the old excavator a hearty good-night.

* * *

CHAPTER II.

M. ANTONI VS RESTVTV S. FECIT YPO GEVSIBI. ET SVIS FIDENTI BYS IN DOMINO.

IT seems to us as though we had neglected one, whose character and thoughts opened this little history, the pious Lucina. Her virtues were indeed of that quiet, unobtrusive nature, which affords little scope for appearing on a public scene, or taking part in general affairs. Her house, besides being, or rather containing a title or parochial church, was now honored by being the residence of the supreme Pontiff. The approach of a violent persecution, in which the rulers of Christ's spiritual kingdom were sure to be the first sought out, as the enemies of Caesar, rendered it necessary to transfer the residence of the Ruler of the Church from his ordinary dwelling to a securer asylum. For this purpose Lucina's house was chosen; and it continued to be so occupied, to her great delight, in that and the following pontificate, when the wild beasts were ordered to be transferred to it, that Pope Marcellus might feed them at home. This loathsome punishment soon caused his death.

Lucina, admitted at forty into the order of deaconesses, found plenty of occupation in the duties of her office. The charge and supervision of the women in church, the care of the sick and poor of her own sex, the making, and keeping in order of sacred vestments and linen for the altar, and the instruction of children and female converts preparing for baptism, as well as the attending them at that sacred rite, belonged to the deaconesses, and gave sufficient occupation in addition to domestic offices. In the exercise of both these classes of duties, Lucina quietly passed her life. Its main object seemed to be attained. Her son had offered himself to God; and lived ready to shed his blood for the faith. To watch over him, and pray for him, were her delight, rather than an additional employment.

Early in the morning of the appointed day, the meeting mentioned in our last chapter took place. It will be sufficient to say, that in it full instructions were given for increasing the collection of alms, to be employed in enlarging the cemeteries and burying the dead, in succoring those driven to concealment by persecution, in nourishing prisoners, and obtaining access to them, and finally in ransoming or rescuing the bodies of martyrs. A notary was named for each region, to collect their acts and record interesting events. The cardinals, or titular priests, received instructions about the administration of sacraments, particularly of the Holy Eucharist, during the persecution; and to each was intrusted one cemetery or more, in whose subterranean church he was to perform the sacred mysteries. The holy Pontiff chose for himself that of Callistus, which made Diogenes, its chief sexton, not a little, but innocently, proud.

The good old excavator seemed rather more cheery than otherwise, under the exciting forebodings of a coming persecution. No commanding officer of engineers could have given his orders more briskly or more decidedly for the defense of a fortified city committed to his skill to guard, than he issued his to the subordinate superintendents of the various cemeteries round Rome, who met him by appointment at his own house, to learn the instructions of the superior assembly. The shadow of the sun-dial at the Porta Capena was pointing to midday, as he issued from it with his sons, and found already waiting the three young men. They walked in parties of two along the Appian road; and at nearly two miles from the gate they entered by various ways (slipping round different tombs that lined the road) into the same villa on the right hand. Here they found all the requisites for a descent into the subterranean cemeteries, such as candles, lanterns, and the instruments for procuring light. Severus proposed that as the guides and the strangers were in equal numbers, they should be divided into pairs, and in the division he allotted Torquatus to himself. What his reason was we may easily conjecture.

It would probably weary our readers to follow the whole conversation of the party. Diogenes not only answered all questions put to him, but, from time to time, gave intelligent little lectures on such objects as he considered peculiarly attractive. But we believe we shall better interest and inform our friends, if we digest the whole matter of these into a more connected narrative. And besides, they will wish to know something of the subsequent history of those wonderful excavations, into which we have conducted our youthful pilgrims.

The history of the early Christian cemeteries, the catacombs as they are commonly called, may be divided into three portions; from their beginning to the period of our narrative or a few years later; from this term to the eighth century; then down to our own time, when we have reason to hope that a new epoch is being commenced.

(To Be Continued.)

The truest help we can render to an afflicted man is not to take his burden from him, but to call out his best strength that he may be able to bear the burden.



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(Political Advertisement.)

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TEA AND CARD PARTY NEXT WEEK

Catholic Woman's League Will Entertain at Home of Mrs. Thomas Kearns.

WILL RAISE FUNDS

Proceeds To Be Used to Carry on Society's Charity Work This Winter.

MANY TABLES TAKEN

Everything is in readiness for the big card party and tea to be given next Wednesday afternoon at the home of Mrs. Thomas Kearns, under the auspices of the Catholic Woman's league. The proceeds of the affair will be used by the social service department for charity cases which may come to its notice during the winter months.

The committee in charge of selling tables has been working incessantly since the plans for the affair have been completed and announce that many places have been sold. Those desiring to reserve tables may do so by calling any of the following members of the committee in charge: Mrs. J. C. Hanchett, Mrs. C. A. Quigley, Mrs. A. H. S. Bird, Mrs. J. C. Lynch, Mrs. A. Fred Wey, Miss Kate Halloran, Mrs. Henry Byrne, Mrs. S. E. Whitely, Mrs. John F. McEnany and Mrs. Elizabeth O'Brien.

In addition to the names published last week of the prominent society folk who have taken tables in the name of "sweet charity" for the affair, the following have been added this week: Mrs. Matthew Cullen, Mrs. Day, Mrs. C. P. Goody, Mrs. A. G. McPhee, Mrs. D. A. Sweeny, Mrs. Thomas Gavin, Mrs. R. S. Farnsworth, Mrs. A. L. Hurley, Mrs. J. C. Sullivan, Mrs. Fred Kuster, Mrs. Thomas Byrne, Miss Kate Halloran, Mrs. Thomas Stayner, Mrs. McGinn, Mrs. W. H. Bintz, Mrs. John Hickey, Mrs. N. A. Robertson, Mrs. Angus McKellar, Jr., Mrs. George Morgan, Mrs. E. J. O'Brien, Mrs. A. Fred Wey, Mrs. L. R. Wattis, Mrs. A. H. S. Bird, Mrs. W. S. McCornick, Mrs. A. J. Bruneau, Mrs. J. J. Harvey, Mrs. S. E. Whitely, Mrs. Edith Kimball, Mrs. C. H. Jenkinson, Mrs. Hornung, Mrs. Dugan, Mrs. S. Grey and Mrs. Rohfling.

During the afternoon home-made candy and sweet cider will be sold by a number of the attractive young girls of the city.

The November Intention.

THE history of Catholic missionary effort in China has been one of generous sacrifice. A long list of martyrs marks the steps of zealous priests, brothers and nuns who have labored for the conversion of the Chinese.

At the beginning of the present century there were about 700,000 Catholics in China. These were the result of the labors of the missionaries who were ever handicapped by the difficulties of language and pagan customs in the work of bringing souls to God. The Boxer movement in 1900 inflicted great suffering on the struggling Church in China, for five bishops, fifty-seven priests, twenty-one brothers, eleven nuns and twenty-five thousand native Catholics were martyred for the faith. However, the blood of these heroes was not shed in vain. The Church today in China numbers 1,800,000 souls, and in the very centers of the most ruthless persecutions Catholic communities have sprung up under the leadership of the persecutors themselves or their descendants. Thus has the blood of martyrs become the seed of Christians.

The world war has greatly affected the missions in China. The forced recall of priests of the warring nations and the decrease of funds have given a setback to the plans of the zealous labors in this extensive field, long since "white for the harvest." Hence, we have from our Holy Father an earnest appeal for prayers that the work of conversion may be crowned with success.

Former Utahn Dies.

Thomas McGovern, former city councilman of Omaha, was killed in an automobile accident at Omaha on October 26, according to word received by friends in Salt Lake, who were shocked to hear of his death. Mr. McGovern was born in 1862 in Coothill, Cavan county, Ireland. He was in Salt Lake in the eighties, connected with the Union Pacific railroad.

NO MORE EULOGIES.

One of the canons of the new Code of Canon Laws reads: "It shall be permitted to no one to preach funeral eulogies (elogia funebria) unless by previous and explicit permission of the Ordinary who, before he gives consent, may insist that the manuscript of the discourse be shown to him."

Money When You Want It.

Sooner or later the day comes to every one when ready money is an absolute necessity.

The one certain way to have ready money when you need it is to maintain a Savings Account in this institution, where your funds will yield 4 per cent Compound Interest.

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PATRIOTIC TABLEAU PRESENTED AT ST. MARY'S ACADEMY

THE tableau pictured below was the leading feature of the entertainment given last week at St. Mary's academy, at which more than $1200 was raised to buy Liberty bonds. Left to right in the picture are: Russia, Celeste Laramie; England, Edna Custer; Japan, Marion Somo; Ireland, Kathleen Lavery; Peace, Mary Catherine McGurrin; United States, Glade Latimer; France, Mary O'Brien; Serbia, Virginia Byrne; Belgium, Margaret McCormick; Panama, Eleanor O'Brien; Russia, Zita Sweeney; Scotland, Niva Stringham; Greece, Alice Fargo.



K. of C. Bowling League

The regular weekly meet of the K. of C. Bowling league held last Thursday was a little disappointing in that many of the bowlers failed to appear, leaving only two teams to roll the scheduled game.

The Navigators won three in a row from the Pilots, while the Discoverer-Emerald game was postponed until a later date.

It is the desire of the officers and captains that all bowlers be prompt and regular in their attendance, as upon the co-operation of the members of the league depend its success.

For next week the Navigators will oppose the Emeralds, while the Pilots and Discoverers will battle for honors.

Last week's scores:

PILOTS.

	1	2	3	T't'l.
Lyman	158	165	154	477
Owens	134	131	134	399
Bergert	117	140	105	362
Hurley	123	115	108	346
Kane	98	123	125	346
Totals	630	674	626	1930

NAVIGATORS.

	1	2	3	T't'l.
Nelligan	176	142	175	493
Lynch	128	156	160	444
Buckley	104	123	96	323
Roney	161	152	107	420
O'Carroll	127	136	100	363
Totals	696	709	638	2043

Our Lady of Lourdes

On the Feast of All Saints mass was celebrated at 8 o'clock and 9 o'clock.

* * *

Friday, which was the Feast of All Souls, and also the first Friday of the month, was duly celebrated in the parish. Masses were said at 7.30 o'clock, 8 o'clock and 9 o'clock. In the evening there was a benediction and the recital of the rosary.

* * *

Following evening devotions Friday the promoters of the League of the Sacred Heart held their regular meeting. Ten promoters were presnt.

* * *

The ladies appointed to attend the altars for Sunday, November 4, are Mrs. Charles Bonner and Mrs. Charles Carter.

Cathedral Altar Society

The members of the Cathedral Altar society will meet next Monday afternoon at 3 o'clock in the sewing room of the Cathedral residence. All members are requested to be present.

El Paso's Cathedral.

St. Patrick's Cathedral is receiving its finishing touches, although it will be some weeks before these are completed.

The main altar, costing $10,000, has been donated by Michael Connerton. Mrs. Delia Lane donated an equal amount, but the money went to the building fund, for which she was given the privilege of selecting the name of the cathedral.

CALENDAR FOR NOVEMBER.

1	Th.	All Saints.
2	F.	First Friday.—All Souls.—St. Marcian.
3	S.	St. Hubert.
4	S.	23rd after Pentecost.—St. Charles Borromeo.—E. Phil. iii, 17—iv, 3; G. Matt. ix, 18-26.
5	M.	SS. Zachary and Elizabeth.
6	T.	St. Leonard.
7	W.	St. Florence.
8	Th.	St. Godfrey.
9	F.	Dedication of the Lateran Basilica.
10	S.	St. Andrew Avellino.
11	S.	24th after Pentecost.—St. Martin.—E. Col. iii, 12-17; G. Matt. xiii, 24-30.
12	M.	St. Martin I.
13	T.	St. Stanislaus Kostka.—St. Didacus.—St. Brice.
14	W.	St. Josaphat.—St. Malo.
15	Th.	St. Gertrude.
16	F.	St. Edmund.
17	S.	St. Gregory, Wonder-worker.
18	S.	25th after Pentecost.—Dedication of the Basilicas of SS. Peter and Paul.—E. I. Thess, i, 2-10; G. Matt. xiii, 31-35.
19	M.	St. Elizabeth.
20	T.	St. Felix de Valois.
21	W.	Presentation of B. V. M.
22	Th.	St. Cecilia.
23	F.	St. Clement I.
24	S.	St. John of the Cross.
25	S.	26th after Pentecost.—St. Catharine.—E. Col. i, 9-14; G. Matt. xviv, 15-35.
26	M.	St. Sylvester.—St. Peter.
27	T.	St. James Intercisus.
28	W.	SS. Stephen and Comp.
29	Th.	Vigil.—St. Saturninus.
30	F.	St. Andrew.

Tells About Work of the Knights in South

Three K. of C. Buildings at Camp Lee, Va., Are Popular With Soldier Boys.

GOOD WORK IS DONE

Sergt. Ben U. Siegel of Salt Lake, who was a member of the quartermaster corps of the Utah national guard which was sent to Petersburg, Va., some days ago, has written an interesting letter to the Rt. Rev. Joseph S. Glass, C. M., D. D., in which he gives some interesting information about the Knights of Columbus activities at Camp Lee. Sergeant Siegel, who is a warm admirer of Bishop Glass, wrote to express his delight in hearing that Bishop Glass was now definitely sure of remaining as Bishop of Salt Lake. Speaking of the activities in the camp, Sergeant Siegel said:

"The Knights of Columbus have three large buildings here, situated in different parts of the camp, and they hold Holy Mass there on Sundays. There are two priests assigned here and they wear officers' uniforms. One of the priest's name is Father Wallace; perhaps you know him. The boys speak very highly of him. One of the boys from our barracks serves Mass on Sundays. After Mass they shut the doors on the stage where the altars are built and then the place is used for reading, writing, and then hold entertainments there.

"The Y. M. C. A. have fifteen buildings scattered throughout the camp and they are certainly doing a lot of good. They hold nightly entertainments. They have one large auditorium which seats 3000, and the other night they had a formal opening, which was attended by the governors of Virginia and West Virginia.

"We are expecting orders any day to leave this place. We have had a very hard task in outfitting the drafted men, as we have 35,000 here at the present time."

Capt. Norman E. Kane of Salt Lake is regimental adjutant of the Three Hundred and Fourteenth artillery at this camp, and there are several other Salt Lake Catholic boys there, including Fred G. Breining of this city.

League Notes.

The reading circle of the Catholic Woman's league will meet next Tuesday with Mrs. J. A. De Bouzek at her home, 25 Q street. All interested in the study of Catholic literature are invited to attend. Mrs. Joseph Thiriot will give a paper on the life and works of Faber and Manning.

* * *

The Red Cross auxiliary of the league meets every Monday and Thursday afternoons at 2 o'clock at rooms 422-423 Dooly block. All women of the league interested in knitting or sewing for the soldiers and sailors are urged to attend these meetings.

* * *

The Bible class will meet Monday evening at 8 o'clock in the clubrooms of the Knights of Columbus in the Hotel Utah.

Two Seeds

I hid a selfish little thought,
To think and think about,
I did not know it would be caught,
Or ever be found out.
But it was like a little seed,
And it began to sprout,
It grew into a little weed,
And blossomed in a pout!

I hid another little thought,
'Twas pleasant, sweet and kind;
So, if this time it should be caught,
I knew I shouldn't mind.
I thought about it, hour by hour,
'Twas growing all the while,
It blossomed in a lovely flower,
A happy little smile!

For fifty-nine years this institution has been identified with the upbuilding of the industries of Utah.



With resources now in excess of $9,500,000, a thorough organization and facilities unexcelled in this region, the officers and directors believe this bank in the future can render steadily increasing service to the state and its people.

WALKER BROTHERS, BANKERS.

St. Mary's Academy.

Salt Lake City.

For the successful end of anything it is deemed profitable that it should begin well, and vice versa if a thing is well begun one may venture the hope that it may continue thus. Just what good fortune may keep up to make a golden climax to the year 1917-1918 one may hardly dare guess. The student enrollment is far above what it has ever been, necessitating a still greater enlargement of space for sleeping departments and dining rooms. The lectures of the beginning year have been exceptionally brilliant and inspiring. Last week's substantial demonstration of friendly regard for the institution from the generous patrons of the academy was more deeply appreciated, than St. Mary's is able to express and this week there was given a retreat which must affect the lives and thoughts of the privileged students who made it, always. Again, what may the school not expect before June next?

The retreat for the students was directed by Bishop Glass himself. The girls knew they were in friendly hands, and no time was wasted in wondering what the Retreat Master would be like; they knew that their best interests were of personal concern to this great loyal friend to their school and to them, and there is no one to whom they could apply as freely to have their "map charts of life" corrected. The subjects for the conferences were not unusual. "Our Debt to God," "Personal Responsibility," "Necessity of Prayer and the Sacraments," etc., but the conferences themselves were exceptional in the great personal messages which they carried.

On the morning of All Saits the retreat exercises were closed with Mass at 9 o'clock. The side altars were tastily decorated in pink and white roses and their fragrance filled the chapel. The main altar held vases of tall chrysanthemums. The holiday was of course free and only the Catholic day students were expected for the closing of the retreat; but the chapel was crowded and chairs had to be placed down some of the aisles and across the back of the chapel. After Holy Mass, Bishop Glass gave a brief closing conference on necessity of perseverance after good beginnings. He then administered the Papal Benediction. It is proverbial that schoolgirls love to talk, but the regret that the end of retreat had come was general.

* * *

The glee club has grown to be an organized body of some two dozen members. In their election of officers during the past week the Misses Rhoda Bruneau, Dorothy Rippe and Erma Kuster were voted president, vice president and secretary-treasurer. Pins for the club have been designed and ordered.

Park City

Park City, Utah, Nov. 1.—In accordance with the appeal sent out by President Wilson to all the churches of the United States for the offerings of prayer for the success of the American arms in this great war, the services at Saint Mary's church on Sunday were devoted to that purpose, and Father Galligan preached appropriate sermons at both the masses.

* * *

The masses on All Saints' day were at 7.30 and 9 o'clock and were well attended by the faithful of the parish.

* * *

Three masses were celebrated at Saint Mary's church on All Souls' day and large numbers availed themselves of the opportunity of gaining plenary indulgence for the souls in purgatory.

* * *

Mrs. Margaret McLaughlin has gone to Salt Lake, to remain during the winter months.

* * *

The Woman's Athenaeum will meet Monday afternoon at the home of the president, Miss Susanna Shields.

* * *

Mr. and Mrs. H. T. Agnew and five children of Duluth, Minn., have returned to their home after a pleasant visit with relatives in Park City.

* * *

Miss Mary Shields returned home from Salt Lake Saturday evening, after a pleasant visit with relatives and friends.

* * *

Mr. and Mrs. J. D. Sullivan are receiving congratulations of their friends over the arrival at their home of a young son.

* * *

Mr. and Mrs. J. T. Leahy visited in the Park the past week with relatives and friends before Mr. Leahy leaves for American Lake to join the national army at that place.

The Ebullient Cat

The cat settled herself luxuriously in front of the kitchen range and began to purr. Little Dolly, who was strange to the ways of cats, regarded her with horror.

"O gran'ma, gran'ma!" she cried. "Come here quick. The cat's begun to boil."

Had you lived a thousand years ago; were you to live a thousand years hence, your cares, your sorrows, your anxieties and your trials would be as they are today.

SOCIAL AND PERSONAL

EVENTS OF WEEK IN SALT LAKE SOCIETY

THE most important event of the week-end will be the alumnae reunion at St. Mary's academy this (Saturday) evening, when a large number of the graduates of the institution will assemble for the annual gathering.

The business meeting will be called to order at 7 o'clock, and at 8 o'clock the Rt. Rev. Joseph S. Glass, C. M., D. D., will give benediction in the chapel. During the evening hours a reception will be held in the academy parlors in honor of the Rt. Rev. Mgr. P. M. Cushnahan, V. G., and the members of the class of 1918.

The officers of the association are Mrs. P. J. O'Carroll, president; Miss Anna Rotzler, vice president; Miss Ethel Bixby, secretary-treasurer, and Mrs. Freeman Bassett, assistant secretary-treasurer.

The committee in charge of the reception and tea for the evening hours includes Mrs. Freeman Bassett, chairman; Miss Frances Phillips, Miss Agnes Bowen, Miss Florence Sullivan and Miss Veronica Jenkins.

A musical program will be given by St. Mary's orchestra and solos by the following members of the association: Miss Adine Brownlee, violin; Miss Marian Bruneau, vocal; Mrs. Edward McGurrin, harp, and Mrs. M. B. Boothby, harp. The commiteee in charge of the program includes Miss Marian Bruneau and Mrs. M. B. Boothby.

* * *

The Ladies' Literary clubhouse was the scene of a gay affair Wednesday night, when the Bachelor Knights entertained a large number of their friends at a clever Halloween masquerade dancing party.

The dancing room was decorated with numerous Jack o' lanterns, which shed a soft glow revealing ghosts, black cats and tall stalks of corn arranged in corners and about the reception hall and staircase. Old-fashioned doughnuts and sweet apple cider was dispensed throughout the evening by the gallant bachelors, who did all in their power to make the affair the most successful of their many happy gatherings.

Many clever costumes were seen at the party, but those chosen by the judges as the most unique were worn by Miss Domezella Cross and Ted Killeen.

The Grace Evans orchestra played fascinating music during the evening that teased even the reluctant to step the light fantastic.

Those in charge of the enjoyable occasion were Robert Driscoll, Ted Killeen, P. J. Owens, J. H. McKay, R. Werner, G. Buckley, J. Lynch, D. Little, A. Driscoll, S. Maloney, R. A. Kane and D. J. Morrison.

* * *

The Tuesday Afternoon Bridge club was entertained at its fortnightly meeting this week by Miss Kathleen Geoghegan at her home in N. State street. Two tables of bridge were played.

* * *

About forty friends of Dr. and Mrs. John F. McEnany gathered en masse at their home in S. Twelfth East street last Friday evening and surprised them on their wedding anniversary. The happy occasion was celebrated with due festivities, and at a late hour a supper was served.

* * *

Mrs. Thomas Kearns is expected home within a few days from California, where she went to visit her son, Thomas Kearns, Jr., who is stationed at Linda Vista with the Utah artillery.

* * *

Mrs. William Jeffers arrived Friday from Omaha to attend the annual reunion of St. Mary's alumnae. While in the city Mrs. Jeffers is the guest of Mrs. Fred Davidson.

* * *

Mr. and Mrs. James Mara leave Sunday for Los Angeles to spend the winter.

* * *

Mrs. Arthur Halstead of Storrs, Utah, is in the city visiting her mother, Mrs. Mary Kane. Mrs. Halstead has come ot Salt Lake to attend the alumnae reunion at St. Mary's academy this (Saturday) evening.

* * *

Mr. and Mrs. R. W. Ruckman of Amboy, Ill., spent a few days in the city visiting Mrs. Ruckman's cousin, Mrs. Angus McKellar, Jr. Mr. and Mrs. Ruckman were on their wedding trip, which will include a tour of California.

* * *

Miss Marion Bruneau left Thursday evening for Contact, Nev., to visit her mother for a week.

* * *

Mrs. E. J. Doolin with her son and daughter will arrive from New York Sunday. They will spend a week in Salt Lake and then will resume their journey to San Mateo, Cal., where the children will enter school. Mrs. Doolin is the wife of F. J. Doolin, special accountant for the Union Pacific system with offices in New York City.

Sacred Heart Academy.

Ogden, Utah.

At Sacred Heart this week has been one of quiet study, earnest work, much writing and public recitation and great anxiety, for the October tests, which mark the conclusion of the first two months' work, are in full sway. The splendid averages received by the majority of the girls proves that they have at least made a good beginning.

* * *

The graduates, in comprehensive reviews of mental philosophy and literature have set a splendid example to the lower classes. Those who attained the highest averages were the Misses Catherine Kelleher, Inez Allen and Adelaide Parker.

* * *

The girls of the Third Academic class were most successful, notwithstanding the difficulty of their mythology, geometry and English examinations. Those especially deserving of credit are the Misses Willa Astill, Gertrude Johnson and Maud Perkins.

* * *

The First Academics had an excellent review of their Egyptian, Hebrew and Persian history. It was in the form of a competition, with Audrey Cook and Norah Kelleher as efficient captains. As it was the first competition of the term, the girls are deserving of much credit for their earnest work and intelligent recitation.

* * *

The Third Preparatory class entered enthusiastically into preparation for a spelling test, which was held in the form of an old-fashioned "spell down." Genevieve McKenna remained standing longest, with Bessie Maher and Ella Hunter as close rivals. In a very creditable physiology test, Genevieve McKenha, Bessie Maher, Marion Sparks and Mildred Miles received the highest averages.

* * *

On Tuesday afternoon the Fourth Preparatories and their teacher went on a nature study expedition to the mountains. Regardless of the crisp October weather, they enjoyed a long and advantageous walk.

* * *

The First Academics recently enjoyed a trip to the foothills, where they found that late October has much to offer to nature students who do not intend to permit November snows to bury the secrets of autumn before they have discovered them.

* * *

There was great rejoicing when Monsignor Cushnahan wore his purple for the first time at Sacred Heart and said mass in the academy chapel.

* * *

The Third Academics and Graduates were most agreeably surprised recently when they learned that the Second Academics would entertain them that afternoon in honor of the feast day of St. Theresa, the patron saint of their literary society.

Anxious to enjoy the best hours of the afternoon, the three classes and their chaperone left the Academy at 2 o'clock and arrived home just in time to be ready for supper. A picture show, dainty refreshments at Kearn's, and a long walk filled the bright October afternoon with happines.

It was the first time this term that the three classes have really become acquainted, but they made the most of the opportunity and returned with a strong bond of friendly interest existing among them. The Second Academics proved themselves well equal to the occasion and the older classes feel indebted to them for one of the happiest afternoons of autumn.

* * *

Monday of last week proved to be the happiest day of a joyous week for the Rev. James A. Reardon of Long Beach, Cal., who entered the assembly hall at 8 o'clock and for two hours proved his great powers as an entertainer, orator and priest.

He read, with the ease and finish of an artist, patriotic, religious and historical selections, delighted the youngest children with what he termed nonsense, and favored the young ladies with a little sentiment. After a widely varied program of intensely interesting numbers, he talked seriously to the girls of their spiritual condition, telling them that it is absolutely essential that they be saints and that they start at once to develop saintly characters if they expect to enter Heaven. He dwelled long and impressively on the great necessity of brotherly charity, without which there can be no love of God.

Honored indeed were the graduates who were invited by Father Reardon to pass a few pleasant hours with him on the last afternoon of his stay in the city. The girls were happy when they left the academy, in anticipation of a delightful outing, but they returned radiant from the pleasure of a perfect afternoon.

* * *

The eloquent Liberty bond advocates who talked to the girls on Friday would feel well rewarded if they could have walked into the Academy on October 24 and been present at the Liberty bond lunch served by the Juniors to the entire school for the purpose of raising funds for the school bonds.

The Juniors generously agreed to sacrifice a promised half holiday, a trip downtown and their candy money from now until Thanksgiving if they might arrange for a lunch to be given on the day proclaimed by their president of Liberty Bond day.

Receiving the required permission, large bulletins and carefully drawn signs appeared on the walls of dining-room, study hall, corridors and class-rooms, begging schoolmates to be patriotic and buy their lunch. The Seniors responded most generously and were well rewarded when they entered the large recreation room, transformed as if by magic into a dining-room where long streamers of red, white and blue were draped from the center of the room to all four corners, and where all the impressive Liberty bond bulletins admonished and pleaded the cause of the Juniors.

At a long table especially and exquisitely adorned, where a large cake with twelve tiny silk flags served as a centerpiece and seals of the United States as place cards, Mother Pauline proved her love for children and for the daughters of Sacred Heart by sitting with the graduates at lunch, and with customary generosity swelled the all-important fund. The day was successful beyond the fondest expectations of the Juniors, who are not telling as yet just what they will contribute toward the bonds.

Diamonds at Yesterday's Prices

You may be sorry if you do not buy your diamond of us.

We have as fine and as large a stock as you can find anywhere, all expertly selected. Prices honestly low.

BOYD PARK
FOUNDED 1902
MAKERS OF JEWELRY
166 MAIN STREET SALT LAKE CITY

New Federation.

At a meeting attended by a large number of representative Catholic laymen of Manila, P. I., it was recently decided to organize the different Catholic societies of the island into an association to be known as the Federation of Catholic Societies. The object of the federation is to unite the various Catholic societies to such extent that they may work with concerted plan for the welfare of the Filipino people, to the end that the best traditions of the race may be preserved, and to insure that the Catholic viewpoint on current affairs may be presented without misrepresentation.

Salt Lake Churches

CATHEDRAL.
Sunday Masses—6, 8, 9 and 11 a. m.
Weekday Masses—7 and 8 a. m.
Paptisms—3 p. m. Sundays. At other times by special arrangement.
Confessions—Saturdays and the evenings of feast days, 4 to 6 p. m., and resumed at 7.30 p. m.

ST. PATRICK'S.
Sunday Masses at 8 and 10 a. m.
Weekday Mass at 8 a. m.
Confessions—Saturday evenings from 7 to 8 p. m. and every morning before the hour of the Mass on weekdays.

OUR LADY OF LOURDES.
Sunday Masses at 8 and 10 a. m.
Weekday Masses at 8 a. m.

Cathedral of the Madeleine.
East South Temple and E streets. Cathedral residence, 331 E. South Temple street. The Right-Reverend Joseph S. Glass, C. M., D. D., pastor; assistants, the Rev. Dr. S. Anzalone and the Rev. Theodore Schultz. Telephone Wasatch 247.

St. Patrick's Church.
Fourth South between Ninth and Tenth West streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 10.30 o'clock. The Rev. Michael Sheehan pastor. Residence, 931 W. Third South. Telephone Wasatch 7928.

Our Lady of Lourdes Church.
Eleventh East and Seventh South streets. Masses on Sunday at 9 and 10 o'clock. Sunday school at 9 a. m., except on the first Sunday of the month, when it will be held immediately after the 10 o'clock mass. The Rev. William Flynn, pastor. Residence, 830 S. Eleventh East. Telephone Hyland 1346.

St. Ann's Chapel.
Twelfth South between Fourth and Fifth East streets. Mass and sermon on Sunday at 8.30 o'clock. The Rev. Timothy O'Brien, chaplain. Residence, St. Ann's orphanage. Telephone Hyland 3177.

MURRAY AND MIDVALE.
Masses at Murray in Fraternal hall on November 4 and 18 at 10 o'clock. Masses at Midvale on November 11 and 25 in W. O. W. hall at 10.15 o'clock. The Rev. Timothy O'Brien, pastor. Residence, St. Ann's orphanage, Salt Lake. Telephone Hyland 3177.

Societies and Choirs.
Holy Name society the first Sunday of each month at 8 a. m.

* * *

Meeting of the St. Vincent de Paul society every Sunday morning at 10 o'clock in the parlors of the cathedral residence.

* * *

Catholic Woman's league meets the first Tuesday of every month at 2.30 at the Ladies' Literary club, 850 E. South Temple.

* * *

Social service department of the Catholic Woman's league meets the last Friday of every month at the office in the Charity Organization building at 128 E. First South street.

Office hours are from 10 a. m. to 12 m., and from 2 p. m. to 4 p. m.
Telephone Wasatch 2165.

* * *

The Catholic Woman's league auxiliary to the Red Cross meets in the library of Cathedral hall every Monday and Thursday afternoons at 2 o'clock.

* * *

Promoters of the League of the Sacred Heart meet the last Sunday of each month in the sewing room of the cathedral residence at 3.30 p. m.

* * *

Madeleine Choral society meets every Sunday morning after the 11 o'clock Mass in the music room of the Cathedral residence.

* * *

Children of Mary sodality every second Sunday of the month at 8.30 a. m.

* * *

The Young Ladies' sodality class in surgical dressings and bandages meets every Monday at 1 o'clock in the Red Cross rooms.

* * *

Altar society, first Monday of the month.

* * *

Holy Angel sodality, every third Sunday at 9 a. m.

* * *

Knights of Columbus, every Tuesday night at 8 o'clock in clubrooms at Hotel Utah.

* * *

Altar Boys' society meets every Friday afternoon at 4.30 o'clock.

* * *

Boys' Gregorian Sanctuary choir meets Tuesday and Thursday afternoons at 4 o'clock in Cathedral hall.

* * *

St. Cecelia choir meets Friday afternoons at 4 o'clock in Cathedral hall, and Sunday morning at 9 o'clock Mass.

* * *

The Catholic Business Woman's club meets the first and third Tuesdays of every month at 8.30 p. m. in the sewing room of the Cathedral residence.

* * *

The Catholic Business Woman's club auxiliary to the Red Cross meets in the Cathedral library every Friday evening at 8.30 o'clock.

HAVE YOU TRIED

Husler's

(The Flour of the Hour)

If your grocer can't fill your order, phone Hyland 1621 or Hyland 1622 and give us his name.

THE INTERMOUNTAIN CATHOLIC

COLORADO IDAHO UTAH NEVADA WYOMING MONTANA

Vol. 19, No. 51. Eighteenth Year. SALT LAKE CITY, UTAH, NOVEMBER 17, 1917 Colorado Catholic, Thirty-third Year.

APPEALS FOR CATHOLIC U.

Cardinal Gibbons Urges All Church Members to Help Maintain School.

WAR WORK CENTER

Conflict Adds Many Burdens to Already Heavy Load of Institution.

ACUTE NEED OF FUNDS

WITH the approach of the first Sunday in Advent, the day upon which the annual collection is made in all churches in America for the Catholic university in Washington, D. C., Cardinal Gibbons is sending out an appeal to all the Catholics of the country to donate generously to the advancement of Catholic education.

Since the beginning of the war, the Catholic university has been more active probably than at any other time in its history. It is the center for various war works of Washington, is the meeting place for conventions of Catholics interested in war endeavors and has been the training place for a portion of our military forces. The collection for the university will be made in all churches on Sunday, December 2, the first Sunday in Advent.

Leadership Required.

"The need of Catholic leadership was never more evident than now," Cardinal Gibbons says, in his appeal to the generosity of the Catholic laity, "but tomorrow it will be still more evident when the reorganization of the world will take place, and our clergy and laity will be obliged to face new conditions of thought and action very hostile to the Catholic church. An evil philosophy concerning Almighty God and His place and rights in the world is growing daily more popular, and is the root of new and perilous attitude toward religion in the near future.

"It is high time to rouse all our strength for the formation of cultivated and devoted young men who shall be able to defend the cause of God and Holy Church by word and pen in every part of this glorious union and take the places of the courageous defenders who went before them. Never was there a better chance for the highly educated Catholic layman to exercise the most salutary influence in the new armies and navy in public service, in journalism, in diplomacy and in private life."

School Grows Rapidly.

Cardinal Gibbons desires all Catholics to know the great work that is being conductel in the university. It it growing steadily—too fast, in fact, to provide accommodations for the students who wish to enroll at the university.

"This last year," he says, "was the best in the life of the university. It welcomed about seven hundred young men from all parts of the United States, and could have educated several hundred more if the accommodations were as large as they ought to be."

In speaking of the war work being done by the university, he says:

"It is now admitted on all sides that its professors and students are in the foremost rank, and that its services to church and state are very great and worthy of cordial recognition. Twenty-five of our Catholic chaplains, six lay professors, and over one hundred young men represent its contribution to the great war in its present stage, and already it has become a center of numerous Catholic activities in favor of the brave defenders of their country. Accepting our offer to President Wilson of the university buildings and equipment, the United States navy has already trained on our grounds three hundred officers for war service, and has sent them far and wide over the world to uphold the rights and the honor of the nation. In other ways, also, the university is rendering patriotic service by the use of its laboratories and equipment."

Heroic Nuns Prevent Annihilation of 400

A special cable from the London Times to the Washington Post says:

"Galatz is frequently bombarded. Since the occupation of the Dobrudja by the central powers this open town received not less than 3000 shells. Last week the bombardment was stronger than usual, especially against hospitals. Last Friday an aeroplane flew over the building of the Catholic nuns' hospital of Notre Dame de Sion, which sheltered 400 wounded, marking it as a target. Soon after the bombardment started thirty shells of heavy caliber fell on the building.

"The hospital nuns were able to remove in time all the wounded to the cellar. Thanks to the celerity of the evacuation, there were no casualties, except two nuns wounded while in the chapel. The building was hit by ten incendiary shells, but none burst. The whole first floor was wrecked, and it was almost a miracle that the building did not catch fire."

FUND FOR SHRINE GROWS.

The fund for the National Shrine of the Immaculate Conception, to be erected on the campus of the Catholic University of America at Washington, D. C., has reached $79,000, and on the Feast of the Immaculate Conception, December 8, the first Chalice of the Shrine will be completed.

BISHOP GLASS TO AID CONSECRATION OF NEW PRELATE

December 5 is the date set for consecration of the Rt. Rev. John J. Cantwell, D. D., as the new bishop of the diocese of Monterey and Los Angeles. Announcements of the ceremony were received in Salt Lake during the past week.

The consecration ceremony will be performed by His Grace, the Most Rev. Edward J. Hanna, D. D., archbishop of San Francisco. He will be assisted by the Rt. Rev. Thomas Grace, D. D., bishop of Sacramento, and by the Rt. Rev. Joseph S. Glass, C. M., D. D., bishop of Salt Lake.

The ceremony will be performed at 10 a. m. in St. Mary's cathedral, San Francisco.

Churches Asked to Help Save U.S. Fuel

Department of Agriculture Urges Husbanding of Resources.

CAN EFFECT BIG SAVING

Washington, D. C., Nov. 16.—Many churches, including some rural churches, could help the fuel situation by using wood for heating, says the United States department of agriculture, which advocates the substitution of wood from the farm wood lot for coal, in these days of shortage, wherever practicable.

For heating churches, the department points out that wood has some obvious advantages, because the heat is required only occasibnally and is then wanted in large volume at short notice. After the period of required warmth is over, it is desirable that the heat should die down as soon as possible. All these qualities are obtainable with wood as with no other fuel.

For Halls and Lodges.

The same arguments that hold for churches hold in a less measure, perhaps, for rural schools, for halls used semioccasionally for lodge and grange meetings and the like. In many instances, the department points out, these buildings are heated by coal just because it has become the custom to use it, even though wood might be more economical. The amount of coal saved by any one institution might not amount to much, but in the aggregate, says the department, the possible saving is considerable.

One Cord to a Ton.

In heating value, one cord of the best woods is said to equal one ton of hard coal, while a cord of some of the softer woods equals a ton of soft coal. Thus if the consumer can buy coal at $8 a ton, it would not pay him to burn wood at the same price a cord, because coal is the more convenient fuel. But if the shortage of coal becomes really acute, as seems likely, people living in wooded regions will have a great advantage over those living in the prairie and plains states, especially if they have a supply already dry. In fact, it may become a patriotic service to burn wood in order to relieve coal for the war industries and for the people in sections wholly dependent on coal.

The whole question of wood for fuel is discussed in a publication entitled "Emergency Fuel From the Farm Wood Lot," which may be obtained by asking the United States department of agriculture at Washington, D. C., for circular 79.

Uganda's Consoling Figures.

Of the 126 priests who constitute the missionary personnel of Uganda, only eighty-eight, including three native priests, have been in active service during the period of this report. Four of the missionaries have within that time died at their posts and thirty-four have been called to France to become nurses in the military hospitals or litter bearers at the front. Two of these latter have already fallen, both killed by shells, one at Verdun and the other in the fight at the Somme. The eighty-eight who remain have had to bear the whole burden of ministering to a population of 227,407 souls, of whom 150,603 are neophytes and 76,806 catechumens.

WOODROW WILSON.

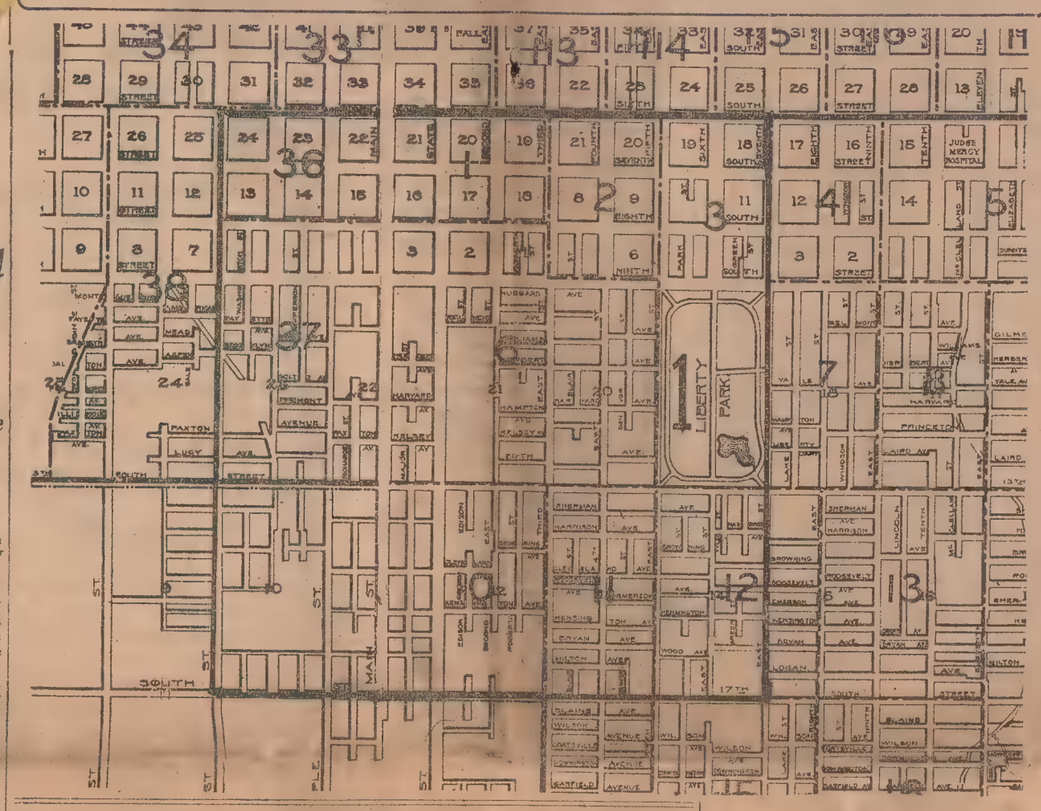
BY W. L. DOUGHERTY.

To tread the paths where saintly Lincoln trod,
To lead a mighty people safely on,
And though beset by pitfalls ne'er to fall,
Nor falter while the task was yet undone.
Beset alike by friend and foe who blind
Themselves to every interest save their own;
To sense the false, yet keep the true in mind.
To crave men's hearts, yet doomed to dwell alone.
To vision thoughts that flash beyond the peaks,
Nor flee the masses stumbling toward the goal
Where right rules might and might will understand
Force never yet could kill a Nation's soul;
Match faith 'gainst doubt—send comfort ye who can—
Once every while God sends us a real man.

New Parish Formed in Salt Lake

First Masses Being Said Today

THE map below shows the location of the "Parish of Our Divine Savior." It is bounded on the east by Seventh East street, on the south by Seventeenth South street, on the west by Second West street, and on the north by Sixth South street.



FOREIGN MISSION NEWS

Furnished by The Propagation of the Faith Society, 343 Lexington Ave., New York.

THE annual report of the Paris Foreign Mission society for 1916 has come to hand, and gives some interesting figures. For instance, the society has 1,621,625 Christians in its various centers. The priests for this great number of converts are now only 1258; they are assisted by 6537 nuns and by 1008 native priests. Thus we see that the native apostles now almost equal the European missionaries, and no doubt they are proving the salvation of the almost denuded missions.

* * *

Corpus Christi Procession.

This letter from Father Muller, C. S. Sp. of Oguleri, Lower Niger, describes a "magnificent" procession, which took place there last Corpus Christi. The splendor of it will seem to us to be largely in the good will displayed by the natives:

"We have just had a magnificent Corpus Christi procession, and the respect shown by these poor people, but yesterday pagan, was edifying. Banners were entirely lacking, in their places the their children held pieces of wood, painted in native fashion and surmounted by a candle. The repository was also made of blocks of wood, not too well joined, and covered with a piece of cloth arranged as well as possible by our school mistress. This worthy woman will prepare something better next year if she can get the material. So here is a chance for some good soul with a special devotion to the Blessed Sacrament to make us happy. However, in spite of poverty we thought our procession a fine affair, and it was certainly devotional."

* * *

Schools Mere Holes.

Sent to China four years ago, and placed in the Lazarist mission at Hu-Chow, Rev. Andrew McArdle writes to the national office a short account of conditions in his district:

"The parish of Hu-Chow is in the diocese of West Che-Kiang, a diocese in the hands of the Vincentian Fathers under Bishop Faveau, C. M. It is fifteen years since this parish was opened up and the first pastor appointed. We now have about 3000 baptized Christians scattered over hundreds of square miles of territory. We have district chapels fully 100 miles from the priests' residence in the city of Hu-Chow.

"The schools we have at present are mere holes. They may have served their purposes years ago when there were no Protestant schools and no government schools. But things have changed. Here in the city of Hu-Chow we have to reckon with two American Protestant missions with several splendid schools and colleges, and besides there are also native schools, where the horarium is pretty much the same as the home schools. If we are to keep pace with the Protestants in conversions we must have schools—good schools, and we must have a decent chapel. Unless we can get these we are working in vain so far as the city is concerned. It would almost be better to close up. The schools are all-important. Give us means to run good schools, and we shall have any number of conversions."

* * *

Weather in China.

"From June to November," writes a missionary from Chengtu, China, "we have the rainy season, the hardest months for the missionary, who usually travels on horseback either because he cannot afford to be carried in a chair or because he does not care for that kind of sport. From November to May, the sky is glorious, even bluer than the blue sky of southern France, and at night the stars shine with a marvelous brilliancy; but below the picture is sadly different."

The blue sky shines on many scenes of misery and want, and on pagan souls lost in spiritual darkness. Let us help the poor apostle to give the people around the light of faith that shall make the whole year bright.

* * *

DON'T FORGET.

Don't forget that this is the month especially dedicated to the souls in Purgatory. Don't let this month go by without doing something in honor of the poor Souls.

Many priests in poor sections of the country are practically supported by offerings for Masses received from the Catholic Church Extension society.

If you intend to have Masses said, why not send your offerings through the Catholic Church Extension society, with offices located at 750 McCormick building, Chicago, Ill.?

* * *

gorian Masses.

Have you decided to have the Gregorian Mass said for the soul of some departed relative or friend? If so, you will be glad to know their history.

St. Gregory the Great, who occupied the Pontifical Chair from 590 to 604, tells in his "Dialogues" that he caused thirty Masses to be said on thirty consecutive days for the repose of the soul of Justus, a monk who had died in his Convent of St. Andrew on Mount Coelius in Rome. At the end of the thirtieth Mass the deceased appeared to his brother Copiosus, who had assisted him as a physician in his last illness, and announced that he had been delivered from the flames of purgatory.

In their "Lives of the Saints" the Bollandists also tell us that on the thirtieth day St. Gregory was himself assured of the deliverance of the soul of Justus. An inscription in the Church of SS. Andrew and Gregory, erected on the spot of the dwelling of the holy Pontiff, confirms the fact.

St. Gregory was further instructed by divine revelation upon the efficacy of these thirty Masses, and recommended the practice on many occasions.

Pope Benedict XIII extolled the pious practice. In a sermon he said: "The reason of the special utility of this custom lies in the merits of St. Gregory, who obtains by the great efficacy of his prayers the satisfactory virtue for these thirty Masses." The devotion to the Poor Souls which has grown considerably in our days has contributed to revive the trental of Masses among the faithful.

CATHOLIC DEAF GIVE AMBULANCE.

The Catholic deaf of the United States recently raised a fund of $800 to purchase an ambulance for use on the French battlefront. In charge of a young doctor from St. Louis, it will be known as the "De l'Epee ambulance," so named in honor of Abbe Charles de l'Epee, the father of the sign language and founder of the first school for the education of the deaf and dumb.

Father Wientjes to Be Pastor in Charge

Will Hold Services at Central Points for People Within District.

Announcement by the Right Rev. Joseph S. Glass, C. M., D. D., of the formation of a new parish in the city of Salt Lake constituted one of the most important events of the past week in church circles.

It will be known as the "Parish of Our Divine Savior." The parish includes the district bounded on the north by Sixth South street, on the west by Second West street, on the south by Seventeenth South street and on the east by Seventh East street.

The Rev. Father H. J. Wientjes has been appointed as pastor in charge of the parish. Already he has assumed his duties and he will say two Masses today. The first will be said at 9 o'clock at 517 E. Ninth South street. The second will be said at 10 o'clock at 850 S. West Temple street.

Confessions wil be heard from 8 to 9 o'clock Sunday morning at 517 E. Ninth South street.

Bishop Glass is anxious that those who live in the new parish will attend the Masses there, rather than go to the churches they have attended in the past. He is especially anxious that loyal support be accorded to Father Wientjes by the people of the parish.

Special Thanksgiving Grace for Soldiers Is Prepared

THE plan inaugurated in the national capital of having men in uniforms at the Thanksgiving dinner table of every home in Washington is spreading all over the country, and indications are that every soldier, sailor and marine stationed in and around that city will be a guest on that day.

The suggestion has also been made that prayers for soldiers and for an early peace be said with grace at all the Washington tables on Thanksgiving day, and the following prayer written for the occasion has met with universal approval, viz:

Thanksgiving Day—November 29, 1917—Table Grace.

"And now we gather round the board,
We voice our thanks, most gracious Lord,
For health and friends and food.
Bless Thou our warriors, guests today;
Go with them, Mighty Lord, we pray,
As they go forth to fight.
Grant grace their duty well to do,
Grant grace to fight the battles through
Until the victory's won.
And to all mankind, we implore,
Send down Thy peace, that nevermore
The nations may be wrecked by war.
In Thy Son's name—Amen."

The Catholic Women's War Relief society of Washington will keep open house at its headquarters on Thanksgiving day, when women of social prominence will act as hostesses and numbers of young girls will be on hand to dance with the men in uniform.

This society is composed of all the Catholic women's organizations in Washington, the presidents of which form the war service committee, which co-operates with the district war service commission, organized under the authority of the war department.

CHRISTMAS NUMBER TO APPEAR EARLY IN COMING MONTH

Copy is now being received for the Christmas number of The Intermountain Catholic, which will be issued early in December.

Printed in magazine form and profusely illustrated, the Christmas number will be an epitome of the Church in the intermountain region. Some of the most prominent Churchmen in America are numbered among the contributors.

Publication of the Christmas number is made possible by the co-operation and assistance of business men throughout this section of the country. A glance at its pages will tell the reader which firms in the community support the Catholic press.

The Christmas number will be mailed to regular subscribers of The Intermountain Catholic. Those who are not subscribers will be given copies at the close of Christmas masses throughout the territory covered by this paper.

ARCHITECT IN CITY

John T. Comes of Pittsburgh, who is supervising the making of the improvements in the Cathedral of the Madeleine, has been spending the week in Salt Lake. He is accompanied by Mrs. Comes.

Sodality Will Hold Meeting of Importance

All members of the Young Ladies' Sodality are urged to attend a meeting of that organization to be held after the 9 o'clock Mass Sunday morning. Business of importance is to be laid before the young women and a complete attendance is desired.

FATHER RAPIER TO SPEAK.

The Very Rev. George Rapier, S. M., president of All Hallows college, has accepted an invitation to read before the Poetry Club of Salt Lake, Friday evening, November 23.

The proceeds of the affair will go toward the ambulance fund being raised by the Poetry Club of America, of which the Salt Lake organization is a branch. Father Rapier will read Tennyson's "De Profundus," with which he delighted the members of the club at a recent meeting. The Catholics of the city are invited to attend and help swell the fund for the worthy cause.

The Vital Need Now.

A priest ambitious to maintain a petit seminary for the training of youths destined for the priesthood is Father Eugene Grimard of Kwei-Yang, in the Kwei-Chow vicariate. His words on the subject are worth reading:

"The war has placed us in the necessity of developing a native clergy if we would not see our Christians left without pastors in a few years, and our Christian centers abandoned. With this in mind, I set about reconstructing our old seminary building, which was no more than tumbled-down barracks, in order that it might accommodate a large number of students and give them proper conditions.

"Approaching my bishop, Mgr. Seguin, on the subject, I received this response: 'You have my sincere well wishes, but, alas, you know that Kwei-Chow is poor, and therefore I have nothing to give you. But do not be discouraged. Try a litle begging, and if you keep at it, Providence will reward your persistence.'

"This advice encourages me to hold out my hand for help. The work of a seminary is one of the most vital of all missionary undertakings, although the fact is not always understood, and the seminary is therefore passed by in favor of other undertakings. But I am going to put the cause forward, and I hope some Catholics will be found who will give their alms to the seminary of Kwei-Chow."

PRIESTS' HEROIC DEVOTION.

An Episcopalian publication says: "The heroic devotion of Catholic priests under arms, fighting as fearless soldiers one hour and the next celebrating Mass, hearing confessions or ministering to the dying is one of the brightest pages of the dark record of the battlefields."

SHOPPER CAN HIT MARKET

Can Do His Part by Holding Retailer to Terms of Agreement.

PRICES ARE TOO HIGH

Food Administration Does Its Part; Make Dealer Do His.

CO-OPERATION NEEDED

IF you do not get reasonable prices from your retail grocer on canned corn, tomatoes and peas, ask him why not. Inform him that a statement was issued from Washington November 1 that the effect of the new licensing system of the food administration should be felt immediately in lower prices, in many stores of the articles named above. Then read this to him:

"Many lines of canned goods were bought by dealers at low prices last spring on future contracts. These goods are now being delivered, the canning season being at an end. If dealers take only a reasonable margin of profit on these goods the prices to the consumer should be correspondingly low. It is expected that goods which the wholesalers still have on hand and which were bought early will be sold on a lower margin under the licensing regulations than has prevailed up to the present, and also in accordance with voluntary assurances given by them to the food administration. The food administration is hopeful of the patriotic co-operation of retailers in this regard. At a meeting recently held in Washington representatives of the retail grocery trade passed resolutions in which was included the following:

"'We pledge ourselves to the United States government not to sell any of the fundamental necessities at a margin of profit over the delivered cost to the merchant that will yield to him more than a reasonable living profit, irrespective of the market conditions at time of resale; and we pledge ourselves to urge other grocers, whether under the licensing plan or not, to the end that margins of profit by retail grocers throughout the country over the cost of them shall not be greater than prevails under normal conditions. We urge that each retail grocer act individually, and that he sell the staple foods at no greater profit than is reasonable in accordance with their cost, and his individual cost of doing business, as sanctioned by the United States food administration.'"

This resolution had the support of the entire executive committee of the National Retail Grocers' association, representatives of the principal state and local retail organizations, and of large systems of chain stores and many prominent independent retailers from Maine to California.

Tell him this is the food administration's statement. Every consumer has a right to put this matter up to the retail grocer, and ought to do it, in the interest of all. Public sentiment and community co-operation can greatly aid the food administration in its steady aim to lower the cost of the necessities of life. Do your part.

ELY PLANS BAZAAR.

Plans for an elaborate bazaar to be held November 17 have just been completed by the Sacred Heart church at Ely, and reports from the Nevada metropolis are to the effect that the affair promises to be the most successful event of that kind ever attempted there. A feature will be a contest to decide who is Ely's most popular girl. A diamond ring has been offered as the first prize and a gold bracelet as the second.

THE LITTLE DREAMERS.

Sleep, li'l' chillun—daddy gone ter fight,
But mammy's dar, a-watchin'—watchin' throo' de night.
Col' Win' a-creepin' whar de shadders stay,
Done blowed de stars out, an' can't fin' his way!

Singin' you ter sleep,
Sweetes' watch ter keep,
Mammy is a-singin'—
Singin' you ter sleep.

Fightin' time fer daddy, what love you good an' true,
Watch time fer mammy, an' dream time fer you!
Li'l' stars ter sleep, too, till come de shiny beam,
An' "Sweetes' Mammy" singin'—singin' in yo' dream!

Singin' in yo' dream
Till de shiny beam
Wake you fum dreamin'—
Singin' in yo' dream.

Sleep, li'l' chillun, gone ter happy lan'—
Li'l' sister sweetheart, an' li'l' sojer man!
War time's yo' playtime all de shiny day,
Den dream de war away, chillun—dream de war away!

Dream de war away
Till Mawnin' wake de Day:
Dream de war away, chillun—
Dream de war away!

—Frank L. Stanton in Atlanta Constitution.

Diocese of Denver

MARY A. KELLY, Correspondent.

The Intermountain and Colorado Catholic is placed on sale at the James Clarke church goods house, 1645 California St., Denver, Colo.

Orphanage Will Have Usual Benefit

St. Vincent's orphanage in North Denver is not to be deprived of its annual benefit this winter. The ball, which for thirty years has been given on New Year's night, under the auspices of St. Vincent's Orphanage Aid society, will take place as usual this year in the ballroom of the Brown Palace hotel and without doubt will be as brilliant as the affairs of previous years.

At the last regular meeting of St. Vincent's Aid society the following were appointed a committee for arrangements: Mrs. Thomas F. Savage, Mrs. Lawrence M. Purcell, Mrs. P. R. Riordan, Mrs. Charles J. Dunn and Mrs. Louis Hugh. The committee made a partial report at a special meeting held Monday afternoon, November 12, at the home of the president, Mrs. J. P. Donley, 1914 E. Fourteenth avenue.

The next regular meeting of the society will be Tuesday afternoon, December 4, at the residence of Mrs. Charles J. Dunn, 1827 Grant street. The members of the society are urged to cooperate with the committee in disposing of tickets, as the high cost of living has been keenly felt by the sisters in charge of St. Vincent's home, where about two hundred boys are sheltered and educated not only in the common school branches, but in useful trades.

May Put Hospital for Soldiers in Denver

Mrs. Margaret Tookey of Sydney, Australia, prominent in Red Cross work in her native land and in London, Egypt and other places, lectured Monday morning, November 12, in the Knights of Columbus hall before the Catholic Ladies' auxiliary to the Red Cross.

Mrs. Tookey, because of her wide experience in the work was able to give valuable hints to her audience. She urged the establishment of convalescent camps in Colorado for furloughed soldiers and the organization of Volunteer Aids to assist the regular hospital attendants.

Because of Colorado's health-giving climate, Mrs. Tookey thinks it likely one of the largest hospitals will be located here and therefore sees the necessity for training to begin immediately.

Mrs. Tookey is on her way home to Australia after a two years' tour as supervisor of hospitals for the British empire. While in Denver she was the recipient of much social attention. Mrs. Verner Z. Reed invited several friends Saturday afternoon to tea to meet the distinguished visitor, on Thursday she was guest of honor at a luncheon given by Mrs. William Harper Huff, and on Wednesday Mrs. Thomas J. O'Donnell entertanied informally at tea in her honor. About thirty guests were asked to meet the distinguished war worker.

Doings of Denverites

Word was recently received in Denver that the Rev. Wulstan Workman, O.F.M., formerly of St. Elizabeth church, has been raised to the rank of a lieutenant colonel in the English army. Father Wulstan left Denver at the outbreak of the war three years ago to go as chaplain with a Canadian regiment. He is now in charge of all Canadian Catholic chaplains.

* * *

The regular meeting of the Sacred Heart Aid society was held Thursday afternoon, November 14th, at the home of Mrs. William R. Leonard, 144 Sherman street. Guy W. Justus, secretary of the Federation of Charities, addressed the members.

* * *

The Good Shepherd Aid association met Tuesday afternoon, November 13th, with Mrs. Thomas J. Donegan, 1944 Washington street.

* * *

Miss Myrl J. Heideloff, daughter of Mr. and Mrs. A. C. Heidloff, and James F. Duffy were married Monday evening, November 5, in the Cathedral rectory, 1854 Grant street. The ceremony was performed by the Rev. Hugh L. McMenamin. There were no attendants. Mrs. Duffy is an accomplished young woman and a graduate of Mount St. Scholastica's convent, in Canon City. Mr. Duffy is well known in business circles in Denver, where he is associated with his uncle in the Duffy Moving and Storage company.

* * *

Miss Louise Graham became the bride of Joseph Duda at a quiet ceremony in St. Dominic's church on Tuesday, November 6. The Rev. Father Doyle, O.P., officiated. The young couple left the same day for their future home in Los Angeles, Cal.

* * *

Mr. and Mrs. Luke Gilligan last week announced the marriage of their daughter, Miss Gertrude Gilligan, to James F. O'Kane. The ceremony took place July 2 in St. Vibiana's cathedral, Los Angeles, but was kept a secret even from members of both families until Sunday, November 4, when Mr. and Mrs. Gilligan were notified of the event. The bride and her mother were spending the summer at Ocean Park, and when Mr. O'Kane decided to visit the coast on his vacation the secret marriage ceremony was arranged. Mr. O'Kane is now established in business in Casper, Wyo., where Mrs. O'Kane will join him next Sunday.

* * *

Mrs. A. C. Smith announces the engagement of her daughter, Miss Gabrielle Gelinas, to Thomas J. Quigley. The wedding will take place probably during the Christmas holidays and will be in the Cathedral. Miss Gelinas is one of the most popular and talented young women in Denver society. She was educated at Villa Marie convent, Montreal, and has spent the last few years studying vocal and instrumental music and dramatic art in New York. Mr. Quigley came from Chicago five years ago and is associated with the Thomas A. Ryan Brokerage company.

* * *

Mr. and Mrs. Alphonse Heller of San Francisco are happy over the arrival of a daughter, born Sunday, November 4, in San Francisco. The little one will be called Mary Regina. Mrs. Heller was formerly Miss Regina Flynn of Denver.

* * *

Mrs. O. L. Smith has sold her beautiful home on Race street and Sixteenth avenue and with her daughter, Mrs. Louise Hough, and the latter's young son Louis, will leave in a few weeks for Casper, Wyo., to join Dr. Hough. The family will remain in Casper all winter.

* * *

James Killorin, a former popular member of the Knights of Columbus baseball team, who enlisted a few months ago in the United States marines, arrived in Denver last week from Quantico, Va. A telegram the following day cut short his furlough, and he returned to the easter nport. James Killorin was teller in the Hamilton National bank and was well liked in the business world of Denver.

* * *

John M. Connelly, who died in Denver in October, 1916, received a signal honor when a 7000-ton tank steamship was launched in Gloucester, N. J. Saturday November 10 and christened the "John M. Connelly." The steamship was presented to the United States government by Henry L. Doherty & Co., in whose employ John Connelly was for some years as advertising manager of the Denver Gas and Electric Light company. The vessel is the first of its kind designed for foreign service. It was christened by Margaret Hall Frueauff, 4-year-old daughter of Mr. and Mrs. Frank Frueauff, formerly of Denver, and great-granddaughter of the late Mrs. Mary A. Perry, one of the best-loved of Colorado pioneers.

CALENDAR FOR NOVEMBER.

1	Th.	All Saints.
2	F.	First Friday.—All Souls.—St. Marcian.
3	S.	St. Hubert.
4	S.	23rd after Pentecost.—St. Charles Borromeo.—E. Phil. iii, 17—iv, 3; G. Matt. ix, 18-26.
5	M.	SS. Zachary and Elizabeth.
6	T.	St. Leonard.
7	W.	St. Florence.
8	Th.	St. Godfrey.
9	F.	Dedication of the Lateran Basilica.
10	S.	St. Andrew Avellino.
11	S.	24th after Pentecost.—St. Martin.—E. Col. iii, 12-17; G. Matt. xiii, 24-30.
12	M.	St. Martin I.
13	T.	St. Stanislaus Kostka.—St. Didacus.—St. Brice.
14	W.	St. Josaphat.—St. Malo.
15	Th.	St. Gertrude.
16	F.	St. Edmund.
17	S.	St. Gregory, Wonder-worker.
18	S.	25th after Pentecost.—Dedication of the Basilicas of SS. Peter and Paul.—E. I. Thess, i, 2-10; G. Matt. xiii, 31-35.
19	M.	St. Elizabeth.
20	T.	St. Felix de Valois.
21	W.	Presentation of B. V. M.
22	Th.	St. Cecilia.
23	F.	St. Clement I.
24	S.	St. John of the Cross.
25	S.	26th after Pentecost.—St. Catharine.—E. Col. i, 9-14; G. Matt. xviv, 15-35.
26	M.	St. Sylvester.—St. Peter.
27	T.	St. James Intercisus.
28	W.	SS. Stephen and Comp.
29	Th.	Vigil.—St. Saturninus.
30	F.	St. Andrew.

CATHOLIC WOMAN'S LEAGUE

About 150 members of the Catholic Woman's league gathered at the Ladies' Literary clubhouse Tuesday afternoon to attend the November meeting. Mrs. A. H. S. Bird, president of the organization, presided at the meeting.

Mrs. M. E. Callahan, who has been chairman pro tem. of the library committee, announced that about twenty-four books have been added to the shelves of the public library, through the influence of the league. These books are grouped under religious, essay, poems and fiction, and are either strongly Catholic in tone or are written by Catholic authors of prominence.

Among the most noteworthy may be mentioned "Literature in the Making," by Joyce Kilmer; "Essays in Miniature," by Agnes Repplier; "Middle Years," by Catherine Tynan; "Martie, the Unconquered," by Kathleen Norris; "The Shadow Line," by Joseph Conrad, and "Wolf-Lure," by Agnes and Egerton Castle. Mrs. Callahan urged the Catholics of the city to call for these books so that the board of the library will see it worth while to add Catholic books to the shelves.

Mrs. C. A. Quigley, chairman of the Red Cross auxiliary, announced the opening of the new rooms at 422 and 423 Dooly block, where the ladies of the league have comfortable quarters for their Red Cross work. The formation of the canteen, with a membership of thirty women, was also announced. Mrs. John T. White is first lieutenant of the canteen, and Mrs. C. J. Collins second lieutenant. These women with their aides meet the trains of soldiers passing through the city and serve hot coffee, soup, sandwiches and tobacco to the soldier boys traveling through Salt Lake.

Mrs. P. J. O'Carroll reported sixteen new names members for the league, making a total of seventy-five since last May.

Mrs. C. N. Butler, chairman of the social service department, spoke of the work done along social relief lines, and reported that the members of her committee have pledged themselves as friendly visitors to several families in the city.

Mrs. J. C. Hanchett, chairman of the recent successful charity card party, given for the benefit of the social service department, announced in reporting for the committee that $435.51 was cleared. This sum will do much to relieve the poorer families during the approaching winter months.

An excellent musical program was given during the afternoon under the direction of Mrs. Marsh Boden Boothby. Mrs. George Eaton, a prominent sopranist, was heard in three selections, "Serbian Folk Song," "Lamp of Love," by Mary Turner Salter, and "Moon Dear," by Lieurance. The Misses Marie and Helen Howard, two gifted members of the city's musical circles, played "The Slumber Song" on violin and cello. Mrs. Boothby was the accompanist for all the numbers.

The literary program, under the direction of Mrs. John C. Daly, chairman of the program committee, was given by Mrs. Frank P. Galligher, who had for her subject "Current Events up to Date." The paper was a comprehensive review of events in the world war, in the food conservation campaign and in the prohibition movement.

At the close of the program an enjoyable social hour was spent. The members of the executive board were the hostesses for the afternoon, with Mrs. A. Fred Wey as chairmaan. The refreshments, which were in strict accordance with food conservation orders, were served from an attractively decorated table, presided over by Mrs. W. E. Fife and Mrs. John T. White. A basket of white chrysanthemums graced the center of the table, and tall candles, shaded in yellow, completed the simple but effective decorations. The young women who assisted were Mrs. Marsh Boden Boothby, Miss Florence Collins, Miss Claire Driscoll, Miss Katherine Fitzgerald, Miss Katherine Collins, Miss Mary T. Hughes and Miss Florence Sullivan.

* * *

The reading circle of the league will meet next Tuesday afternoon at the home of Mrs. Joseph Thiriott in Harrison avenue at 2.30 o'clock. All members of the league interested in the study of Catholic literature are invited to attend.

* * *

The Red Cross auxiliary of the league meets every Monday and Thursday at 422 and 423 Dooly block at 2 p. m. Members of the league are urged to attend these meetings, as there is much work to be done in the way of sewing for the soldiers and sailors.

* * *

The Bible class will meet next Monday at 8 p. m. in the Knights of Columbus club rooms in the Hotel Utah. The Very Rev. George Rapier, S. M., is in charge of this interesting section of the league. All interested are invited to attend.

Probate and Guardianship Notices

Consult county clerk or the respective signers for further information.

IN THE DISTRICT COURT, Probate division, in and for Salt Lake county, State of Utah.

In the matter of the estates of Eliza W. Ceaplis and Edward Ceaplis, deceased.—Notice.

The petition of Henry Johnson praying for the issuance to himself of letters of administration in the estate of Eliza W. Ceaplis and Edward Ceaplis, deceased, has been set for hearing on Friday, the 7th day of December, A. D. 1917, at 2 o'clock p. m., at the county courthouse, in the courtroom of said court in Salt Lake City, Salt Lake county, Utah.

Witness the clerk of said court, with the seal thereof affixed, this 9th day of November, A. D. 1917.

(Seal) THOS. HOMER, Clerk.
By B. F. Quinn, Deputy Clerk.
McGurrin, Rydalch & Armstrong, Attorneys for Petitioner.

NOTICE TO CREDITORS.

ESTATE OF JOHN JIMPSON, DEceased.

Creditors will present claims with vouchers to the undersigned at 216 Main street, Bingham Canyon, Utah, on or before the 10th day of November, A. D. 1917.

ISADOR M. GANCHAT,
Executor of the last will and testament of John Jimpson, deceased.
Dan B. Shields, Attorney for Executor.
Date of first publication September 8, A. D. 1917.

PROFESSIONAL DIRECTORY

William H. Leary, James M. Lanigan
ATTORNEYS-AT-LAW
601 Newhouse Bldg.
Salt Lake City, Utah.

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CATHOLIC BIBLES, PRAYER BOOKS.
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UTAH'S LEADING UNDERTAKER and LICENSED EMBALMER.
Telephone Wasatch 351.
Office open day and night.
21, 23, 25 & West Temple street. Salt Lake City, Utah.

You wouldn't take the body and wheels of a heavy truck and even with the best motor, expect to make a racing car--the "principle" is wrong.

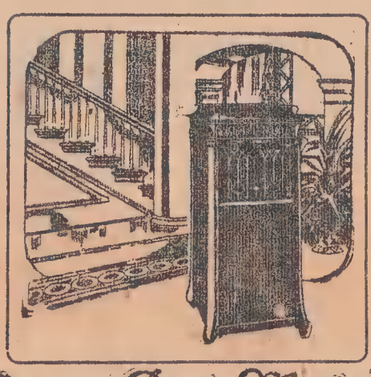
---and---

You can't take a phonograph with the tone-arm and reproducer operated on the "DRAG" principle and play an EDISON RECORD the way that it SHOULD BE PLAYED! Again--the PRINCIPLE is WRONG.

EDISON RECORDS CAN ONLY BE PLAYED ON EDISON PHONOGRAPHS--that is, PERFECTLY
(and who wants a record played any other way?)

Read!

On the other phonographs that claim to play ALL records, including Edison records, the reproducer and tone arm are "dragged" over the surface of the records with every revolution, and their dead weight cannot help but shorten the life of the records and make the tone harsh and strident. Edison records were not made to play that way.



Read!

On the Genuine EDISON Diamond-disc Phonograph, the reproducer and tone arm are self-supporting—the tone arm moves independently—gently guiding the Diamond Point Reproducer over the surface of the record—and bringing forth that pure, perfect EDISON RE-CREATION, that makes it impossible to distinguish the re-creation from the actual singing or playing of the artist.

Edison Knows. Daynes-Beebe Music Co ESTABLISHED 1869 61-3-5 MAIN SALT LAKE CITY JOSEPH J. DAYNES JR. PRESIDENT CAPITAL $250,000.00 "OLDER THAN THE STATE OF UTAH" Edison Knows.

No other phonograph—NO other phonograph—can play Edison records Perfectly!

California Excursions
Account "Home Visitors"
TO
Los Angeles
San Diego
Oakland
San Francisco
Greatly Reduced Rates

Sale Dates: Nov. 24-27
Sale Dates: Dec. 20-22, 24, 29

Tickets Sold in November Return Limit, Jan. 31, 1918
Tickets sold in December Return Limit, Feb. 28, 1918

For tickets and further particulars, see Agents, Salt Lake Route, or address
WM. WARNER, A.G.P.A.
Salt Lake City, Utah

Z. C. M. I.
Regular $3.50 Dress Velveteens, Special, $2.50 Yd.
36-inch Velveteens, in brown, green, navy blue and black. The fabric is especially appropriate for dresses and coats. Regularly sold at $3.50 a yard. Special sale price, $2.50.

Orpheum PHONE WAS 756
VAUDEVILLE
Performances each Wed., Thur., Fri., Sat., Sun. Eve., 8.30. Each Thur., Fri., Sat., Sun. Mat., 2.30.
TODAY—MAT. AND EVE.
GEORGES MAROK'S JUNGLE PLAYERS
WILLIAM EBS
GONNE & ALBERT
CAPTAIN ARSON AND DAUGHTERS.
THE JORDAN GIRLS
CAPES AND SNOW
FRANKIE HEATH
Prices, including war tax: Eve., 11c, 28c, 55c, 83c. Mats., 11c, 28c, 55c.

Our New Catalog of Religious Articles and Jewelry is Now Ready
MAILED FREE ON REQUEST
CATHOLIC STORES INCORPORATED
Our Money-Back Guarantee Protects You
413 LEXINGTON AVENUE NEW YORK, N. Y.

Excursions East Via
UNION PACIFIC SYSTEM OSLRR

Following round trip fares from Salt Lake City or Ogden:

Denver or Colorado Springs	$27.50
Omaha or Kansas City	40.00
Chicago	59.00
St. Louis	51.20
St. Paul and Minneapolis	56.44
Memphis	60.00

Four high-class through trains daily, providing the usual
"UP-TO-THE-MINUTE UNION PACIFIC SYSTEM SERVICE."
City Ticket Office, Hotel Utah, Salt Lake City, Utah.

Sale Dates—
May 12, 16, 19, 23, 26, 30;
June 2, 6, 9, 13, 16, 20, 23, 27, 30;
July 4, 11, 18, 25.
August 1, 8, 15, 22, 29;
Sept. 5 and 12, 1917

TROY LAUNDRY
DISTINCTIVE WORK
Hyland 192. Office, 16 E. Broadway.

Knights of Columbus War Fund

The Knights of Columbus need for immediate use in establishing and maintaining war recreation centres at home and overseas THREE MILLION DOLLARS, of which sum One Million Dollars have already been contributed principally by their members.

Both the Y. M. C. A. and the K. of C. furnish recreation centres for all regardless of creed. The religious needs of non-Catholics in the camps are supplied by the Y. M. C. A.; those of Catholics, comprising about forty per cent of the men in the Service, by the K. of C.

The buildings will be open to all at all times; no private meetings. No society affairs behind closed doors.

They are for all the soldiers all the time.

The Knights of Columbus must render this help overseas as well as at home, and in addition, Pope Benedict has asked them to help support the American Red Cross in special work.

The only expense in connection with this fund is the publication of this advertisement and an office in Washington. No paid agents; no commissions. The general administration will be under the officers and clerical staff of the Knights of Columbus and not charged against this fund. Their bonded officers now responsible for Eight Millions Insurance Funds will handle all money.

Books will be open for inspection at all times and a complete public account rendered of all receipts and expenditures.

Will you help us help our soldiers here and overseas?

Make check payable to Knights of Columbus War Camp Fund and mail to P. O. Drawer 96, New Haven, Conn.

This movement is endorsed by:—

Hon. Woodrow Wilson, President of the United States
Hon. Theodore Roosevelt, ex-President of the United States
Hon. William Howard Taft, ex-President of the United States
Hon. Newton D. Baker, Secretary of War
Hon. Raymond B. Fosdick, Chairman War Dept. Committee on Training Camp Activities
Hon. William Jennings Bryan, ex-Secretary of State

Cardinal Gibbons
Cardinal Farley
Cardinal O'Connell
National Catholic War Council
Catholic Federation of the United States

Knights of Columbus
William J. McGinley, Supreme Secretary
James A. Flaherty, Supreme Knight
Daniel J. Callahan, Supreme Treasurer

WORST TYPHOON IN FIFTY YEARS IN JAPAN MAKES 400,000 HOMELESS IN TOKIO AND YOKOHAMA



Cleaning up one of Tokio's main streets so that street traffic may be resumed.

Japan's worst typhoon in fifty years wrought terrible havoc in Tokio, the capital, and Yokohama, the principal port, on the morning of October 1, exacting a toll of more than 1,000 dead and rendering more than 400,000 people homeless. More than 300 ships of all kinds were sunk in the waters of Tokio bay and along the coast of the island empire. The accompanying picture, showing some of the damage done in Tokio, has just been received.

OGDEN DEPARTMENT

The Rev. John Ryan of Eureka, Utah, spent Tuesday and Wednesday in Ogden as the guest of Monsignor P. M. Cushnahan, and left Wednesday evening for an extended trip through California.

* * *

Mrs. W. O. Pell was the guest of honor at a surprise party Tuesday, when nine of her women friends spent the afternoon with her. Refreshments were served and each guest presented a gift, which will find place in her beautiful new home on Twentieth street.

* * *

Mrs. George Thennis and daughter Genevieve returned home Monday from Great Falls, Mont., where they have been visiting Mrs. Jack Bennett.

* * *

Word has been received from Oakland, Cal., that John Kerwin is convalescing after a severe attack of typhoid fever.

* * *

Miss Mary Anderson and sister, Mabel Bell, left Sunday afternoon for an extended trip through California. Miss Anderson has been in ill health for some time and expects to stay in California indefinitely.

* * *

Funeral services for the late John Kearney were held at St. Joseph church last Saturday morning. Monsignor P. M. Cushnahan read Low Mass, addressed a few words of sympathy to the bereaved family, and spoke with feeling on the life of the deceased.

Music was furnished by members of the choir. A trio, "Nearer, My God, to Thee," was sung by Mrs. Raymond P. Morrissey, Mrs. John T. Fisher and John A. Junk. Mrs. Fisher sang an Ave Marie, and "Face to Face" was sung by Mrs. Morrissey. Miss Madeline Quillinan was organist.

* * *

Mrs. W. S. O'Brien had as her house guest her mother, Mrs. Pauline Peikert, and sister Edith, who left Wednesday afternoon for California, where they expect to spend the winter with Frank Peikert.

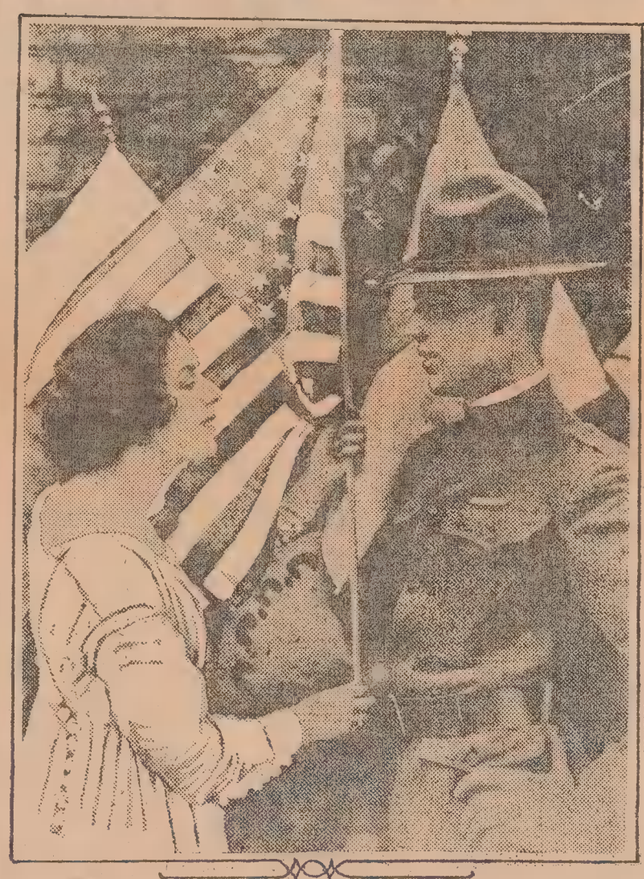
* * *

The St. Joseph's Sewing society will hold its meetings every Thursday afternoon until further notice. Mrs. P. F. Breen was hostess Thursday.

* * *

Mrs. Mary Connor spent the week-end in Salt Lake City as the guest of Mrs. Sullivan.

ANOTHER FLAG IN FREEDOM'S CAUSE



This interesting study shows a French maiden adding the flag of the United States to the line of battle flags of the allies, while Sammy watches on.

K. of C. Bowling League

In last Thursday's meet on the Orpheum alleys the Emeralds took three straight from the Pilots and the Navigators took three from the Discoverers.

The Emeralds stepped into the lead with a close margin over the Navigators, and as the season is yet young some good games are promised from now on.

Next week the Emeralds should be able to retain the lead as they meet the Discoverers, who have not as yet been able to get going; the Navigators should also have it easy by meeting the Pilots.

Last week's results:

DISCOVERERS.

	1	2	3	T'tl.
Nelligan	144	108	137	389
Hurley	77	108	134	319
Winters	128	112	131	371
Gillis	107	107	129	343
Dummy	125	125	...	250
Travers	...	...	138	138
Totals	581	560	669	1810

NAVIGATORS.

	1	2	3	T'tl.
Woods	177	134	120	431
Lynch	119	160	177	456
O'Keefe	98	144	130	372
Dummy	125	125	125	375
Dummy	125	...	...	125
Buckley	...	98	133	231
Totals	644	661	685	1990

EMERALDS.

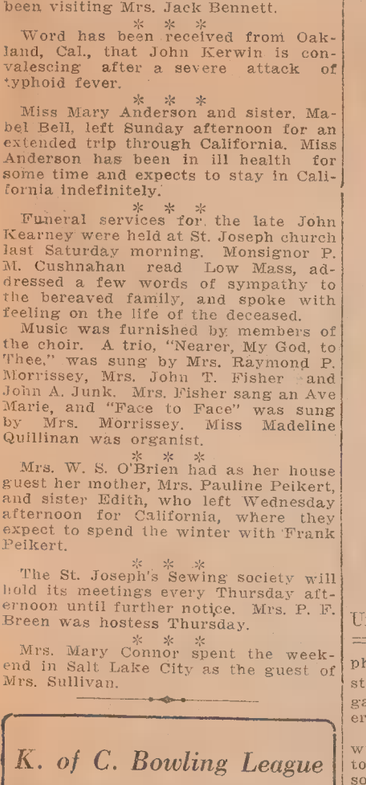
	1	2	3	T'tl.
Lyman	125	161	152	438
Maher	100	115	131	346
Owens	127	143	146	416
Lydon	171	131	135	437
Dummy	125	125	125	375
Totals	648	675	689	2012

PILOTS.

	1	2	3	T'tl.
Laramie	144	129	171	444
Shea	118	122	102	342
Locke	125	125	125	375
Kane	96	145	97	338
Dummy	125	125	125	375
Totals	608	646	620	1874

STANDING OF THE TEAMS.

	W.	L.	Pct.
Emeralds	7	2	.778
Navigators	9	3	.750
Pilots	3	9	.250
Discoverers	2	7	.222



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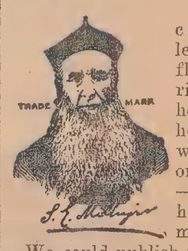
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THE INTERMOUNTAIN CATHOLIC

In vain will you build churches, give missions, found schools—all your works, all your efforts will be destroyed if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic Press.—Pope Pius X.

..Published in Salt Lake City, Utah every Saturday by the Intermountain Catholic Publishing Company, 515-517 McIntyre building.

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FRANK C. GREENE, Manager.

Subscription rate, $2.00 the year in advance.
Advertising rates on application.
Entered at the Salt Lake postoffice as second class matter.

THE INTERMOUNTAIN CATHOLIC is the official organ of the diocese of Salt Lake and is the only Catholic journal in the intermountain country. It is widely circulated through the states of Utah, Nevada, Idaho, Montana, Wyoming and Colorado.

Reliable business firms are urged to consider the value of this paper as a medium for reaching thousands of Catholics throughout the entire Rocky Mountain region. Its Catholic readers are urged to patronize the advertisers who contribute to the support of their church paper.

Correspondence is solicited from the Reverend Clergy, from officers of Catholic societies and others who are interested in the welfare of the paper. All items of news will be gratefully received.

"The American troops in France must be made to realize that the whole country is behind them. This is a war of the real fighting spirit, and the best way we can keep that spirit alive is to have a united nation stimulating and encouraging its army at the front."—General Pershing.

CARDINAL MERCIER.

EVEN though the World War should continue for five years, as some experts believe it will, the conflict will never produce a more heroic figure than that of Cardinal Mercier of Belgium. His name will go down through the rest of time as a synonym for grandeur, nobility, service to mankind, heroism and all that is Christlike.

War utterances of the troubled Belgian prelate have been compiled under the title, "The Voice of Belgium," and the volume, translated into English, was received by the Salt Lake press last week from its English publishers. Probably no book issued in recent years tells such a story of devotion and sacrifice to a principle; of patriotism and unyielding resistance to tyranny.

The book tells yet another story that history will never forget—the story of a land despoiled, a people enslaved, a nation in the shambles. Yet there is "the voice of Belgium" crying unto God in her darkest hour, never without the spirit of Christian fortitude such as we ever associate with the early martyrs.

Listen to "the voice of Belgium" speaking through Cardinal Mercier, even while ruthless Huns were outraging Belgian women and slaughtering Belgian children:

"I craved courage and light, and sought them in such thoughts as these: A disaster has visited the world, and our beloved little Belgium, a nation so faithful in the great mass of her population to God, so upright in her patriotism, so noble in her king and government, is the first sufferer. She bleeds; her sons are stricken down, within her fortresses, and upon her fields, in defense of her rights and of her territory. Soon there will not be one Belgian family not in mourning. Why all this sorrow, my God? Lord, Lord, hast Thou forsaken us? Then I looked upon the Crucifix. I looked upon Jesus, most gentle and humble Lamb of God, crushed, clothed in His blood as in a garment, and I thought I heard from His own mouth the words which the Psalmist uttered in His name: 'O, God, my God, look upon me; why hast Thou forsaken me? O my God, I shall cry, and Thou wilt not hear.' And forthwith the murmur died upon my lips; and I remembered what Our Divine Saviour said in His gospel: 'The disciple is not above the master, nor the servant above his lord.'

The Christian is the servant of a God who became man in order to suffer and to die. To rebel against pain, to revolt against Providence, because it permits grief and bereavement, is to forget whence we came, the school in which we have been taught, the example that each of us carries graven in the name of a Christian, which each of us honors at his hearth, contemplates at the altar of his prayers, and of which he desires that his tomb, the place of his last sleep, shall bear the sign."

And again, as the noble Cardinal exhorts his people to bear their Cross with Christian fortitude and to repel the invader, he says:

"Across the smoke of conflagration, across the stream of blood, have you not glimpses, do you not perceive signs of His love for us? Is there a patriot among us who does not know that Belgium has grown great? Nay, which of us would have the heart to cancel this last page of our national history? Which of us does not exult in the brightness of the glory of this shattered nation? When in her throes she brings forth heroes, our Mother Country gives her own energy to the blood of those sons of hers. Let us acknowledge that we needed a lesson in patriotism. There were Belgians, and many such, who wasted their time and their talents in futile quarrels of class with class, of race with race, of passion with personal passion.

"Yet, when, on the second of August, a mighty foreign power, confident in its own strength and defiant of the faith of treaties, dared to threaten us in our independence, then did all Belgians, without difference of party, or of condition, or of origin, rise up as one man, close-ranged about their own king, and their own government, and cry to the invader: 'Thou shalt not go through!'

"At once, instantly, we were conscious of our own patriotism. For down within us all is something deeper than personal interests, than personal kinships, than party feeling, and this is the need and the will to devote ourselves to that more general interest which Rome termed the public thing, Res publica. And this profound will within us is Patriotism."

So the story continues of the Cardinal's continued fight for his countrymen, carried on when his liberty and even his life were threatened by the rapacious invader. And today stricken Belgium's voice is still heard through her spiritual leader, pleading with civilization to drive back the invader and restore to her that which is hers.

It is to us that she calls.
Let her cry not go unheeded!

MODERN CRUSADERS.

REALIZATION of an ideal which has been dear to the heart of the Church since ancient times seems imminent, according to recent press dispatches. These advices indicate that the Holy Land is about to be wrested from Mohammedan control.

The dispatches state that the British army in Palestine is sweeping the Turks before it. In fact, the defeat of the infidels is reported as a rout.

Expelling the Turk and placing in Christian hands control of the land made sacred to Christendom by reason of its being the scene of Christ's pilgrimage on earth cannot fail to touch a responsive chord in the heart of every follower of the Master.

Beginning in the eleventh century and extending on down through the fifteenth century, history records a constant struggle on the part of the Popes and the armies of Christian Europe to wrest the Holy Land from the grasp of Mohammedan barbarians who desecrated it. In fact, to recite the history of the Crusades is almost to recount the history of the middle ages, for they had a bearing on almost every event of importance during that period.

Most historians divide those wars between Christians and Mohammedans for possession of the Holy Sepulchre into eight Crusades, but they admit the division does not take into account a large number of the lesser expeditions. Considerable success was encountered in some of the Crusades. Christian civilization was established in the Holy Land for a time and some of the states established there under the direction of the Supreme Pontiff, for a time rivaled the kingdoms of Western Europe in importance. For a long time the road to the Holy Sepulchre was kept open to pilgrims and in Jerusalem was maintained a Christian quarter with hospitals for pilgrims.

Communication with the Christian nations was difficult of maintenance, however, and finally the Christian influence succumbed to sheer weight of Mohammedan pressure. The so-called reformation brought with it a decline of Christian ardor and for several centuries Christendom has witnessed the humiliating spectacle of Turkish suzerainty over the land where Jesus walked.

Let us pray for the success of British arms in Asia and let us hope that when the great war ends in a great peace one of the terms of that peace will be retention of the Holy Land in Christian hands with the establishment there of a religious liberty which will permit Holy Church to fittingly mark the places made sacred by the life of Christ.

PROHIBITION APPROACHING.

A COMING event of national importance is foreshadowed in the election returns which have just been computed in the east. The returns show that New York state has granted the franchise to women, and it seems practically certain that Ohio has adopted statewide prohibition.

Prohibitionists declare the result in New York makes possible the adoption of a prohibition amendment in the Empire state, though prohibition has not always followed equal suffrage. Also the leading advocates of national prohibition regard the placing of Ohio in the "dry" column as a notable victory.

For years the Buckeye state, with its many breweries and extensive liquor interests had been regarded as one of John Barleycorn's most secure possessions. That it has been besieged and carried by the prohibition forces will be but the means of spurring them on to other successes.

Yea, the day of national prohibition seems not far off, and most churchmen will rejoice in its coming. Utah is one of the newer recruits to the ranks of prohibition states, but, brief as the period of abstinence has been, it has convinced most thinking people that a return to the old system of licensed saloons and promiscuous sale of strong drink would be a step backward which is not to be considered for a moment.

ENOUGH WAS TOO MUCH.

SCHENECTADY has had enough of Socialism. It found it entirely too much. By a decisive vote it once more enrolled itself among sensible cities.

For seven years the city attracted the attention of all America by its great experiment in establishing the social and economic Millennium. It had the cream of American Socialism as leaders. The great international light, famed as author and orator, Rev. Dr. George R. Lunn, was their mayor.

The "local" had great leaders and splendid orators. In spite of all this Socialism as applied to municipal affairs proved a rank failure. They established municipal ice houses, a farm, a municipal coal yard and vegetable market. All proved failure. To add to the troubles the "comrades" did not dwell together in that unity and brotherly love which is supposed to be the prime tenet of Socialism. They were very human. They craved the spoils of office. Undegenerate politicians were found in the land. Referendum was demanded and Socialism gasped its last in Schenectady.

It is evident that Schenectady has had enough of Socialism. It adds just one more argument to the many that indicate Socialism as a beautiful dream but a dread reality.

THANKSGIVING.

THE customary proclamation calling the people of the country to set aside a day of thanksgiving has been issued by President Wilson. It points out that notwithstanding our material blessings, the thing that is most prominent is of the spiritual. We have heard the call to battle for the right.

The President finds cause for thanksgiving "even in the midst of the tragedy of a world shaken by war and immeasurable disaster." He says, "Even amidst the darkness that has gathered about us" God has bestowed great blessings upon us, "blessings that are better than mere peace of mind and prosperity of enterprise." "Righteousness exalteth a nation." We are called upon to make almost incomprehensible sacrifices in the cause of righteousness. We have been asked "to serve mankind as we once served ourselves, by taking up arms against a tyranny that threatened and debased men everywhere." The spirit of devotion to this highest and noblest in the relations of men and nations, the great sacrifices we have pledged ourselves to make, the hope that the world may be better through our efforts, makes us put our trust in God and believe that He will be with us because we are doing His work. This spirit should make us a greater nation as it has made us a more united people. It is making us realize that service to mankind is superior to selfish indulgence.

We have reason to thank Almighty God that He has engendered this spirit in our people. We thank Him that He has made us His humble instrument. We gladly make the sacrifice because we believe that it is the work of God and "In God we trust."

AN INSISTENT CALL.

THE Knights of Columbus never seem to have enough when it means work for a good cause. When they stated the amount that they were going to get for the Catholic soldier boys many thought they were dreaming. They passed the dream mark. Realizing that more is necessary they are going to get more. They are determined that the Catholic boys shall be kept clean of heart if it is in the power of the Knights of Columbus.

The reports that come to us from Europe emphasize the need of guarding our boys from that which is worse than death. The American soldiers in France are under severest discipline. Strict lines of conduct are prescribed and enforced when they are on duty. Army discipline can control a man's body and may influence his mind for certain periods, but it leaves his morals at the mercy of his own inventions in times of rest, which must be provided at frequent intervals.

It is the purpose of the Knights of Columbus to do what is humanly possible to guard the boys during that period. They are determined to follow them across the sea and throw around them the best influences possible that they may bring them home as good, if not better than when they went forth to answer their country's call.

There have been many calls on the purses of our people. They have responded nobly. Never was a call made that is so insistent as this present call of the Knights of Columbus. Our boys are fighting for our liberty and our homes. We will be proud of those who die in such a cause. But do not ask them to endanger their immortal souls. The Knights of Columbus can save them if you will help.

PRAY FOR THE DEAD.

AGAIN November brings to us the solemn reminder: "Remember your dead." The Church in her tender solicitude for her children has established a day of commemoration of the souls of all the faithful departed, so that even the humblest creature that ever lived is not forgotten. In the most impressive manner we are taught our sacred duty—to hear Mass for the dead, to pray for them, offer alms for them, make for them the reparation they can no longer make for themselves. Let us not be heedless of this solemn obligation. If we forget our dead, if we fail to pray for the soul's eternal rest, we have no true love for our departed friends; our mourning is a pretense, and our protestations of sorrow are not sincere. There is no greater charity than to help the suffering souls, and none more meritorious for ourselves. They whom we assist will be our intercessors before the throne of God in our hour of need.

AMONG CATHOLIC POETS

John Lancaster Spaulding

The late archbishop of Peoria, Ill., was born in Kentucky in 1840; his ancestors came to America with Lord Baltimore. He had the power and the mind that would alone have produced a self-made man, but added to this he had the opportunities offered by the best institutions of the United States and completed his education in Louvain and Rome.

Bishop Spaulding's essays will surely prove a permanent contribution to literature. He himself thought little of his poetry and never gave it a more dignified name than "verse." It is, however, unimportant only in comparison with his prose.

The Starry Host.

The countless stars, which to our human eye
Are fixed and steadfast, each in proper place,
Forever bound to changeless points in space,
Rush with our sun and planets through the sky,
And like a flock of birds still onward fly;
Returning never whence began their race,
They sped their ceaseless way with gleaming face
As though God bade them win infinity.
Ah whither is their forward flight
Through endless time and limitless expanse?
What power with unimaginable might
First hurled them forth to spin in tireless dance?
What beauty lures them on through primal night,
So that for them to be is to advance?

Silence.

Inaudible move day and night,
And noiseless grows the flower;
Silent are pulsing wings of light,
And voiceless fleets the hour.

The moon utters no word when she
Walks through the heavens bare;
The stars forever silent flee,
And songless gleam through air.

The deepest love is voiceless too;
Heart sorrow makes no moan;
How still the zephyrs when they woo!
How calm the rose full blown!

The bird winging the evening sky
Flies onward without song;
The crowding years as they pass by
Flow on in mutest throng.

The fishes glide through liquid deep
And never speak a word;
The angels round about us sweep,
And yet no voice is heard.

The highest thoughts no utterance find,
The holiest hope is dumb,
In silence grows the immortal mind,
And speechless deep joys come.

Rapt adoration has no tongue,
No words has holiest prayer;
The loftiest mountain peaks among
Is stillness everywhere.

With sweetest music silence blends,
And silent praise is best;
In silence life begins and ends:
God cannot be expressed.

Nature and the Child.

For many blessings I to God upraise
A thankful heart; the life He gives is fair
And sweet and good, since He is everywhere,
Still with me even in the darkest ways.
But most I thank Him for my earliest days,
Passed in the fields and in the open air,
With flocks and birds and flowers, free from all care,
And glad as brook that through a meadow strays,
O balmy air, O orchards white with bloom,
O waving fields of ever-varying green,
O deep, mysterious woods, whose leafy gloom
Invites to pensive dreams of worlds unseen,
To thoughts as solemn as the silent tomb,
No power from you my heart can ever wean!

Et Mori Lucrum.

The star must cease to burn with its own light
Before it can become the dwelling place
Of hearts that love—beings of godlike race,
Through its own death attaining to the height
Of excellence, and sinking into night,
That it may glow with a more perfect grace,
And bear a nobler life through boundless space,
Till time shall bring eternity in sight.
So man, if he would truly live, must die,
Descending through the grave that he may rise
To higher worlds and dwell in purer sky;
Making of seeming life, the sacrifice
To share the perfect life with God on high,
Where love divine is the infinite prize.

The Void Between.

Whence from the gloom of earth we see the sky,
The happy stars seem each to other near,
And their low-whispered words we almost hear,
As in sweet company they smile or sigh.
Alas! Infinite worlds between them lie,
And solitary each within its sphere
Rolls lonely ever onward without cheer,
Is born, and lives and dies with no one near,
And so men's souls seem close together bound,
But worlds immeasurable lie between.
And each is center in void profound,
Wherein he lonely lives sad or serene,
And, planet-like, moves higher center round,
Whence light he draws as from the sun night's Queen.

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'The Padre'---Being Trench Lore

BY PATRICK MACGILL, IRISH SOLDIER-AUTHOR.

THEY came down the road towards the village, four men and a pony. All the men were soldiers coming back from days of hard battle at Bullecourt, and all bore traces of the rough and tumble of the fighting line. The man sitting in the saddle, with a bandage round his forehead, his mouth hanging open, and his fingers fumbling with the reins, had received his wound the night before. It was quite a light one, but on the march it had become painful, and the boy (his age was not 20) was glad enough to get a lift on the way. Two of the other men, hanging on the stirrups, were suffering from sore feet, and even now, helped though they were by the willing pony, the men grunted a little as they neared the billets where they were going to rest for a week or two.

The fourth, a tall lank officer, was a soldier in the double sense of the word, for his rules of conduct had been laid down by the higher command of the British army as well as by the high command of his church. He was Father Quinn, Catholic chaplain to the British expeditionary force. As usual he was engaged in helping the lame dogs back from battle, and the job was one after his own heart.

Father Quinn is loved by the soldiers. He shares their dangers and their hardships. Wherever they go he is with them. Many not belonging to his faith come to listen to his sermons, which are always short and to the point.

Not Always Neighbors.

Once he said, speaking from a makeshift altar in a barn that was pitted with shell holes: "Love God with your whole heart and soul, and your neighbor as much as you can. Remember that every man, even a German, is your neighbor. To forget this in ordinary life is a mortal sin: but it is scarcely a venial sin to forget it in a bayonet charge."

On another occasion he said: "A man who refuses a tot of rum on a cold morning in the trenches is more fool than teetotaller."

Remarks like these greatly please the soldiers and do a lot to secure Father Quinn admission to all minds. He has the gift of saying the grandest things in the most common idiom. His sermons are full of trench slang, drill-book phrases and soldiers' catchwords, and because he speaks like this he enters all hearts. But in war it is actions, not words, that make a man, and this good priest, who is loved for his humorous and kindly words of counsel, is admired for the perfect fearlessness he shows when visiting the firing line. He is a man after the soldier's heart.

On Hand at Attack.

He is always on hand when an attack comes off. One time the brigadier remonstrated with him.

"But some of the boys may want to confess their sins if they are lying out there wounded," said Father Quinn.

"Then why not get them to confess before they cross the top?" said the brigadier.

"Dying men get more consolation from confession than a healthy man," said Father Quinn.

One morning when he was in the trenches a wounded German was seen lying out in No Man's Land. This man had been wounded when on a listening patrol the night before. Without telling anyone of his intention, Father Quinn crossed the parapet in broad daylight, went out to the man, and carried him in. The German, who was a Catholic, died two hours later.

The C. O. complimented the padre on his work, saying: "Some valuable papers have been found on the man and they'll be very useful."

"That may be," said Father Quinn. "But the thing to be thankful about is this—the dying man has received absolution for his sins."

Reason for Change.

A strange incident happened not long ago. The regiment to which the padre was attached was ordered to attack one morning, and the priest was in the trench waiting for the command to advance. The enemy was shelling the position with heavy stuff, and the casualties were severe. When the whistle was blown Father Quinn gripping a sandbag preparatory to the spring into No Man's Land. Then he heard his name called by a wounded soldier lying on the floor of the trench.

"Well, what can I do for you?" asked the padre, coming back. He recognized the wounded soldier boy as a soldier who had won some notoriety as an unbeliever—in fact, the men dubbed him an atheist, and the boy took great delight in being called this.

"I want to make my confession," said the atheist.

"Your what, my boy?" asked Father Quinn.

"My confession."

"You've changed your mode of thought, surely!" said the padre.

"I have," said the boy. "I was born a Catholic, and now I want to die one."

Father Quinn heard the soldier's confession, and was on the point of crossing the bags when another man called him back, a Jew. He also wanted to make his soul. The good padre was dumfounded. It would be a long job if all the casualties took it into their heads to become converts. He heard the Jew's confession; then a third man wanted to confess. This soldier belonged to the Church of England. It was then that light broke on the padre's mind.

They All Love Him.

"I could forgive you for changing your religion when you see fit, boys," he said. "Everyone of us must work out our salvation as he thinks best. But I can't let your becoming Catholics rob me of my jaunt into No Man's Land, where other of my own lads are waiting for me."

So saying, he gave each man a cigarette and crossed the top. But by now the enemy's fire had decreased in volume, and that night Father Quinn came back safely.

All the soldiers in his brigade love him, and they tell tales of long nights when they have seen him out from dusk to dawn in "No Man's Land," digging graves for the dead; of weary marches back from battle, when tired men hung on to the stirrups and tail of the padre's pony, while the padre himself marched by their side carrying their equipment. And men who are resting in a quiet village to the rear of the firing line can tell tales of his giving the French children rides on his pony through the village streets. These later tales, however, are best when they exchange confidences over the village pump.

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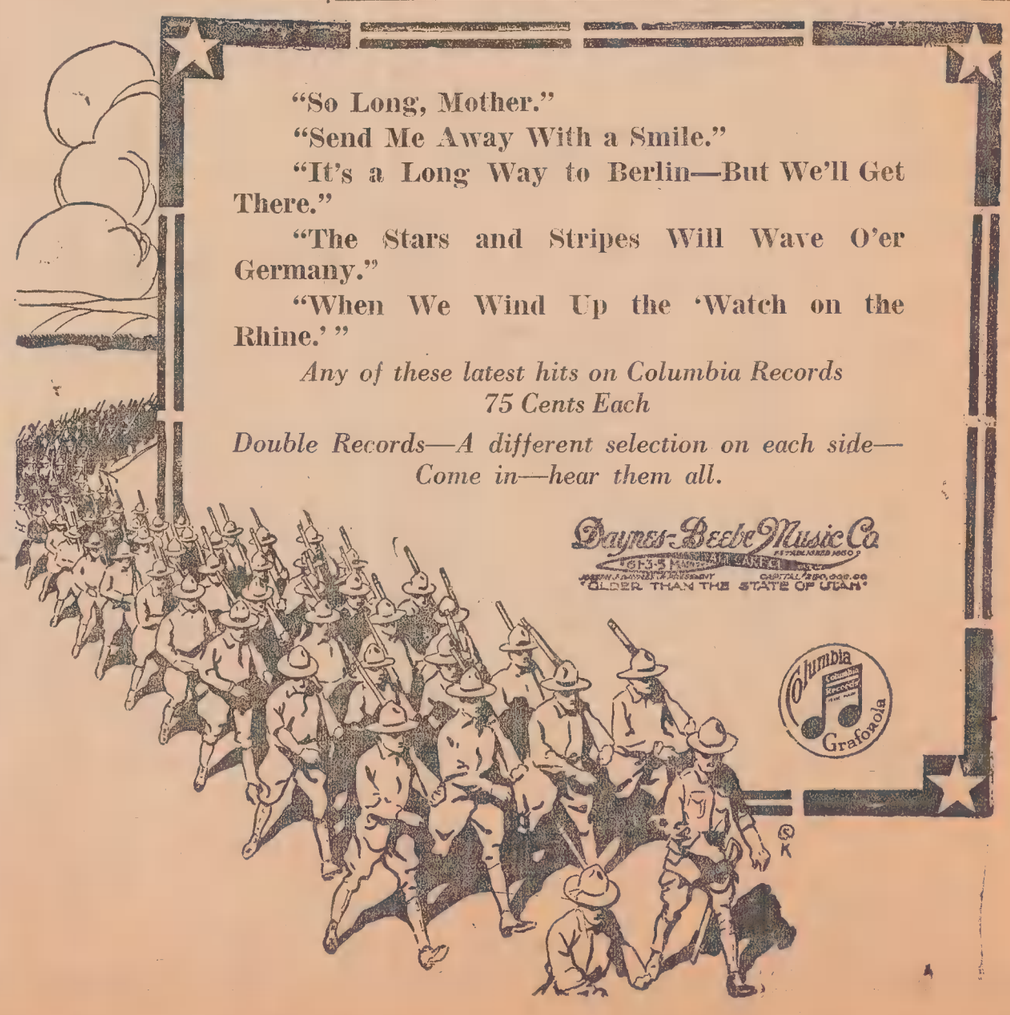
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THE CATHOLIC WOMAN

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Edited by Ethel Bixby.

MORNING OF THE PRESENTATION.

The shadows in the temple must have fled
Before the radiance by the angels shed,
Who hovered 'round sweet Mary's lily heart,
That flower of Eden, from earth's flowers apart.
The wailing echoes of the Advent years
A threnody of prophets' hopes and tears—
Must have rung forth as notes of jubilee,
When Mary's name—that word of melody—
First trembled in the place of sacrifice.
And when the gentle Maiden raised her eyes,
What depths of heaven therein must not the priest
Have seen, that primal Presentation Feast.

O Mary, who didst offer thy young heart,
Wherein no thoughts save God had e'er a part,
Do thou our hearts make ready, we implore,
And from them drive dark sin for evermore;
That, though deep-stained, they may acceptance meet,
As on this day we lay them at thy feet.
And Mother, do thou bear them to God's throne,
Our sin-sad hearts, and give them with thine own.
—Sister M. Rita, in "The Book of The Lily."

Saints of the Week

SAINT ELIZABETH OF HUNGARY.
November 19.

ELIZABETH, daughter of Alexander II, the valiant and religious king of Hungary, and of his queen, Gertrude, was born in Hungary in 1207. Herman, landgrave of Thuringia and Hesse, had a son born about the same time, named Lewis. This prince had obtained a promise from the king of Hungary that his daughter should be given in marriage to this new-born son; and to secure the effect of the engagement the princess, at 4 years of age, was sent to his court and there brought up under the care of a virtuous lady.

Elizabeth from her cradle was so happily pervaded with the love of God that no room for creatures could be found in her heart; and, though surrounded with worldly pleasures, she had no relish for them. She prayed with astonishing recollection, and seemed scarce to know any other use for money than to give it to the poor. This child even in her very recreations studied to practice frequent humiliations and self-denials.

The saint was 14 years of age when Lewis returned home after a long absence at school. The marriage ceremony was performed with the utmost pomp and with extraordinary public rejoicings.

Her alms at all times seemed to have no bounds. Her husband gave freely and rejoiced with her in her charity. When her country was visited by a famine she exhausted the treasury and distributed her whole crop of corn amongst those who felt the weight of the calamity. The castle of the landgrave was built on a steep rock, which the weak were unable to climb. The husband of St. Elizabeth therefore built a hospital at the foot of the rock for their reception and entertainment, where she often fed them with her own hands, made their beds and attended them even in the heat of the summer. The helpless children, especially all orphans, were provided for at her expense.

Being forewarned by God of her approaching death, she redoubled her fervor and made a general confession of her whole life. She passed away at the age of 24. Her body was deposited in a chapel near the hospital which she founded.

THE GIRL AND HER JOB.

A Detroit employer in search of a young woman to fill a vacancy in his office staff, told an applicant that though he had several girls in his employ there was not one among them whom he could promote to the position, which paid a salary twice that they were receiving. "They're nice girls, sweet as a caramel sundae, but they seem to have cerebral anemia," he said. "They're good for nothing but routine work that's as plain as the nose on your face. They might have familiarized themselves with the business, but their interest in it centers in their pay envelope. All they care for is a little more money for clothes, and personal independence."

This employer put into the words the usual attitude of his class toward the girls who seek office work. They want places that make the least possible demand on their intelligence. They will work with a fair degree of faithfulness—with one eye on the clock and the other on their pocket mirrors. They have no ambition, no initiative, will not assume any responsibility. They do not grow with their work but remain the same careless, inconsequent creatures as at first, waiting for some unwary man to come along and marry them.

The excuse, "Let him pay more if he wants better work," is putting the cart before the horse. An employer will not have the faith that adds to the pay envelope until it is justified by achievement. No one gets anywhere near the top who shirks responsibility; responsibility and efficiency earn the big salaries. An employer soon realizes the animus of his employes.

The man quoted above added that the girls who succeed are usually those who feel the urge of necessity. They have their own way to make, and are in earnest. The girls whose aim is bounded by their pocket money miss the real benefit they might get, for work should—and will give three valuable things: satisfaction in contemplating what has been accomplished; development of native powers, and the discipline that makes character.—Detroit Free Press.

YOUR CHILD AND YOU.

Much of a child's earliest education, often the most valuable and most enduring part, is that which is unconsciously acquired at home, not by precept or teaching but by imitation. From the earliest beginnings of learning the child is copying the sights and sounds about him.

Thus he learns to speak his first words, and from this time until he begins his formal education in school, and, indeed, through his entire childhood, he is imitating the language, manners and emotions of the older people about him. His behavior and opinions are undoubtedly to some extent the direct result of this copying of his elders. He will repeat the tricks of speech and manner which they constantly employ.

If a child lives among people whose language is correct and agreeable, whose manners are pleasant, who show always a thoughtful consideration for others and whose behavior is gentle and kindly, he unconsciously acquires similar ways. The habit of courtesy comes not alone nor chiefly from direct instruction, but from imitation. If a child sees that his elders are habitually courteous in their association with each other, if kindness and consideration for each other are the habits of the home, these qualities will inevitably stamp themselves upon the child. The opposite qualities are likewise initiated and help to produce another sort of child.

Clearly, therefore, parents have an enormous responsibility in molding and shaping a child into the kind of man he is to be, for these early lessons in conduct and manners are probably never quite eradicated.

If a child grows up among people who are scolding, faultfinding, complaining or quarrelsome, he is almost sure to show a tendency to these qualities, however much he may learn to abhor them in later life.—Exchange.

RESULTS ALREADY AT HAND FROM WORK OF FOOD CONTROL BOARD

"Why doesn't the food administration bring down the high prices?" Well, ask another question. "Why aren't there 2,000,000 United States soldiers in France and Italy today, fighting at the front and driving the Huns on the run towards Berlin?"

Because both take time, thorough preparation, and in case of food prices much voluntary co-operation. But something is being done every day, and to lower the cost of living wherever it is possible is one of the prime aims of the food administration, which has already kept the prices of many staples from going much higher. Flour might easily have been twice its present price per barrel if the food administration had not established a fair price for wheat and limited flour millers' profits. Sugar would almost certainly have gone soaring if speculation had not been stopped.

Some Prices Lower.

Then, some prices have been lowered. Flour has fallen substantially below the August prices. Speculation in Cuban sugar has been stopped, saving an exorbitant price, though not securing a sufficient supply. This temporary shortage would have meant a large advance in price had not the food administration secured a voluntary agreement from the producers of cane and beet sugar. Do not forget these facts because beefsteak is out of reach, sugar still higher than one could wish, and many have to live more largely on hope than they like to.

Remember, also, that the food administration has no direct control over the retail trade, save where it does an annual business of $100,000 or more. That explains why, when the price of beef at the packer's door was 14.5 cents a pound in October, as compared with 16 cents in July, the average price of round steak in 796 cities was 31 cents a pound against 27 in July, showing that while the wholesale price decreased the retail price increased. Public sentiment, community co-operation, must take that in hand.

Kept Sugar Down.

How about a shortage of sugar, making it difficult in some places to get any? Well, the food administration long ago pointed out what was coming, and made the simple request that the American people should save seven ounces a week per person, in order to give our allies what they must have and supply what we need ourselves. If this had been done, or should now be done, our ration of sugar per person per year would be 67 pounds, while the English have to be content with 26 and the French and Italians with 12. Aren't we willing to share with those who are fighting for us, with the enemy on their territory?

SIMPLE DESSERTS.

When you are desirous of having a simple desert, try one of these puddings. They can all be prepared at little cost.

Prune Pudding.—One cup cooked prunes, three-fourths cup granulated sugar, one cup chopped nuts, one-half cup milk, one tablespoon butter, one-half cup cracker or bread crumbs, one teaspoon baking powder, one teaspoon vanilla, pinch of salt. Mix crumbs, baking powder and sugar, adding crumbs slowly; then the prunes chopped fine, then the nuts. Stir in vanilla and salt, add the melted butter; turn into buttered baking dish and bake in moderate oven in pan of hot water for half an hour. Serve hot or cold with plain or whipped cream.

Graham Pudding.—One cupful molasses, one cupful sweet milk, two teaspoonfuls soda and one cupful chopped raisins, one-half teaspoonful fruit if you wish. Two cupfuls sifted graham flour. Steam three hours. Or, put batter in jelly glasses or baking powder cans and steam one hour. Good with any kind of pudding sauce.

Rolled Apple Pudding.—Five apples, peeled, cored, washed and sliced; three-fourths cup beef suet chopped fine; one quart flour; heaping teaspoonful baking powder; salt to taste. Mix suet with dry flour; add sufficient water to make a stiff dough; roll half inch thick; spread apples on dough; sprinkle with cinnamon and sugar; roll same as jelly roll; tie in pudding cloth and steam two hours. Sauce—Take two teaspoonfuls flour, one teaspoonful butter and rub until smooth; add pinch of salt, one cupful boiling water, one teaspoonful vinegar, one tablespoonful sugar. Flavor with extract of lemon. Boil until done, but not watery. Spread over the top a layer of jelly or preserves. Beat whites of the eggs to a stiff broth and add four teaspoonfuls sugar and juice of the lemon. Spread this on top, then set in the oven again to slightly brown.

Tapioca Fruit Pudding—Soak one cupful tapioca in one quart water overnight. Add one cupful sugar, one cupful seedless raisins, one pineapple, sliced very thin, five apples sliced very thin. If needed, add a little warm water. Bake one and a half hours. Beat whites of two eggs to a stiff froth, add two tablespoonfuls pulverized sugar, spread over pudding and brown. Serve with cream.

Banana Cornstarch—Put one quart of milk on stove to heat. Mix four tablespoonfuls of cornstarch, one-half cupful sugar with enough milk to make a batter. Stir into the hot milk and cook until thick; remove from fire and stir two bananas into it; flavor with lemon or vanilla. This makes a nice, inexpensive dessert and is improved by serving with cream.

OLD-TIME CUSTOMS.

The respect of Catholics for the house of God and their exact observance of pious customs is traditional. But the spirit of indifference that is today rampant seems to be exerting a pernicious influence on the lives and fervor of some Catholics, among whom the old-time reverence for things sacred is waning. While at heart they may be loyal and sincere, the external expression of their love and devotion is too often lacking.

Formerly no Catholic man would think of passing a Church without lifting his hat as a sign of respect to the Blessed Sacrament. So naturally did men show their reverence for the Divine Presence that even those of other beliefs became accustomed to this loving mark of respect and esteemed them the more for it.

But today Catholic men frequently pass our Churches without giving the slightest sign of recognition. Utterly oblivious of the sanctity of the House of God, they pass without ever reflecting upon the most stupendous of mysteries and uttering a word of thanksgiving for the graces given them by the Incarnate God.

Again the time-honored custom of bowing the head at the name of Jesus appears to be passing. And yet this is one of the most glorious customs that centuries of devotion has given us.

But today vast congregations often give scant, if any sign of reverence when the name of Jesus is mentioned, even in places hallowed by His presence.

Why this apparent coldness? Why this seeming apathy toward the most sacred practices? Is it that we no longer care to preserve the pious usages of the bright ages of Faith? Or is the spirit of modern indifference creeping gradually into the lives of some of our Catholics?

This apparent lack of devotion is due to a thoughtlessness which produces a bad effect upon Catholics and the outside world. From Catholics most particularly are expected all those external manifestations of devotion that their religion calls for. When they are present they afford abundant edification, but when absent they beget surprise and disedification.

Every Catholic should take a pride in keeping alive the old-time customs, in showing clearly and unmistakably that the beautiful practices of past years are yet alive and vigorous among the people. Neither thoughtlessness, business nor human respect should deter him from lifting his hat on passing the sanctuary of the Most High. Indifference is utterly foreign to the spirit of faith.

Catholic congregations should never forget to bow the heads at the mention of the Holy Name. It is an act of faith. It imports an act of loving remembrance. And if God demands from His people internal love and gratitude, a faithful people will be quick to respond with external manifestation.—Pilot.

HOW THEY LOST THEIR HEALTH.

Trying to save time at meals, taking only ten or fifteen minutes for luncheon, with their minds intent on business problems.

By not taking a little outdoor recreation every day. They did not know that the bow always on the stretch soon loses its spring, its elasticity.

They went into physical bankruptcy by using up more force each day than nature generated.

By turning night into day; by too complex living.

They thought they could improve God's plan and draw more out of their physical bank than they deposited; result, physical bankruptcy.

By hurrying, worrying, fretting, stewing, driving, straining to keep up appearances.

By always reading medical advertisements and medical books which described their symptoms.

They took life too seriously, did not have enough fun, enough play in their lives.

They were always thinking about themselves, analyzing themselves, looking for trouble, for unfavorable symptoms, imagining all sorts of things about their physical condition.

Did not adapt a diet to their vocation. The brain-worker, the sedentary man, a heavy muscle-food, such as meats, and vice versa.

By hot temper, jealousy, by a selfish critical, nagging, scolding disposition, which poisoned their blood and brain.—Exchange.

DO YOU REAR YOUR CHILDREN OR JUST LET THEM GROW UP?

"Are you rearing a son? Or is he just growing up?" asks a Philadelphia writer, by way of introduction to some comments on a mother's duty, which we quote:

"The true mother begins in infancy to train the child.

"She has in mind the man she wants him to become, and never for a moment loses sight of this image.

"Every day she builds a little on the structure, which has three sides—the physical, the mental, the moral.

"When complete it forms a wedge which will carry the man successfully through every tight place in his career."

WAR BREAD NEXT IN HOOVER PLAN OF FOOD-SAVING

The next move of the food administration, it is announced, will be an attempt to reduce bread prices. At the request of Administrator Hoover, President Wilson will issue an order directing that every baker in the country be required to do business under federal license.

Rules and regulations will govern the bread industry and the new war bread will contain a reduced amount of fats, as both the lard and milk content will be cut down considerably. No price will be fixed outright, but the regulations will prescribe that only reasonable prices may be charged.

OUR BOYS AND GIRLS

A Corner of the Paper Especially for Them.

Edited by Aunt Patricia.

Letters to Aunt Patricia should be addressed to her in care of the Intermountain Catholic, Salt Lake City, Utah.

THE FAIRY'S WATCH.

One night when I lay very still
And could not get to sleep
I felt that on my window sill
A fairy watch did keep.
For shadows that I used to fear
Upon the dim lit wall,
Seemed not to creep that night so near
Or waver in the hall.

The neighboring frogs croaked soft and low,
And e'en the whippoorwill
By his faint whistling seemed to show
Who stood upon my sill,
The insects in the evening dew,
The cricket's voice less shrill
Showed well each tiny creature knew
A fairy watched my sill.

* * *

Aunty's Letter.

DEAR Nieces and Nephews:

You are now well on your way in the third month of this year's school term, and Aunt Patricia is wondering how you are enjoying these happy days and what you are learning. Of course, every day brings enlightenment on some of the mysteries of arithmatic, grammar, history, spelling, geography and all the other wise things you are storing away in your heads.

And you have your favorite subjects, haven't you? When I was a little girl my favorite studies were grammar, composition, history and geography, but I did hate arithmatic and spelling and used to have to stay in after school hours while the poor, patient teacher would try to put multiplication tables, subtraction, fractions and big words into my head.

Well, she never succeeded, and to this day I have my struggles. But, of course, my nieces and nephews can learn much more easily and never have to stay in after school to learn their lessons. I hope not, because it is awful.

Just now, I suppose you are preparing some program for the Thanksgiving day celebration. There will be patriotic speeches, songs, recitations and tableaux in which you are to take part, I am sure. Aunt Patricia would like to know very much just what each little niece and nephew is going to do on the Thanksgiving day program, so write and tell me all about it, won't you. Your devoted,

AUNT PATRICIA.

THINGS TO REMEMBER.

About Yourself.

Children should speak respectfully to parents and obey the slightest command immediately.

Cleanliness is the outward sign of inward purity. Cleanliness is health, and health is beauty.

The first business of the dressing room is the bath, and this should be a complete bath, and not simply a hasty washing of the face. It is not to be supposed that a lady washes to become clean, but simply to remain clean. A bathing of the entire body at least once a day is essential to health. It is not necessary to have a bath tub for this purpose, but merely an ordinary basin of tepid water, with soap, sponge and clean towels.

Scrupulous care is necessary to the preservation of the teeth. The teeth should be carefully brushed, not only every night and morning, but after every meal.

It goes without saying that sweet breath is one of the essentials of happiness, and should therefore be carefully looked to. The principal causes of a bad breath are a disordered stomach, decaying teeth and catarrhal affection.

Plenty of warm water, soap and a nail brush are all that is required to keep the hands in good condition.

The hair should be regularly brushed, morning and evening, with a clean hair brush. It is important that the brushing be frequent; it is also important that the brush be quite clean.

The brush should be washed every day with hot water and soda, in order to preserve a glossy appearance to the hair.

Making the Best of What You Have.

The children lived in a little cabin home, and all three of them—Nell, Rob and Lizzie—were taking a gay make-believe ride on an old log.

A gentleman who was passing down the road stopped and said: "Good morning, little folks. That is rather slow riding. Wouldn't you like a horse and carriage?"

"Yes, sir," said Robbie, "but we haven't any, and so we are getting the most fun we can out of what we do have."

Was not that a wise answer? How much pleasanter this world would be if all the little people, and the big ones, too, would stop fretting about what they cannot get, and make the best of what hey have.

PA LOST THIS ONE.

Willie, your master's report of your work is very bad. Do you know that when Woodrow Wilson was your age he was head of the school?"

"Yes, pa; and when he was your age he was President of the United States."

YOUR FATHER.

A boy or a man who has never realized that his father has made sacrifices, has given up many of his own ambitions and toiled that his son might have an easier road than he has simply never understood his father. Fathers make mistakes some times. They forget that the hard road was also a good road that fitted a boy for a man's job in the world. But there is no questioning the deep, abiding love that erred on the side of wanting his son to have greater pleasure and happiness than his father has had. There is a danger that fathers are less demonstrative, and it is less easy for a father to open his heart to a boy than for a mother. But this only makes sacrifice greater. It only means that fathers will not be understood and appreciated so well as mothers. Men are willing to do their part, though that part be never fully understood.

We ought to say something about fathers and daughters, too; for half the human race is daughters. But the natural instinct of women oftener recognizes and appreciates the father than the sterner judgment of men. We are humble enough to think we cannot suggest much to a good daughter.

Finally, there is that great gift of every real father to his children, whether he be rich or poor, unknown or famous—the heritage of an honest name, the only heritage that a real man or a real woman needs and is cheated if he does not have.—Ex.

* * *

GOOD RULES.

Learn how to forget disagreeable things.

Keep your nevres well in hand and inflict them on on one.

Master the art of saying pleasant things.

Do not expect too much from your friends.

Make whatever work that comes to you congenial work.

Restrain your illusions, and do not believe all the world wicked and unkind.

Relieve the miserable and sympatize with the sorrowful.

Do not waste your vitality in superfluous and energetic talking, especially gossip.

Be neither self-conceited nor family centered, but have a few fresh outside interests to keep you alert and thoughtful.

Avoid excess. Be temperate in all things.

Do not forget that kind words and a smile cost nothing, but are priceless treasures to the discouraged.

Never let yourself moan over the past nor worry about the future, but make the best of the present and keep sweet and cheerful.

Do unto others as you would be done by; and when old age comes to you, and there is a halo of white hair about your head, you will be loved and considered.

GOLDEN SILENCE.

If "speech is silver and silence is gold," then the owl should be considered a wiser bird than the talkative parrot. In ancient mythology the owl was the bird of Minerva, the patron goddess of wisdom, but he has entirely lost his good character now, for one often hears "as stupid as an owl" applied to a know-nothing. The owl is thought a stupid bird because he says so little, the parrot, because he says so much.

That brings to mind the story of the country boy whose father found it necessary to take him to dine at a farmer's hotel on a market day. As the father knew his son to be a dull lad he told him not to open his mouth, "Because," he said, "if you do they will see what a fool you are."

During the dinner several of the farmers put questions to the boy, but the lad, remembering his father's advice, kept silence. At last one of the men grew angry and cried, "The boy's a fool, sure 'nuf." Whereupon the boy broke into a broad grin and turning to his dad, said: "Eh, father, I never said a word, but they found me out all the same."—Our Young Folks.

SIMPLE GIRL HAS POPULARITY SECRET THAT WORKS CHARM

The story is told of a bashful, awkward "wallflower" girl, who in a short time became one of the most popular girls in the community and was eagerly sought for in social and religious life of the neighborhood.

What brought about the change? From her own lips the secret was revealed in these words: "I found out that everybody is lonesome; and ever since I have been trying to make everybody at home."

No doubt in many another life the same transfiguration could be wrought by following the same course.

TWO RIDDLES.

Someone comes in our front door—
Makes things awful glad.
Stamps his feet upon the floor,
Gives a big hug and a roar,
'Tisn't Santa, yet he brings
Pockets full of pleasant things.
Guess!
Sounds exactly like our Dad!
There is something very bright
Lights up every place;
Makes you not afraid at night;
Makes you always feel just right.
Not the moon, and not the sun;
Not the lamps when the day is done.
Guess!
Can't fool me—that's mother's face!

Two Famous Members of New York Giants Accept True Faith

Two famous baseball players, members of the New York Giants, are among the recent converts to the Church. One is Pol Perritt, the other Jeff Tesreau, both pitchers of great repute.

It seems that Mr. Perritt married a Catholic and through her influence was induced to receive instruction.

The conversion of Jeff Tesreau was more recent than Perritt's. The two are great chums, and Tesreau was influenced by the happiness of his friend under the new religious conditions.

An amusing part of the episode was that when Tesreau presented himself at the Paulist rectory in New York City, he asked to see one of the older Fathers, giving the priest's name. The Father in question, when he heard the story and the request to be instructed in the Catholic religion, wished to know why Mr. Tesreau had particularly asked for him instead of going to some of the younger Fathers who knew something about baseball.

"I don't know anything about ball games," said the Father.

"That is just the reason why I came to you," the pitcher replied.

'A PRAYER TO THE SACRED HEART'

BY MILTON MCGOVERN.

SWEET Heart of Jesus, be my Love,
Oh, keep me good, I pray.
Pour forth upon me from above
Thy blessings day by day.

Through all my life, yea, unto death,
Please let me sinless be,
So when dark angels stay my breath
I may homeward fly to Thee.

And having in Thy company
Attained the longed-for goal,
I'll live throughout Eternity
With the Sweet Heart of my soul.

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FABIOLA

OR THE CHURCH OF THE CATACOMBS

By CARDINAL WISEMAN.

(Continued From Last Week.)

Severus alone observed that a moment of grace had been forfeited, and that some despairing thought had quenched a flash of hope in that man's heart. Diogenes and Majus, who had been absent, looking at a new place for opening a gallery near, now returned. Torquatus addressed the old master-digger:

"We have now seen the galleries and the chambers; I am anxious to visit the church in which we shall have to assemble."

The unconscious excavator was going to lead the way when the inexorable artist interposed.

"I think, father, it is too late for today; you know we have got our work to do. These young friends will excuse us, especially as they will see the church in good time, and in better order also, as the holy Pontiff intends to officiate in it."

They assented; and when they arrived at the point where they had turned off from the first straight gallery to visit the ornamental chamber, Diogenes stopped the party, turned a few steps along an opposite passage, and said:

"If you pursue this corridor, and turn to the right, you come to the church. I have merely brought you here to show you an arcosolium, with a beautiful painting. You here see the Virgin Mother holding her Divine Infant in her arms, while the wise easterners, here represented as four, though generally we only reckon three, are adoring Him."

All admired the painting; but poor Severus was much chagrined at seeing how his good father had unwittingly supplied the information desired by Torquatus, and had furnished him with a sure clue to the desired turn, by calling his attention to the tomb close round it, distinguishable by so remarkable a picture.

When their company was departed, he told all that he had observed to his brother, remarking, 'That man will give us trouble yet; I strongly suspect him."

In a short time they had removed every mark which Torquatus had made at the turnings. But this was no security against his reckonings; and they determined to prepare for changing the road, by blocking up the present one, and turning off at another point. For this purpose, they had the sand of new excavations brought to the ends of a gallery which crossed the main avenue, where this was low, and left it heaped up there till the faithful could be instructed of the intended change.

* * *

CHAPTER V.

TO recover our reader rrom his long subterranean excursion, we must take him with us on another visit to the "happy Campania," or, "Campany the blest," as an old writer might have called it. There we left Fabiola perplexed by some sentences which she had found. They came to her like a letter from another world; she hardly knew of what character. She wished to learn more about them, but she hardly durst inquire. Many visitors called the next day, and for several days after, and she often thought of putting before some or other of them the mysterious sentences, but she could not bring herself to do it.

A lady, whose life was like her own, philosophically correct, and coldly virtuous, came, and they talked together over the fashionable opinions of the day. She took out her vellum page to puzzle her; but she shrank from submitting it to her: it felt profane to do so. A learned man, well read in all branches of science and literature, paid her a long visit, and spoke very charmingly on the sublimer views of the older schools. She was tempted to consult him about her discovery; but it seemed to contain something higher than he could comprehend. It was strange that, after all, when wisdom or consolation was to be sought, the noble and haughty Roman lady should turn instinctively to her Christian slave. And so it was now. The first moment they were alone, after several days of company and visits, Fabiola produced her parchment, and placed it before Syra. There passed over her countenance an emotion not observable to her mistress; but she was perfectly calm, as she looked up from reading.

"That writing," said her mistress, "I got at Chromatius's villa, on the back on a note, probably by mistake. I cannot drive it out of my mind, which is quite perplexed by it."

"Why should it be so, my noble lady? Its sense seems plain enough."

"Yes; and that very plainness gives me trouble. My natural feelings revolt against this sentiment; I fancy I ought to despise a man, who does not resent an injury, and return hatred for hatred. To forgive at most would be much; but to do good in return for evil, seems to me an unnatural exaction from human nature. Now, while I feel all this, I am conscious that I have been brought to esteem you, for conduct exactly the reserve of what I am naturally impelled to expect."

"Oh, do not talk of me, my dear mistress; but look at the simple principle; honor it in others, too. Do you despite, or do you respect, Aristides, for obliging a boorish enemy, by writing, when asked, his own name on the shell that voted his banishment? Do you, as a Roman lady, condemn, or honor, the name of Coriolanus for his generous forbearance to your city?"

"I venerate both, most truly, Syra; but then you know those were heroes, and not everyday men."

"And why should we not all be heroes?" asked Syra, laughing.

"Bless me, child! what a world we should live in if we were. It is very pleasant reading about the feats of such wonderful people; but one would be very sorry to see them performed by common men every day."

"Why so?" pressed the servant.

"Why so? who would like to find a baby she was nursing, playing with, or strangling, serpents in the cradle? I should be very sorry to have a gentleman, whom I invited to dinner, telling me coolly he had that morning killed a minotaur, or strangled a hydra; or to have a friend offering to send the Tiber through my stables to cleanse them. Preserve us from a generation of heroes, say I." And Fabiola laughed heartily at the conceit. In the same good humor Syra continued—

"But suppose we had the misfortune to live in a country where such monsters existed, centaurs and minotaurs, hydras and dragons. Would it not be better that common men should be heroes enough to conquer them than that we should have to send off to the other side of the world for a Theseus or a Hercules to destroy them? In fact, in that case, a man would be no more a hero if he fought them than a lion slayer is in any country."

"Quite true, Syra; but I do not see the application of your idea."

"It is this: anger, hatred, revenge, ambition, avarice, are to my mind as complete monsters, as serpents or dragons; and they attack common men as much as great ones. Why should not I try to be as able to conquer them as Aristrides, or Coriolanus, or Cincinnatus? Why leave it to heroes only, to do what we can as well?"

"And do you really hold this as a common moral principle? If so, I fear you will soar too high."

"No, dear lady. You were startled when I ventured to maintain that inward and unseen virtue was as necessary as the outward and visible; I fear I must surprise you still more."

"Go on, and do not fear to tell me all."

"Well, then, the principle of that system which I profess is this: that we must treat, and practice, as everyday and common virtue, nay, as simple duty, whatever any other code, the purest and sublimest that may be, considers heroic, and proof of transcendent virtue."

"That is indeed a sublime standard to form of moral elevation; but mark the difference between the two cases. The hero is supported by the praises of the world: his act is recorded and transmitted to posterity, when he checks his passions, and performs a sublime action. But who sees, cares for, or shall requite, the poor obscure wretch, who in humble secrecy imitates his conduct?"

Lyra, with solemn, reverential look and gesture, raised her eyes and her right hand to heaven, and slowly said, "His Father, who is in heaven, who maketh His sun to rise on the good and the bad, and raineth on the just and the unjust."

Fabiola paused for a time, overawed, then said affectionately and respectfully: "Again, Syra, you have conquered my philosophy. Your wisdom is consistent as it is sublime. A virtue heroic, even when unseen, you propose as the ordinary daily virtue of every one. Men must indeed become more than what gods have been thought to be to attempt it; but the very idea is worth a whole philosophy. Can you lead me higher than this?"

"Oh, far!—far higher still."

"And where at length would you leave me?"

"Where your heart should tell you that it had found peace."

* * *

CHAPTER VI.

THE persecution had now been some time raging in the east under Diocesian and Galerius, and the decree for enkindling it throughout the west had reached Maximian. But it had been resolved to make this a work not of repression, but of extermination, of the Christian name. It had been determined to spare no art, no cruelty, in cutting off the chiefs of the religion first, to descend down to the wholesale butchery of the poorest classes. It was necessary for this purpose to concert measures, that the various engines of destruction might work in cruel harmony; that every possible instrument should be employed to secure completeness to the effort; and also that the majesty of imperial command should add to its grandeur and its terror to the crushing blow.

For this purpose the emperor, though impatient to begin his work of blood, had yielded to the opinion of his counselors, that the edict should be kept concealed till it could be published simultaneously in every province and government of the west. The thunder-cloud, fraught with vengeance, would thus hang for a time in painful mystery over its intended victims, and then burst suddenly upon them, discharging upon their heads its mingled elements and its "fire, hail, snow, ice and boisterous blast."

It was in the month of November that Maximian Herculeus convoked the meeting in which his plans had finally to be adjusted. To it were summoned the leading officers of his court and of the state. The principal one, the prefect of the city, had brought with him his son, Corvinus, whom he had proposed to be captain of a body of armed pursuivants, picked out for their savageness and hatred of Christians; who should hunt them out, or down, with unrelenting assiduity. The chief prefects or governors of Sicily, Italy, Spain and Gaul were present to receive their orders. In addition to these, several learned men, philosophers and orators, among whom was our old acquaintance Calpurnius, had been invited, and many priests, who had come from different parts, to petition for heavier persecution, were commanded to attend.

The usual residence of the emperors, as we have seen, was the Palatine. There was, however, another much esteemed by them, which Maximian Herculeus in particular preferred. During the reign of Nero, the wealthy senator Plautius Lateranus was charged with conspiracy, and of course punished with death. His immense property was seized by the emperor, and part of this was his house, described by Juvenal, and other writers, as of unusual size and magnificence. It was beautifully situated on the Coelian hill, and on the southern verge of the city, so that from it was a view unequaled even in the vicinity of Rome. Stretching across the wavy campagna, here bestrided by colossal aqueducts, crossed by lines of roads, with their fringes of marble tombs, and bespangled all over with glittering villas, set like gems in the dark green enamel of laurel and cypress, the eye reached at evening the purple slope of the hills on which, as on a couch, lay stretched luxuriously Alba and Tusculum, with "their daughters," according to oriental phrase, basking brightly in the setting sun. The craggy range of Sabine mountains on the left and the golden expanse of the sea on the right of the beholder closed in this perfect landscape.

* * *

IT would be attributing to Maximian a quality which he did not possess were we to give him credit for loving a residence so admirably situated through any taste for the beautiful. The splendor of the buildings, which he had still further adorned, or possibly the facility of running out of the city for the chase of bear and wolf, was the motive of this preference. A native of Sirmium, in Sclavonia, a reputed barbarian therefore of the lowest extraction, a mere soldier of fortune, without any education, endowed with little more than a brute strength, which made his surname of Herculeus most appropriate, he had been raised to the purple by his brother-barbarian Diocles, known as the Emperor Dioclesian. Like him, covetous to meanness, and spendthrift to recklessness, addicted to the same coarse vices and foul crimes, which a Christian pen refuses to record, without restraint of any passion, without sense of justice, or feeling of humanity, this monster had never ceased to oppress, persecute, and slay whoever stood in his way. To him the coming persecution looked like an approaching feast does to a glutton, who requires the excitement of a surfeit to relieve the monotony of daily excess. Gigantic in frame, with the well-known yellow of his race, with the hair on his head and face more yellow than red, shaggy and wild, like tufts of straw, with eyes restlessly rolling in a compound expression of suspicion, profligacy, and ferocity, this almost last of Rome's tyrants struck terror into the heart of any beholder, except a Christian. Is it wonderful that he hated the race and its name?

In the large basilica, or hall, then, of the Aedes Lateranae, Maximian met his motley council, in which secrecy was ensured by penalty of death. In the semicircular apse at the upper end of the hall sat the emperor, on an ivory throne richly adorned, and before him were arranged his obsequious and almost trembling advisers. A chosen body of guards kept the entrance, and the officer in command, Sebastian, was leaning negligently against it on the inside, but carefully noted every word that was spoken.

Little did the emperor think, that the hall in which he sat, and which he afterwards gave, with the contiguous palace, to Constantine, as part of the dowry of his daughter Fausta, would be transferred by him to the head of the religion he was planning to extirpate, and become, retaining its name of the Lateran Basilica, the cathedral of Rome, "of all the churches of the city and of the world the mother and chief." Little did he imagine, that on the spot whereon rested his throne, would be raised a chair, whence commands should issue, to reach worlds unknown to Roman sway, from an immortal race of sovereigns, spiritual and temporal.

Precedence was granted, by religious courtesy, to the priests, each of whom had his tale to tell. Here a river had overflowed its banks, and done much mischief to the neighboring plains; there an earthquake had thrown down part of a town; on the northern frontiers the barbarions threatened invasion; at the south, the plague was ravaging the pious population. In every instance the oracles had declared that it was all owing to the Christians, whose toleration irritated the gods, and whose evil charms brought calamity on the empire. Nay, some had afflicted their votaries by openly proclaiming that they would utter no more till the odious Nazarenes had been exterminated; and the great Delphic oracle had not hesitated to declare, "that the Just did not allow the gods to speak."

Next came the philosophers and orators, each of whom made his own long-winded oration, during which Maximian gave unequivocal signs of weariness. But as the emperors in the east had held a similar meeting, he considered it his duty to sit out the annoyance. The usual calumnies were repeated, for the ten-thousandth time, to an applauding assembly; the stories of murdering and eating infants, of committing foul crimes, of worshipping martyrs' bodies, of adorning an ass's head, and inconsistently enough of being unbelievers, and serving no God. These tales were all most firmly believed, though probably their reciters knew perfectly well they were but good sound heathen lies, very useful in keeping up a horror of Christianity.

But at length up rose the man who was considered to have most deeply studied the doctrines of the enemy, and best to know their dangerous tactics. He was supposed to have read their own books, and to be drawing up a confutation of their errors, which would fairly crush them. Indeed, so great was his weight with his own side, that when he asserted that Christians held any monstrous principle, had their supreme pontiff in person contradicted it, every one would have laughed at the very idea of taking his word for his own belief against the assertion of Calpurnius.

He struck up a different strain, and his learning quite astonished his fellow-sophists. He had read the original books, he said, not only of the Christians themselves, but of their forefathers, the Jews; who, having come into Egypt in the reign of Ptolemy Philadelphus, to escape from a famine in their own country, through the arts of their leader, Josephus, bought up all the corn there, and sent it home. Upon which Ptolemy imprisoned them, telling them that, as they had eaten up all the corn, they should live on the straw, making bricks with it for building a great city. Then Demetrius Phalerius, hearing from them of a great many curious histories of their ancestors, shut up Moses and Aaron, their most learned men, in a tower, having shaved half their beards, till they should write in Greek all their records. These rare books Calpurnius had seen, and he would build his argument entirely on them.

* * *

THIS race made war upon every king and people that came in their way; and destroyed them all. It was their principle, if they took a city, to put everyone to the sword; and this was all because they were under the government of their ambitious priests; so that when a certain king, Saul, called also Paul, spared a poor captive monarch whose name was Agag, the priests ordered him to be brought out and hewed in pieces.

"Now," continued he, "these Christians are still under the domination of the same priesthood, and are quite as ready today, under their direction, to overthrow the great Roman empire, burn us all in the Forum, and even sacrilegiously assail the sacred and venerable heads of our divine emperors."

A thrill of horror ran through the assembly at this recital. It was soon hushed, as the emperor opened his mouth to speak.

"For my part," he said, "I have another and a stronger reason for my abhorrence of these Christians. They have dared to establish in the heart of the empire, and in this very city, a supreme religious authority, unknown here before, independent of the government of the state, and equally powerful over their minds as this. Formerly all acknowledged the emperor as supreme in religious, as in civil, rule. Hence he bears still the title of Pontifex Maximus. But these men have raised up and divided power, and consequently bear but a divided loyalty. I hate, therefore, as a usurpation in my dominions, this sacerdotal sway over my subjects. For I declare, that I would rather hear of a new rival starting up to my throne, than of the election of one of these priests in Rome." This speech, delivered in a harsh grating voice, and with a vulgar foreign accent, was received with immense applause; and plans were formed for the simultaneous publication of the Edict through the west, and for its complete and exterminating execution. Then turning sharp upon Tertullus, the emperor said: "Prefect, you said you had someone to propose for superintending these arrangements, and for merciless dealings with these traitors."

"He is here, sire, my son Corvinus." And Tertullus handed the youthful candidate to the grim tyrant's footstool, where he knelt. Maximian eyed him keenly, burst into a hideous laugh, and said: "Upon my word, I think he'll do. Why, Prefect, I had no idea you had such an ugly son. I should think he is just the thing; every quality of a thorough-paced, unconscientious scapegrace is stamped upon his features."

Then turning to Corvinus, who was scarlet with rage, terror and shame, he said to him: "Mind you, sirrah, I must have clean work of it; no hacking and hewing, no blundering. I pay up well, if I am well served; but I pay off well, too, if badly served. So now go; and remember, that if your back can answer for a small fault, your head will for a greater. The lictors' fasces contain an ax as well as rods."

The emperor rose to depart, when his eye caught Fulvius, who had been summoned as a paid court spy, but who kept as much in the background as possible. "Ho, there, my eastern worthy," he called out to him, "draw nearer."

Fulvius obeyed with apparent cheerfulness, but with real reluctance; much the same as if he had been invited to go very near a tiger, the strength of whose chain he was not quite sure about. He had seen, from the beginning, that his coming to Rome had not been acceptable to Maximian, though he knew not fully the cause. It was not merely that the tyrant had plenty of favorites of his own to enrich, and spies to pay, without Dioclesian's sending him more from Asia, though this had its weight; but it was more. He believed in his heart that Fulvius had been sent principally to act the spy upon himself, and to report to Nicomedia the sayings and doings of his court. While, therefore, he was obliged to tolerate him, and employ him, he mistrusted and disliked him, which in him was equivalent to hating him. It was some compensation, therefore, to Corvinus, when he heard his more polished confederate publicly addressed, as rudely as himself, in the following terms:

"None of your smooth, put-on looks for me, fellow. I want deeds, not smirks. You came here as a famous plot-hunter, a sort of stoat, to pull conspirators out of their nests, or suck their eggs for me. I have seen nothing of this so far; and yet you have had plenty of money to set you up in business. These Christians will afford you plenty of game; so make yourself ready, and let us see what you can do. You know my ways; you had better look sharp about you, therefore, or you may have to look at something very sharp before you. The property of the convicted will be divided between the accusers and the treasury; unless I see particular reasons for taking the whole to myself. Now you may go."

Most thought that these particular reasons would turn out to be very general.

* * *

CHAPTER VII.

Dark Death.

A FEW days after Fabiola's return from the country, Sebastian considered it his duty to wait upon her, to communicate so much of the dialogue between Corvinus and her black slave, as he could without causing unnecessary suffering. We have already observed that of the many noble youths whom Fabiola had met in her father's house none had excited her admiration and respect except Sebastian. So frank, so generous, so brave, yet so unboasting; so mild, so kind in act and speech, so unselfish and so careful of others, blending so completely in one character nobleness and simplicity, high wisdom and practical sense, he seemed to her the most finished type of manly virtue, one which would not easily suffer by time, nor weary by familiarity.

When, therefore, it was announced to her that the officer Sebastian wished to speaker to her alone, in one of the halls below, her heart beat at the unusual tidings, and conjured up a thousand strange fancies about the possible topics of his interview. This agitation was not diminished, when, after apologizing for his seeming intrusion, he remarked with a smile that well knowing how sufficiently she was already annoyed by the many candidates for her hand, he felt regret at the idea that he was going to add another, yet undeclared to her list. If this ambiguous preface surprised, and perhaps elated her she was soon depressed again, upon being told it was the vulgar and stupid Corvinus. For her father, even, little as he knew how to discriminate characters out of business, had seen enough of him at his late banquet, to characterize him to his daughter by those epithets.

Sebastian, fearing rather the physical than the moral activity of Afra's drugs, thought it right to inform her of the compact between the two dabblers in the black art, the principal efficacy of which, however, seemed to consist in drawing money from the purse of a reluctant dupe. He, of course, said nothing of what related to the Christians in that dialogue. He put her on her guard, and she promised to prevent the nightly excursions of her necromancer slave. What Afra had engaged to do she did not for a moment believe it was ever her intention to attempt, neither did she fear arts which she utterly despised. Indeed, Afra's last soliloquy seemed satisfactorily to prove that she was only deceiving her victim. But she certainly felt indignant at having been bargained about by two such vile characters, and having been represented as a grasping avaricious woman, whose price was gold.

"I feel," she said at last to Sebastian, "how very kind it is of you to come thus to put me on my guard; and I admire the delicacy with which you have unfolded so disagreeable a matter and the tenderness with which you have treated every one concerned."

"I have only done in this instance," replied the soldier, "what I should have done for any human being—save him, if possible, from pain or danger."

"Your friends, I hope you mean," said Fabiola, smiling; "otherwise I fear your whole life would go in works of unrequited benevolence."

"And so let it go; it could not be better spent."

"Surely you are not in earnest, Sebastian. If you saw one who had ever hated you, and sought your destruction, threatened with a calamity which would make him harmless, would you stretch out your hand to save or succur him?"

"Certainly I would. While God sends His sunshine and His rain equally upon His enemies as upon His friends, shall weak man frame another rule of justice?"

* * *

AT these words Fabiola wondered; they were so like those of her mysterious parchment, identical with the moral theories of her slave.

"You have been in the east, I believe, Sebastian," she asked him, rather abruptly; "was it there that you learnt these principles? For I have one near me who is yet by her own choice a servant, a woman of rare moral perceptions, who has propounded to me the same ideas and she is an Asiatic."

"It is not in any distant country that I learnt them, for here I sucked them in with my mother's milk; though originally they doubtless came from the east."

"They are certainly beautiful in the abstract," remarked Fabiola; "but death would overtake us before we could half carry them out, were we to make them our principles of conduct."

"And how better could death find us, though not surprise us, than in thus doing our duty, even if not to its completion?"

"For my part," resumed the lady, "I am of the old Epicurean poet's mind. This world is a banquet, from which I shall be ready to depart when I have had my fill — ut conviva satur— and not till then. I wish to read life's book through, and close it calmly, only when I have finished its last page."

Sebastian shook his head, smiling, and said, "The last page of this world's book comes but in the middle of the volume, wherever 'death' may happen to be written. But on the next page begins the illuminated book of a new life—without a last page."

"I understand you," replied Fabiola good-humoredly; "you are a brave soldier, and you speak as such. You must be always prepared for death from a thousand casualties; we seldom see it approach suddenly; it comes more mercifully and stealthily upon the weak. You no doubt are musing on a more glorious fate, on receiving in front full sheaves of arrows from the enemy, and falling covered with honor. You look to the soldier's funeral pile, with trophies erected over it. To you, after death, opens its bright page the book of glory."

"No, no, gentle lady," exclaimed Sebastian emphatically; "I mean not so. I care not for glory, which can only be enjoyed by an anticipating fancy. I speak of vulgar death, as it may come to me in common with the poorest slave; consuming me by slow burning fever, wasting me by long lingering consumption, racking me by slowly eating ulcers; nay, if you please, by the still crueller inflictions of men's wrath. In any form let it come; it comes from a hand that I love."

"And do you really mean that death so contemplated would be welcomed by you?"

"As joyful as is the epicure, when the doors of the banqueting hall are thrown wide open, and he sees beyond them the brilliant lamps, the glittering table, and its delicious viands, with its attendant ministers well girt, and crowned with roses; as blithe as is the bride when the bridegroom is announced, coming with rich gifts, to conduct her to her new home, will my exulting heart be, when death, under whatever form, throws back the gates, iron on this side, but golden on the other, which lead to a new and perennial life. And I care not how grim the messenger may be that proclaims the approach of Him who is celestially beautiful."

"And who is He?" asked Fabiola eagerly. "Can He not be seen save through the fleshless ribs of death?"

"No," replied Sebastian; "for it is He who must reward us, not only for our lives, but for our deaths also. Happy they whose inmost hearts, which He has ever read, have been kept pure and innocent, as well as their deeds have been virtuous! For them is this bright vision of Him, whose true rewards only then begin."

How very like Syra's doctrines! she thought. But before she could speak again, to ask whence they came, a slave entered, stood on the threshold, and respectfully said, "A courier, madam, is just arrived from Baiae."

"Pardon me, Sebastian! she exclaimed. "Let him enter immediately."

The messenger came in, covered with dust and jaded, having left his tired horse at the gate, and offered her a sealed packet.

Her hand trembled as she took it; and while she was unloosening its bands, she hesitatingly asked, "From my father?"

"About him, at least," was the ominous reply.

She opened the sheet, glanced over it, shrieked, and fell. Sebastian caught her before she reached the ground, laid her on a couch, and delicately left her in the hands of her handmaids, who had rushed in at the cry.

One glance had told her all. Her father was dead.

* * *

CHAPTER VIII.

Darker Still.

WHEN Sebastian came into the court, he found a little crowd of domestics gathered round the courier, listening to the details of their master's death.

The letter of which Torquatus was the bearer to him, had produced its desired effect. He called at his villa, and spent a few days with his daughter, on his way to Asia. He was more than usually affectionate; and when they parted, both father and daughter seemed to have a melancholy foreboding that they would meet no more. He soon, however, recovered his spirits at Baiae, where a party of good livers anxiously awaited him; and where he considered himself obliged to stay, while his galley was being fitted up, and stored with the best wines and provisions which Campania afforded, for his voyage. He indulged, however, his luxurious tastes to excess; and on coming out of a bath, after a hearty supper, he was seized with a chill, and in four-and-twenty hours was a corpse. He had left his undivided wealth to his only child. In fine, the body was being embalmed when the courier started, and was to be brought by his galley to Ostia.

On hearing this sad tale, Sebastian was almost sorry that he had spoken as he had done of death, and left the house with mournful thoughts.

Fabiola's first plunge into the dark abyss of grief was deep and dismal, down into unconsciousness. Then the buoyancy of youth and mind bore her up again to the surface; and her view of life, to the horizon, was as of a boundless ocean of black seething waves, on which floated no living thing save herself. Her woe seemed utter and unmeasured, and she closed her eyes with a shudder, and suffered herself to sink again into obliviousness, till once more roused to wakefulness of mind. Again and again she was thus tossed up and down, between transient death and life, while her attendants applied remedies to what they deemed a succession of alarming fits and convulsions. At length she sat up, pale, staring and tearless, gently pushing aside the hand that tried to administer restoratives to her. In this state she remained long: a stupor, fixed and deadly, seemed to have entranced her; the pupils were almost insensible to the light, and fears were whispered of her brain becoming oppressed. The physician who had been called uttered distinctly and forcibly into her ears the question, "Fabiola, do you know that your father is dead?" She started, fell back, and a bursting flood of tears relieved her heart and head. She spoke of her father, and called for him amidst her sobs, and said wild and incoherent but affectionate things about and to him. Sometimes she seemed to think him still alive, then she remembered he was dead; and so sh wept and moaned, till sleep took the turn of tears in nursing her shattered mind and frame.

Euphrosyne and Syra alone watched her. The former had from time to time put in the commonplaces of heathen consolation, had reminded her, too, how kind a master, how honest a man, how loving a father he had been. But the Christian sat in silence, except to speak gentle and soothing words to her mistress, and served her with an active delicacy which even then was not unnoticed. What could she do more, unless it was to pray? What hope for else than that a new grace was folded up, like a flower, in this tribulation; that a bright angel was riding in the dark cloud that overshadowed her humbled lady?

As grief receded it left some room for thought. This came to Fabiola in a gloomy and searching form. "What was become of her father? Whither was he gone? Had he melted into unexistence or had he been crushed into annihilation? Had his life been searched through by that unseen eye which sees the invisible? Had he stood the proof of that scrutiny which Sebastian and Syra had described? Impossible! Then what had become of him?" She shuddered as she thought, and put away the reflection from her mind.

* * *

OH, for a ray from some unknown light, that would dart into the grave and show her what it was! Poetry had pretended to enlighten it, and even glorify it, but had only, in truth, remained at the door, as a genius with drooping head and torch reversed. Science had stepped in and come out scared, with tarnished wings and lamp extinguished in the fetid air; for it had only discovered a charnel-house. And philosophy had barely ventured to wander round and round, and peep in with dread, and recoil and then prate or babble; and, shrugging its shoulders, own that the problem was yet unsolved, the mystery still veiled. Oh, for something or some one better than all these, to remove the dismal perplexity!

While these thoughts dwell like gloomy night on the heart of Fabiola, her slave is enjoying the vision of light, clothed in mortal form, translucid and radiant, rising from the grave as from an alembic, in which have remained the grosser qualities of matter, without impairing the essence of its nature. Spiritualized and free, lovely and glorious, it springs from the very hotbed of corruption. And another and another, from land and sea; from reeking cemetery and from beneath consecrated altar; from the tangled thicket where solitary murder has been committed on the just, and from fields of ancient battle done by Israel for God; like crystal fountains springing into the air, like brilliant signal lights, darted from earth to heaven, till a host of millions, side by side, repeoples creation with joyous and undying life. And how knows she this? Because One, greater and better than poet, sage or sophist, had made the trial, had descended first into the dark couch of death, had blessed it, as He had done the cradle, and made infancy sacred; rendering also death a holy thing, and its place a sanctuary. He went into it in the darkest of evening, and He came forth from it in the brightest of morning; He was laid there wrapped in spices, and He rose again robed in His own fragrant incorruption. And from that day the grave ceased to be an object of dread to the Christian soul; for it continued what He had made it—the furrow into which the seed of immortality must needs be cast.

The time was not come for speaking of these things to Fabiola. She mourned still, as they must mourn who have no hope. Day succeeded day in gloomy meditation on the mystery of death, till other cares mercifully roused her. The corpse arrived, and such a funeral followed as Rome then seldom witnessed. Processions by torchlight, in which the waxen effigies of ancestors were borne and a huge funeral pile, built up of aromatic wood and scented by the richest spices of Arabia, ended in her gathering up a few handfuls of charred bones which were deposited in an alabaster urn, and placed in a niche of the family sepulchre, with the name inscribed of their former owner.

Calpurnius spoke the funeral oration, in which, according to the fashionable ideas of the day, he contrasted the virtues of the hospitable and industrious citizen with the false morality of those men called Christians, who fasted and prayed all day, and were steathily insinuating their dangerous principles into every noble family and spreading disloyalty and immorality in every class. Fabius, he could have no doubt, if there was any future existence, whereon philosophers differed, was now basking on a green bank in Elysium and quaffing nectar. "And oh!" concluded the old whining hypocrite, who would have been sorry to exchange one goblet of Falernian for an amphora of that beverage, "oh! that the gods would hasten the day when I, his humble client, may join him in his shady repose and sober banquets!" This noble sentiment gained immense applause.

To this care succeeded another. Fabiola had to apply her vigorous mind to examine and close her father's complicated affairs. How often was she pained at the discovery of what to her seemed injustice, fraud, overreaching and oppression in the transactions of one whom the world had applauded as the most honest and liberal of public contractors!

In a few weeks more, in the dark attire of a mourner, Fabiola went forth to visit her friends. The first of these was her cousin Agnes.

* * *

CHAPTER IX.

The False Brother.

WE MUST take our reader back a few steps in the history of Torquatus. On the morning after his fall, he found on awaking Fulvis at his bedside. It was the falconer who, having got hold of a good hawk, was come to tame him and train him to strike down the dove for him, in return for a well fed slavery. With all the coolness of a practiced hand he brought back to his memory every circumstance of the preceding night's debauch, his utter ruin, and only means of escape. With unfeeling precision he strengthened every thread of the last evening's web and added many more meshes to it.

The position of Torquatus was this: If he made one step toward Christianity, which Fuvius assured him would be fruitless, he would be at once delivered to the judge and cruelly punished with death. If he remained faithful to his compact of treason, he should want for nothing.

"You are hot and feverish," at last concluded Fuvius; "an early walk and fresh air will do you good."

The poor wretch consented; and they had hardly reached the Forum, when Corvinus, as if by accident, met them. After mutual salutations, he said, "I am glad to have fallen in with you; I should like to take you and show you my father's workshop."

"Workshop?" asked Torquatus with surprise.

"Yes, where he keeps his tools; it has just been beautifully fitted up. Here it is and that grim old foreman, Catulus, is opening the doors."

They entered into a spacious court with a shed round it, fitted with engines of torture of every form. Torquatus shrunk back.

"Come in, masters, don't be afraid," said the old executioner. "There is no fire put on wet and nobody will hurt you, unless you happen to be a wicked Christian. It's for them we have been polishing up of late."

"Now, Catulus," said Corvinus, "tell this gentleman who is a stranger the use of these pretty toys you have here."

Catulus, with good heart, showed them round his museum of horrors, explaining everything with such hearty good will, and no end of jokes not quite fit for record, that in his enthusiasm he nearly gave Torquatus practical illustrations of what he described, having once almost caught his ear in a pair of sharp pincers and another time brought down a mallet within an inch of his teeth.

* * *

HE rack, a large gridiron, an iron chair with a furnace in it for heating it, large boilers for hot oil or scalding water baths; ladles for melting lead, and pouring it neatly into the mouth; pincers, hooks and iron combs of varied shapes, for laying bare the ribs; scorpions, or scourges armed with iron or leaden knobs; iron collars, manacles and fetters of the most tormenting make; in fine, swords, knives and axes in tasteful varieties, were all commented upon with true relish and an anticipation of much enjoyment, in seeing them used on those hard-headed and thick-skinned Christians.

Torquatus was thoroughly broken down. He was taken to the baths of Antoninus, where he caught the attention of old Cucumio, the head of the wardrobe department, or capsarius, and his wife Victoria, who had seen him at church. After refection he was led to a gambling hall in the Thermae, and lost, of course. Fulvius lent him money, but for every farthing exacted a bond. By these means he was, in a few days, completely subdued.

Their meetings were early and late; during the day he was left free, lest he should lose his value, through being suspected by Christians. Corvinus had determined to make a tremendous dash at them so soon as the Edict should have come out. He therefore exacted from Torquatus, as his share of the compact, that the spy should study the principal cemetery where the pontiff intended to officiate. This Torquatus soon ascertained, and his visit to the cemetery of Callistus was in fulfilment of his engagement. When that struggle between grace and sin took place in his soul which Severus noticed it was the image of Catulus and his hundred plagues, with that of Fulvius and his hundred bonds, that turned the scale in favor of perdition. Corvinus, after receiving his report and making from it a rough chart of the cemetery, determined to assail it early the very day after the publication of the decree.

Fulvius took another course. He determined to become acquainted, by sight, with the principal clergy and leading Christians of Rome. Once possessed of this knowledge, he was sure no disguise would conceal them from his piercing eyes, and he would easily pick them up, one by one. He therefore insisted upon Torquatus's taking him as his companion to the first great function that should collect many priests and deacons round the pope. He overruled every remonstrance, dispelled every fear, and assured Torquatus that once in by his password, he should behave perfectly like any Christian. Torquatus soon informed hi mthat there would be an excellent opportunity at the coming ordination in that very month of December.

* * *

CHAPTER X.

The Ordination in December.

WHOEVER has read the history of the early popes will have become familiar with the fact, recorded almost invariably of each, that he held certain ordinations in the month of December, wherein he created so many priests and deacons, and so many bishops for different places. The first two orders were conferred to supply clergy for the city; the third was evidently to furnish pastors for other dioceses. In later times, the ember-days in December, regulated by the festival of St. Lucy, were those on which the supreme pontiff held his consistories, in which he named his cardinal priests and deacons, and preconised, as it is called, the bishops of all parts of the world. And though this function is not now coincident with the periods of ordination, still it is continued essentially for the same purpose.

Marcellinus, under whose pontificate our narrative is placed, is stated to have held two ordinations in this month —that is, of course, in different years. It was to one of these that we have alluded as about to take place.

Where was this solemn function to be performed, was Fulvius's first inquiry. And we cannot but think that the answer will be interesting to the Christian antiquary. Nor can our acquaintance with the ancient Roman church be complete, without our knowing the favored spot where pontiff after pontiff preached and celebrated the divine mysteries and held his councils, or those glorious ordinations, which sent forth not only bishops but martyrs to govern other churches, and gave to a St. Laurence his diaconate, or to St. Novatus or St. Timotheus his priesthood. There, too, a Polycarp or Irenaeus visited the successor of St. Peter, and thence received their commission the apostles who converted our King Lucius to the faith.

The house which the Roman pontiffs inhabited and the church in which they officiated till Constantine installed them in the Lateran palace and basilica, the residence and cathedral of the illustrious line of martyr-popes for 300 years, can be no ignoble spot. And that in tracing it out, we may not be misguided by national or personal prepossession, we will follow a learned living antiquarian, who, intent upon another research, accidentally has put together all the data requisite for our purpose.

We have described the house of Agnes' parents as situated in the Vicus Patricius, or the Patrician street. This had another name, for it was also called the street of the Cornelli, Vicus Corneliorum, because in it lived the illustrious family of that name. The centurion whom St. Peter converted be-

(Continued on Following Page.)

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FABIOLA

(Continued From Preceding Page.)

longed to this family; and possibly to him the apostle owed his introduction at Rome to the head of his house, Cornelius Pudens. This senator married Claudia, a noble British lady; and it is singular how the unchaste poet Martial vies with the purest writers, when he sings the wedding song of these two virtuous spouses.

It was in their house that St. Peter lived; and his fellow apostle St. Paul enumerates them among his familiar friends as well: "Eubulus and Pudens, and Linus and Claudia, and all the brethren salute thee." From that house then went forth the bishops, whom the prince of the apostles sent in every direction to propagate and die for the faith of Christ. After the death of Pudens the house became the property of his children or grandchildren, two sons and two daughters. The latter are better known, because they have found a place in the general calendar of the church, and because they have given their names to two of the most illustrious churches of Rome, those of St. Praxedes and St. Pudentiana. It is the latter, which Alban Butler calls "the most ancient church in the world," that marks at once the Vicus Patricius, and the house of Pudens.

As in every other city, so in Rome, the eucharistic sacrifice was offered originally in only one place, by the bishop. And even after more churches were erected, and the faithful met in them, communion was brought to them from the one altar by the deacons, and distributed by the priests. It was Pope Evaristus, the fourth successor of St. Peter, who multiplied the churches of Rome with circumstances peculiarly interesting.

This Pope, then, did two things. First, he enacted that from thenceforward no altars should be erected except of stone, and that they should be consecrated; and secondly, "he distributed the titles"; that is, he divided Rome into parishes, to the churches of which he gave the name of "title." The connection of these two acts will be apparent to any one looking at Genesis xxviii; where, after Jacob had enjoyed an angelic vision, while sleeping with a stone for his pillow, we are told that, "trembling he said, How terrible is this place. This is no other than the house of God, and the gate of heaven. And Jacob arising in the morning took the stone * * * and set it up for a title, pouring oil on the top of it."

* * *

THE church or oratory, where the sacred mysteries were celebrated, was truly to the Christian the house of God; and the stone altar set up in it was consecrated by the pouring of oil upon it, as is done to this day (for the whole law of Evaristus remains in full force), and thus became a title or monument.

Two interesting facts are elicited from this narrative. One is that to that time there was only one church with an altar in Rome; and no doubt has ever been raised that this was the church afterwards, and yet, known by the name of St. Pudentiana. Another is, that the one altar till then existing was not of stone. It was, in fact, the wooden altar used by St. Peter, and kept in that church till transferred by St. Sylvester to the Lateran basilica, of which it forms the high altar. We further conclude that the law was not retrospective, and that the wooden altar of Peter was preserved at that church, after it had been first erected, though it came to time it might be carried [illegible] elsewhere.

The church in the Vicus Patricius, therefore, which existed previous to the creation of titles, was not itself a title. It continued to be the episcopal, or rather the pontifical church of Rome. The pontificate of St. Pius I, from 142 to 157, forms an interesting period in its history for two reasons.

First, that Pope, without altering the character of the church itself, added to it an oratory which he made a title, and having collated to it his brother Pastor, it was called the titulus Pastoris, the designation, for a long time, of the cardinalate attached to the church. This shows that the church itself was more than a title.

Secondly, in this pontificate came to Rome, for the second time, and suffered martydom, the holy and learned apologist St. Justin. By comparing his writings with his acts, we come to some interesting conclusions respecting Christian worship in times of persecution.

"In what place do the Christians meet?" he is asked by the judge.

"Do you think," he replies, "that we all meet in one place? It is not so." But when interrogated where he lived, and where he held meetings with his disciples, he answered, "I have lived till now near the house of a certain Martin, at the bath known as the Timotine. I have come to Rome for the second time, nor do I know any other place but the one I have mentioned." The Timotine or Timothean baths were part of the house of the Pudens family, and are those at which we have said that Fulvius and Corvinus met early one morning. Novatus and Timotheus were the brothers of the holy virgins Praxedes and Pudentiana; and hence the baths were called the Novatian and the Timotine, as they passed from one brother to another.

St. Justin, therefore, lived on this spot, and as he knew no other in Rome, attended divine worship there. The very claims of hospitality would suggest it. Now in his apology, describing the Christian liturgy, of course such as he saw it, he speaks of the officiating priest in terms that sufficiently describe the bishop, or supreme pastor of the place: not only by giving him a title applied to bishops in antiquity, but by describing him as the person who has the care of orphans and widows, and succors the sick, the indigent, prisoners, strangers who come as guests, who, "in one word, undertakes to provide for all in want." This could be no other than the bishop or pope himself.

We must further observe that St. Pius is recorded to have erected a fixed baptismal font in this church, another prerogative of the cathedral transferred with the papal altar to the Lateran. It is related that the holy Pope Stephen (A. D. 257) baptized the tribune Nemesius and his family, with many others, in the title of Pastor. And here it was that the blessed deacon Laurentius distributed the rich vessels of the Church to the poor.

In time this name has given way to another. But the place is the same; and no doubt can exist, that the church of St. Pudentiana was, for the first three centuries, the humble cathedral of Rome.

It was this spot, therefore, that Torquatus unwillingly consented to lead Fulvius, that he might witness the December ordination.

We find either in sepulchral inscriptions, in martyrologies, or in ecclesiastical history, abundant traces of all the orders, as still conferred in the Catholic Church. Inscriptions perhaps more commonly record those of Lector or reader, and of Exorcist. We will give one interesting example of each. Of a Lector—

Innamivs Opas Lector Tityli Fasciole Innocvs Pavperym Qvi Vixit Ann. XLVI. Mens. VII. D. VIII. Deposit In Pace X. Kal. Mart.

Of an Exorcist—

Macedonivs Exorcista De Katolica.

A difference was, however, that one order was not necessarily a passage, or step, to another; but persons remained, often for life, in one of these lesser orders. There was not, therefore, that frequent administration of these, nor probably was it publicly performed with the higher orders.

Torquatus, having the necessary pass-word, entered, accompanied by Fulvius, who soon showed himself expert in acting as others did around him. The assembly was not large. It was held in a hall of the house, converted into a church or oratory, which was mainly occupied by the clergy, and the candidates for orders. Among the latter were Marcus and Marcellianus, the twin brothers, fellow converts of Torquatus, who received the deaconship, and their father Tranquillinus, who was ordained priest. Of these Fulvius impressed well in his mind the features and figure; and still more did he take note of the clergy, the most eminent of Rome, there assembled.

But on one, more than the rest, he fixed his piercing eye, studying his every gesture, look, voice and lineament.

This was the Pontiff who performed the august rite. Marcellianus had already governed the church six years, and was of a venerable old age. His countenance, benign and mild, scarcely seemed to betoken the possession of that nerve which martyrdom required, and which he exhibited in his death for Christ. In those days every outward characteristic which could have betrayed the chief shepherd to the wolves was carefully avoided. The ordinary simple garb of respectable men was worn. But there is no doubt that when officiating at the altar, a distinctive robe, the forerunner of the ample chasuble, of spotless white, was cast over the ordinary garment. To this the bishop added a crown, or infula, the origin of the later mitre; while in his hand he held the crosier, emblem of his pastoral office and authority.

On him who now stood facing the assembly, before the sacred altar of Peter, which was between him and the people, the Eastern spy steadied his keenest glance. He scanned him minutely, measured with his eye his height, defined the color of his hair and complexion, observed every turn of his head, his walk, his action, his tones, almost his breathing, till he said to himself, "If he stirs abroad, disguised as he may choose, that man is my prize. And I know his worth."

CHAPTER XI.

Prie Ivn Pavsa Bet Praetiosa Annorvm Pvlla Virgo XII Tantvm Ancilla Dei Et Xpi Fl. Vincentio Et Fravito Ve Conss.

IF the learned Thomassinus had known this lately discovered inscription, when he proved, with such abundance of learning, that virginity could be professed in the early Church, at the age of 12, he would certainly have quoted it. For can we doubt that "the girl who was a virgin of only 12 years old, a handmaid of God and Christ," was such by consecration to God? Otherwise, the more tender her age, the less wonderful her state of maidenhood.

But although this, the nubile age, according to Roman law, was the one at which such dedication to God was permitted by the Church, she reserved to a maturer period that more solemn consecration, when the veil of virginity was given by the bishop; generally on Easter Sunday. That first act probably consisted of nothing more than receiving from the hands of parents a plain dark dress. But when any danger threatened, the Church permitted the anticipation, by many years, of that period, and fortified the spouses of Christ in their holy purpose, by her more solemn blessings.

A persecution of the most savage character was on the point of breaking out, which would not spare the most tender of the flock; and it was no wonder that they, who in their hearts had betrothed themselves to the Lamb, as His chaste spouses for ever, should desire to come to His nuptials before death. They longed naturally to bear the full-grown lily, entwined round the palm, should this be their portion.

Agnes had from her infancy chosen for herself this holiest state. The superhuman wisdom which had ever exhibited itself in her words and actions, blending so gracefully with the simplicity of an innocent and guileless childhood, rendered her ripe, beyond her years, for any measure of indulgence which could be granted to hearts that panted for their chaste bridal hour. She eagerly seized on the claim that coming danger gave her, to a more than usual relaxation of that law, which prescribed a delay of more than ten years in the fulfilling of her desire. Another postulant joined her in this petition.

We may easily imagine that a holy friendship had been growing between her and Syra, from the first interview which we have described between them. This feeling had been increased by all that Agnes had heard Fabiola say in praise of her favorite servant. From this, and from the slave's more modest reports, she was satisfied that the work to which she had devoted herself, of her mistress' conversion, must be entirely left in her hands. It was evidently prospering, owing to the prudence with which it was conducted. In her frequent visits to Fabiola, she contented herself with admiring and approving what her cousin related of Syra's conversations; but she carefully avoided every expression that could raise suspicion of any collusion between them.

Syra as a dependant and Agnes as a relation had put on mourning upon Fabius' death; and hence no change of habit would raise suspicion in his daughter's mind, of their having taken some secret or some joint step. Thus far they could safely ask to be admitted at once to receive the solemn consecration to perpetual virginity. This petition was granted; but for obvious reasons was kept carefully concealed. It was only a day or two before the happy one of their spiritual nuptials that Syra told it as a great secret to her blind friend.

"And so," said the latter, pretending to be displeased, "you want to keep all the good things to yourself. Do you call that charitable, now?"

"My dear child," said Srya soothingly, "don't be offended. It was necessary to keep it quite a secret."

"And therefore, I suppose, poor I must not even be present?"

"Oh, yes, Caecilia, to be sure you may, and see all that you can," replied Syra, laughingly.

"Never mind about the seeing. But tell me, how will you be dressed? What have you to get ready?"

Syra gave her an exact description of the habit and veil, their color and form.

"How very interesting!" she said. "And what have you to do?"

The other, amused at her unwonted curiosity, described minutely the short ceremonial.

"Well now, one question more," resumed the blind girl. "When and where is all this to be? You said I might come, so I must know the time and place."

Syra told her it would be at the title of pastor, at daybreak, on the third day from that. "But what has made you so inquisitive, dearest? I never saw you so before. I am afraid you are becoming quite worldly."

"Never you mind," replied Caecilia, "if people choose to have secrets for me, I do not see why I should not have some of my own."

Syra laughed at her affected pettishness, for she knew well the humble simplicity of the poor child's heart. They embraced affectionately and parted. Caecilia went straight to the kind Lucina, for she was a favorite in every house. No sooner was she admitted to that pious matron's presence than she flew to her, threw herself upon her bosom, and burst into tears. Lucina soothed and caressed her and soon composed her. In a few minutes she was again bright and joyous and evidently deep in conspiracy with the cheerful lady about something which delighted her. When she left she was all buoyant and blithe, and went to the house of Agnes, in the hospital of which the good priest Dionysius lived. She found him at home, and casting herself on her knees before him, talked so fervently to him, that he was moved to tears and spoke kindly and consolingly to her. The te deum had not yet been written; but something very like it rang in the blind girl's heart, as she went to her humble home.

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THE happy morning at length arrived and before daybreak the more solemn mysteries had been celebrated, and the body of the faithful had dispersed. Only those remained who had to take part in the more private function or who were specially asked to witness it. These were Lucina and her son, the aged parents of Agnes, and, of course, Sebastian. But Syra looked in vain for her blind friend; she had evidently retired with the crowd; and the gentle slave feared she might have hurt her feelings by her reserve before their last interview.

The hall was still shrouded in the dusk of a winter's twilight, although the glowing east without foretold a bright December day. On the altar burned perfumed tapers of large dimensions, and round it were gold and silver lamps of great value, throwing an atmosphere of mild radiance upon the sanctuary. In front of the altar was placed the chair no less venerable than itself, now enshrined in the vatican, the chair of Peter. On this was seated the venerable Pontiff, with staff in hand and crown on head and round him stood his ministers, scarcely less worshipful than himself.

From the gloom of the chapel there came forth first the sound of sweet voices, like those of angels, chanting in soft cadence a hymn, which anticipated the sentiments soon after embodied in the "Jesu corona virginum." Then there emerged into the light of the sanctuary the procession of already consecrated virgins, led by the priests and deacons who had charge of them. And in the midst of them appeared two, whose dazzling white garments shone the brighter amidst their dark habits. These were the two new postulants, who, as the rest defiled and formed a line on either side, were conducted, each by two professed, to the foot of the altar, where they knelt at the Pontiff's feet. Their bridesmaids, or sponsors, stood near to assist in the function.

Each as she came was asked solemnly what she desired, and expressed her wish to receive the veil and practice its duties under the care of those chosen guides. For, although consecrated virgins had begun to live in community before this period, yet many continued to reside at home, and persecution interfered with enclosure. Still there was a place in church, boarded off for the consecrated virgins; and they often met apart for particular instruction and devotions.

The bishop then addressed the young aspirants in glowing and affectionate words. He told them how high a call it was to lead on earth the lives of angels, who neither marry nor give in marriage, to tread the same chaste path to heaven which the Incarnate Word chose for His own Mother; and arrived there, to be received into the pure ranks of that picked host that follows the Lamb whithersoever He goeth. He expatiated on the doctrine of St. Paul, writing to the Corinthians on the superiority of virginity to every other state; and he feelingly described the happiness of having no love on earth but one, which, instead of fading, opens out into immortality in heaven. For bliss, he observed, is but the expanded flower which Divine love bears on earth.

After this brief discourse and an examination of the candidates for this great honor, the holy Pontiff proceeded to bless the different portions of their religious habits, by prayers probably nearly identical with those now in use, and these were put on them by their respective attendants. The new religious laid their heads upon the altar, in token of their oblation of self. But in the west the hair was not cut, as it was in the east, but was always left long. A wreath of flowers was then placed upon the head of each; and though it was winter, the well guarded terrace of Fabiola had been made to furnish bright and fragrant blossoms.

All seemed ended; and Agnes, kneeling at the foot of the altar, was motionless in one of her radiant raptures, gazing fixedly upwards; while Syra, near her, was bowed down, sunk into the depths of her gentle humility, wondering how she should have been found worthy of so much favor. So absorbed were both in their thanksgiving, that they perceived not a slight commotion through the assembly, as if something unexpected was occurring.

They were aroused by the bishop repeating the question—"My daughter, what dost thou seek?" when, before they could look round, each felt a hand seized, and heard the answer returned in a voice dear to both: "Holy father, to receive the veil of consecration to Jesus Christ, my only love on earth, under the care of these two holy virgins, already His happy spouses."

They were overwhelmed with joy and tenderness, for it was the poor blind Caecilia. When she heard of the happiness that awaited Syra, she had flown, as we have seen, to the kind Lucina, who soon consoled her, by suggesting to her the possibility of obtaining a similar grace. She promised to furnish all that was necessary, only Caecilia insisted that her dress should be coarse, as became a poor beggar girl. The priest Dionysius presented to the Pontiff, and obtained the grant of, her prayer; and as she wished to have her two friends for sponsors, it was arranged that he should lead her up to the altar after their consecration. Caecilia, however, kept her secret.

The blessings were spoken, and the habit of veil put on; when they asked her if she had brought no wreath of flowers. Timidly she drew from under her garment the crown she had provided, a bare thorny branch, twisted into a circle, and presented it, saying: "I have no flowers to offer to my bridegroom, neither did He wear flowers for me. I am but a poor girl, and do you think my Lord will be offended, if I ask Him to crown me, as He was pleased to be crowned Himself? And then, flowers represent virtues in those that wear them; but my barren heart has produced nothing better than these."

She saw not, with her blind eyes, how her two companions snatched the wreaths from their heads to put on hers; but a sign from the Pontiff checked them; and amidst moistened eyes, she was led forth, all joyous, in her thorny crown; emblem of what the Church has always taught, that the very queenship of virtue is innocence crowned by nenance.

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CHAPTER XII.

The Nomentan Villa.

The Nomentan road goes from Rome eastward, and between it and the Salarian is a deep ravine, beyond which on the side of the Nomentan way lies a gracefully undulating ground. Amidst this is situated a picturesque round temple, and near it a truly beautiful basilica, dedicated to St. Agnes. Here was the villa belonging to her, situated about a mile and a half from the city; and thither it had been arranged that the two, now the three, newly consecrated should repair, to spend the day in retirement and tranquil joy. Few more such days, perhaps, would ever be granted them.

We need not describe this rural residence, except to say that everything in it breathed contentment and happiness. It was one of those genial days which a Roman winter supplies. The rugged Apennines were slightly powdered with snow; the ground was barely crisp, the atmosphere transparent, the sunshine glowing, and the heavens cloudless. A few greyish curls of melting smoke from the cottages and the leafless vines alone told that it was December. Everything living seemed to know and love the gentle mistress of the place. The doves came and perched upon her shoulder on her hand; the lambs in the paddock frisked and ran to her the moment she approached, and took the green fragrant herbs which she brought them with evident pleasure; but none owned her kindly sway so much as old Molossus, the enormous watch dog. Chained beside the gate, so fierce was he that none but a few favorite domestics durst go near him. But no sooner did Agnes appear than he crouched down and wagged his bushy tail and whined till he was let loose; for now a child might approach him. He never left his mistress' side; he followed her like a lamb; and if she sat down he would lie at her feet, looking into her face, delighted to receive on his huge head the caresses of her slender hand.

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IT was indeed a peaceful day; sometimes calm and quiet, soft and tender, as the three spoke together of the morning's happiness and of the happier morning of which it was a pledge, above the liquid amber of their present skies; sometimes cheerful and even merry, as the two took Caecilia to task for the trick she had played them. And she laughed cheerily, as she always did, and told them she had a better trick in store for them yet; which was that she would cut them out when that next morning came; for she intended to be the first at it, and not the last.

Fabiola had in the meantime come to the villa to pay her first visit to Agnes after her calamity, and to thank her for her sympathy. She walked forward, but stopped suddenly on coming near the spot where this happy group were assembled. For when she beheld the two who could see the outward brightness of heaven, hanging over her who seemed to hold all its splendor within her soul, she saw at once in the scene the verification of her dream. Yet unwilling to intrude herself unexpectedly upon them and anxious to find Agnes alone and not with her own slave and a poor blind girl, she turned away before she was noticed, and walked towards a distant part of the grounds. Still she could not help asking herself why she could not be cheerful and happy as they? Why was there a gulf between them?

But the day was not destined to finish without its clouds; it would have been too blissful for earth. Besides Fabiola, another person had started from Rome to pay a less welcome visit to Agnes. This was Fulvius, who had never forgotten the assurances of Fabius, that his fascinating address and brilliant ornaments had turned the weak head of Agnes. He had waited till the first days of mourning were over and he respected the house in which he had once received such a rude reception, or rather suffered such a summary ejectment. Having ascertained that for the first time she had gone without her parents or any male attendants to her suburban villa, he considered it a good opportunity for pressing his suit. He rode out of the Nomentan gate and was soon at Agnes'. He dismounted; said he wished to see her on important business; and after some importunity was admitted by the porter. He was directed along a walk, at the end of which she would be found. The sun was declining and her companions had strolled to a distance; and she was sitting alone in a bright sunny spot, with old Molossus crouching at her feet. The slightest approach to a growl from him, rare when he was with her, made her look up from her work of tying together such winter flowers as the others brought her, while she suppressed, by raising a finger, this expression of instinctive dislike.

Fulvius came near with a respectful but freer air than usual, as one already assured of his request.

"I have come, Lady Agnes," he said, "to renew to you the expression of my sincere regard; and I could not have chosen a better day, for brighter or fairer scarcely the summer sun could have bestowed."

"Fair, indeed, and bright it has been to me," replied Agnes, borne back in mind to the morning's scene: "and no sun in my life has ever given me fairer—it can only give me one more fair."

Fulvius was flattered, as if the compliment was to his presence and answered. "The day, no doubt you mean, of your espousals with one who may have won your heart."

"That is indeed done," she replied, as if unconsciously, "and this is his own precious day."

"And was that wreathed veil upon your head placed there in anticipation of this happy hour?"

"Yes, it is the sign my beloved has placed upon my countenance, that I recognize no lover but himself."

"And who is this happy being? I was not without hopes, nor will I renounce them yet, that I have a place in your thoughts, perhaps in your affections."

Agnes seemed scarcely to heed his words. There was no appearance of shyness or timidity in her looks or manner, no embarrassment even——

"Spotless without, and innocent within,
She feared no danger, for she knew no sin."

Her childlike countenance remained bright, open and guileless; her eyes, mildly beaming, looked straight upon Fulvius's face with an earnest simplicity that made him almost quail before her. She stood up now, with graceful dignity, as she replied, "Milk and honey exhaled from his lips, as the blood from his stricken cheek impressed itself on mine."

She is crazed, Fulvius was just beginning to think, when the inspired look of her countenance and the clear brightness of her eye, as she gazed forwards towards some object seen by herself alone, overawed and subdued him. She recovered in an instant, and again he took heart. He resolved at once to pursue his demand.

"Madam," he said, "you are trifling with one who sincerely admires and loves you. I know from the best authority—yes, the best authority—that of a mutual friend departed, that you have been pleased to think favorably of me, and to express yourself not opposed to my urging my claims to your hand. I now, therefore, seriously and earnestly solicit it. I may seem abrupt and informal, but I am sincere and warm."

"Begone from me, food of corruption!" she said, with calm majesty; "for already a lover has secured my heart, for whom alone I keep my troth, to whom I entrust myself with undivided devotion: one whose love is chaste, whose caress is pure, whose brides never put off their virginal wreaths."

Fulvius, who had dropped on his knee as he concluded his last sentence, and had thus drawn forth that severe rebuke, rose, filled with spite and fury, at having been so completely deluded. "Is it not enough to be rejected," he said, "after having been encouraged, but must insult be heaped on me too? and must I be told to my face that another has been before me today?—Sebastian, I suppose, again—"

"Who are you?" exclaimed an indignant voice behind him, "that dare to utter with disdain the name of one whose honor is untarnished, and whose virtue is as unchallenged as his courage?"

He turned round, and stood confronted with Fabiola who, having walked for some time about the garden, thought she would now probably find her cousin disengaged, and by herself. She had come upon him suddenly and had caught his last words. Fulvius was abashed, and remained silent.

Fabiola, with a noble indignation, contined: "And who, too, are you, who, not content with having once thrust yourself into my kinswoman's house to insult her, presume now to intrude upon the privacy of her rural retreat?"

"And who are you," retorted Fulvius, "who take upon yourself to be imperious mistress in another's house?"

"One," replied the lady, "who, by allowing my cousin to meet you first at her table, and there discovering your designs upon an innocent child, feels herself bound in honor and duty to thwart them and to shield her from them."

She took Agnes by the hand and was leading her away, and Molossus required what he never remembered to have received before, but what he took delightedly, a gentle little tap, to keep him from more than growling, when Fulvius, gnashing his teeth, muttered audibly——

"Haughty Roman dame! thou shalt bitterly rue this day and hour. Thou shalt know and feel how Asia can revenge."

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CHAPTER XIII.

The Edict.

THE day being at length arrived for its publication in Rome, Corvinus fully felt the importance of the commission entrusted to him, of affixing in its proper place in the Forum the edict of extermination against the Christians, or rather the sentence of extirpation of their very name. News had been received from Nicodemia that a brave Christian soldier, named George, had torn down a similar imperial decree, and had manfully suffered death for his boldness. Corvinus was determined that nothing of the sort should happen in Rome; for he feared too seriously the consequences of such an occurrence to himself; he therefore took every precaution in his power. The edict had been written in large characters, upon sheets of parchment joined together; and these were nailed to a board, firmly supported by a pillar, against which it was hung, not far from the Puteal Libonis, the magistrate's chair in the forum. This, however, was not done till the forum was deserted, and night had well set in. It was thus intended that the edict should meet the eyes of the citizens early in the morning, and strike their minds with more tremendous effect.

To prevent the possibility of any nocturnal attempt to destroy the precious document, Corvinus, with much the same cunning precaution as was taken by the Jewish priests to prevent the resurrection, obtained for a night guard to the forum, a company of the Pannonian cohort, a body composed of soldiers belonging to the fiercest races of the North, Dacians, Pannomans, Sarmatians and Germans, whose uncouth features, savage aspect, matted sandy hair and bushy red moustaches, made them appear absolutely ferocious to Roman eyes. These men could scarcely speak Latin, but were ruled by officers of their own countries, and formed, in the decline of the empire, the most faithful bodyguard of the reigning tyrants, often their fellow countrymen; for there was no excess too monstrous for them to commit if duly commanded to execute it.

A number of these savages, ever rough and ready, were distributed so as to guard every avenue of the forum, with strict orders to piece through, or hew down, anyone who should attempt to pass without the watchword, or symbolum. This was every night distributed by the general in command, through his tribunes and centurions, to all the troops. But to prevent all possibility of any Christian making use of it that night, if he should chance to discover it, the cunning Corvinus had one chosen which he felt sure no Christian would use. It was Numen Imperatorum—the "Divinity of the Emperors."

The last thing which he did was to make his rounds, giving to each sentinel the strictest injunctions, and most minutely to the one whom he had placed close to the edict. This man had been chosen for his post on account of his rude strength and huge bulk, and the peculiar ferocity of his looks and character. Corvinus gave him the most rigid instructions how he was to spare nobody, but to prevent any one's interference with the sacred Edict. He repeated to him again and again the watchword, and left him, already half stupid with sabaia or beer, in the merest animal consciousness, that it was his business, not an unpleasant one, to spear or sabre some one or other before morning. The night was raw and gusty, with occasional sharp and slanting showers; and the Dacian wrapped himself in his cloak, and walked up and down, occasionally taking a long pull at a flask concealed about him, containing a liquor said to be distilled from the wild cherries of the Thuringian forests; and in the intervals muddily meditating, not on the wood or river, by which his young barbarians were at play, but how soon it would be time to cut the present emperor's throat, and sack the city.

While all this was going on, old Diogenes and his hearty sons were in their poor house in the Suburra, not far off, maknig preparations for their frugal meal. They were interrupted by a gentle tap at the door, followed by the lifting of the latch, and the entrance of two young men, whom Diogenes at once recognized and welcomed.

"Come in," my noble young masters; how good of you thus to honor my poor dwelling! I hardly dare offer you our plain fare; but if you will partake of it, you will indeed give us a Christian love-feast."

"Thank you most kindly, Father Diogenes," answered the elder of the two, Quadratus, Sebastian's sinewy centurion; "Pancratius and I have come expressly to sup with you. But not as yet; we have some business in this part of the town, and after it we shall be glad to eat something. In the meantime one of your youths can go out and cater for us. Come, we must have something good; and I want you to cheer yourself with a moderate cup of generous wine."

Saying this, he gave his purse to one of the sons, with instructions to bring home some better provisions than he knew the simple family usually enjoyed. They sat down; and Pancratius by way of saying something, addressed the old man. "Good Diogenes, I have heard Sebastian say that you remember seeing the glorious Deacon Laurentius die for Christ. Tell me something about him."

"With pleasure," answered the old man. "It is now nearly forty-five years since it happened, and as I was older then than you are now, you may suppose I remember all quite distinctly. He was indeed a beautiful youth to look at; so mild and sweet, so fair and graceful; and his speech was so gentle, so soft, especially when speaking to the poor. How they all loved him! I followed him everywhere; I stood by, as the venerable Pontiff Sixtus was going to death, and Laurentius met him and so tenderly reproached him, just as a son might a father, for not allowing him to be his companion in the sacrifice of himself, as he had ministered to him in the sacrifices of our Lord's body and blood."

"Those were splendid times, Diogenes, were they not?" interrupted the youth; "how degenerate we are now! What a different race! Are we not, Quadratus?"

The rough soldier smiled at the generous sincerity of his complaint, and bid Diogenes go on.

"I saw him, too, as he distributed the rich plate of the church to the poor. We have never had anything so splendid since. There were golden lamps and candlesticks, censers, chalices and patens, besides an immense quantity of silver melted down, and distributed to the blind, the lame, and the indigent."

"But tell me," asked Pancratius, "how did he endure his last dreadful torment? It must have been frightful."

"I saw it all," answered the old fossor, "and it would have been intolerably frightful in another. He had been first placed on the rack, and variously tormented, and he had not uttered a groan; when the judge ordered that horrid bed, or gridiron, to be prepared and heated. To look at his tender flesh blistering and breaking over the fire, and deeply scored with red burning gashes that cut to the bone where the iron bars went across; to see the steam, thick as from a cauldron, rise from his body, and hear the fire hiss beneath him, as he melted away into it; and every now and them to observe the tremulous quivering that crept over the surface of his skin, the living motion which the agony gave to each separate muscle, and the sharp spasmodic twitches which convulsed and gradually contracted his limbs: all this, I own, was the most harrowing spectacle I have ever beheld in all my life. But to look into his countenance was to forget all this. His head was raised up from the burning body, and stretched out, as if fixed on the contemplation of some most celestial vision, like that of his fellow deacon Stephen. His face glowed indeed with the heat below, and the perspiration flowed down it; but the light from the fire shining upwards, and passing through his golden locks, created a glory round his beautiful head and countenance, which made him look as if already in heaven. And every feature, serene and sweet as ever, was so impressed with an eager, longing look, accompanying the upward glancing of his eye, that you would willingly have changed places with him."

"That I would," again broke in Pancratius, "and as soon as God pleases! I dare not think that I could stand what he did; for he was indeed a noble and heroic Levite, while I am only a weak imperfect boy. But do you not think, dear Quadratus, that strength is given in that hour proportionate to our trials, whatever they may be? You, I know, would stand anything; for you are a fine stout soldier, accustomed to toil and wounds. But as for me, I have only a willing heart to give. Is that enough, think you?"

"Quite, quite, my dear boy," exclaimed the centurion, full of emotion, and looking tenderly on the youth, who with glistening eyes, having risen from his seat, had placed his hands upon the officer's shoulder. "God will give you strength, as he has already given you courage. But we must not forget our night's work. Wrap yourself well up in your cloak, and bring your toga quite over your head; so! It is a wet and bitetr night. Now, good Diogenes, put more wood on the fire, and let us find supper ready on our return. We shall not be long absent; and just leave the door ajar."

"Go, go, my sons," said the old man, "and God speed you! whatever you are about, I am sure it is something praiseworthy."

Quadratus sturdily drew his chlamys, or military cloak, around him, and the two youths plunged into the dark lanes of the Suburra, and took the direction of the Forum. While they were absent, the door was opened, with the well-known salutation of "thanks to God;" and Sebastian entered, and inquired anxiously if Diogenes had seen anything of the two young men; for he had got a hint of what they were going to do. He was told they were expected in a few moments.

A quarter of an hour had scarcely elapsed, when hasty steps were heard approaching; the door was pushed open and was as quickly shut, and then fast barred, behind Quadratus and Pancratius.

"Here it is," said the latter, producing, with a hearty laugh, a bundle of crumpled parchment

"What?" asked all eagerly.

"Why the grand decree, of course," answered Pancratius, with boyish glee; "look here, 'Domini nostri Diocletianus et Maximianus, invicti, seniores Augusti, patres Imperatorum et Caesarum,' and so forth. Here it goes!" And he thrust it into the blazing fire, while the stalwart sons of Diogenes threw a faggot over it to keep it down, and drown its crackling. There it frizzled and writhed, and cracked, and shrunk, first one letter or word coming up, then another; first an emperor's praise, and then an anti-Christian blasphemy; till all had subsided into a black ashy mass.

And what elese, or more, would those be in a few years who had issued that proud document, when their corpses should have been burnt on a pile of cedarwood and spices, and their handful of ashes be scraped together, hardly enough to fill a gilded urn? And what also, in very few years more, would that heathenism be, which it was issued to keep alive, but a dead letter at most, and as worthless a heap of extinguished embers as lay on that hearth? And the very empire which these "unconquered" Augusti were bolstering up by cruelty and injustice, how in a few centuries would it resemble that annihilated decree, the monuments of its grandeur lying in ashes or in ruins, and proclaiming that there is no true Lord, but one stronger than Caesars, the Lord of lords; and that neither counsel nor strength of man shall prevail against Him.

Something like this did Sebastian think, perhaps, as he gazed abstractedly on the expiring embers of the pompous and cruel edict which they had torn down, not for a wanton frolic, but because it contained blasphemies against God and His holiest truths. They knew that if they should be discovered, tenfold tortures would be their lot; but Christians in those days, when they contemplated and prepared for martyrdom, made no calculation on that head. Death for Christ, whether quick and easy, or lingering and painful, was the end for which they looked; and, like brave soldiers going to battle, they did not speculate where a shaft or a sword might strike them, whether a death-blow would at once stun them out of existence, or they should have to writhe for hours upon the ground, mutilated or pierced, to die by inches among the heaps of unheeded slain.

Sebastian soon recovered, and had hardly the heart to reprove the perpetrators of this deed. In truth, it had its ridiculous side, and he was inclined to laugh at the morrow's dismay. This view he gladly took; for he saw Pancratius watched his looks with some trepidation, and his centurion looked a little disconcerted. So, after a hearty laugh, they sat down cheerfully to their meal; for it was not midnight, and the hour for commencing the fast, preparatory to receiving the Holy Eucharist, was not arrived. Quadratus' object, besides kindness, in this arrangement, was partly, that if surprised, a reason for their being there might be apparent, partly to keep up the spirits of his younger companion and of Diogenes' household, if alarmed at the bold deed just performed. But there was no appearance of any such feeling. The conversation soon turned upon recollections of Diogenes' youth, and the good old fervent times, as Pancratius would persist in calling them. Sebastian saw his friend's home, and then took a round, to avoid the forum in seeking his own abode. If anyone had seen Pancratius that night, when alone in his chamber preparing to retire to rest, he would have seen him every now and then almost laughing at some strange, but pleasant adventure.

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CHAPTER XIV.

The Discovery.

AT the first dawn of morning, Corvinus was up; and, notwithstanding the gloominess of the day, proceeded straight to the forum. He found his outposts quite undisturbed, and hastened to the principal object of his care. It would be useless to attempt describing his astonishment, his rage, his fury, when he saw the blank board, with only a few shreds of parchment left round the nails, and besides it standing, in unconscious stolidity, his Dacian sentinel.

He would have darted at his throat, like a tiger, if he had not seen in the barbarian's twinkling eye a sort of hyena squint, which told him he had better not. But he broke out at once into a passionate exclamation:

"Sirrah! How has the edict disappeared? Tell me directly!"

"Softly, softly, Herr Kornweiner," answered the imperturbable northern. "There it is as you left it in my charge."

"Where, you fool? Come and look at it."

The Dacian went to his side, and for the first time confronted the board; and after looking at it for some moments, exclaimed, "Well, is not that the board you hung up last night?"

"Yes, you blockhead, but there was writing on it, which is gone. That is what you had to guard."

"Why, look you, captain, as to writing, you see I know nothing, having never been a scholar; but as it was raining all night, it may have been washed out."

"And as it was blowing, I suppose the parchment on which it was written was blown off."

"No doubt, Herr Kornweiner; you are quite right."

"Come, sir, this is no joking matter. Tell me at once who came here last night."

"Why, two of them came."

"Two of what?"

"Two wizards, or goblins, or worse."

"None of that nonsense for me." The Dacian's eye flashed drunkenly again. "Well, tell me, Arminius, what sort of people they were, and what they did."

"Why, one of them was but a stripling, a boy, tall and thin, who went round the pillar, and I suppose must have taken away what you miss, while I was busy with the other."

"And what of him? What was he like?"

The soldier opened his mouth and eyes, and stared at Corvinus for some moments, then said, with a sort of stupid solemnity, "What was he like? Why, if he was not Thor himself, he wasn't far from it. I never felt such strength."

"What did he do to show it?"

"He came up first, and began to chat quite friendly; asked me if it was not very cold, and that sort of thing. At last, I remembered that I had to run through any one that came near me—"

"Exactly," interrupted Corvinus; "and why did you not do it?"

"Only because he wouldn't let me. I told him to be off, or I should spear him, and drew back and stretched out my javelin; when in the quietest manner, but I don't know how, he twisted it out of my hand, broke it over his knee as if it had been a mountebank's wooden sword, and dashed the iron-headed piece fast into the ground, where you see it, fifty yards off."

"Then why did you not rush on him with your sword, and despatch him at once? But where is your sword it is not in your scabbard."

The Dacian, with a stupid grin, pointed to the roof of the neighboring basilica, and said, "There, don't you see it shining on the tiles in the morning light?" Cornivus looked, and there indeed he saw what appeared like such an object, but he could hardly believe his own eyes.

"How did it get there, you stupid booby?" he asked.

The soldier twisted his moustache in an ominous way, which made Corvinus ask again more civily, and then he was answered—

"He, or it, whatever it was, without any apparent effort, by a sort of conjuring, whisked it out of my hand, and up where you see it, as easily as I could cast a quoit a dozen yards."

"And then?"

"And then, he and the boy, who came from round the pillar, walked off in the dark."

"What a strange story!" muttered Corvinus to himself; "yet there are proofs of the fellow's tale. It is not every one who could have performed that feat. But pray, sirrah, why did you not give the alarm, and rouse the other guards to pursuit?"

"First, Master Kornweiner, because, in my country, we will fight any living men, but we do not choose to pursue hobgoblins. And secondly, what was the use? I saw the board that you gave into my care all safe and sound."

(To Be Continued.)

BISHOP ASKS WELFARE AID

In Appeal at Banquet Urges All to Support Move in Soldiers' Behalf.

SAVE BOYS FROM FILTH

Prelate Tells His Hearers What Their Dollars Will Do for Sammies.

WOULD MINIMIZE EVILS

An appeal to the humanity of Salt Lake's citizenship in behalf of the boys in the trenches was voiced by the Right Rev. Joseph S. Glass, C.M., D.D., bishop of Salt Lake, in an address delivered at a big banquet given by the local welfare committee Monday night at the Commercial club.

The committee is in charge of the raising of Utah's $100,000 quota of the $40,000,000 fund being gathered in the nation for the welfare of American soldiers fighting in the trenches of Europe.

Bishop Glass was the principal speaker at the banquet, which marked the opening of the campaign. He was introduced by David A. Smith, chairman of the committee.

"As our boys move toward the fighting line in their training, it is natural they should be nervous and uneasy and their thoughts turn to the loved ones at home," he said. "If we do our duty there will be representatives of this great work at the front, someone to speak their language and to let the boys know there is someone who cares. In this time of stress their minds will be taken off themselves by wholesome entertainment and aids to physical comfort. Our boys, through this great work, will be able to avoid sleeping on the dirty straw in barns, alive with insects, that terror of the camps that makes life a constant hell. It will be a blot upon America if the boys do not find the comforts and conveniences our money can give them.

"They must be protected from the damnable evils that threaten to descend upon them like vultures. The institutions planned will admit no questionable characters, and the moral hazards are warded off. When you give to this fund you aid in driving away the devils in human form who seek to betray our boys, their honor and through them the honor and character of the United States."

Mr. Rosenfeld, who has been some two years in the war zones, behind the lines of the allies and the enemy, described the need of the welfare work. "Peace will not come from revolution or economic collapse in Germany, and the defeat of the Hun may be a two or a five-year task," he stated. "Every moment we delay in realizing the importance of the war will cost the life of an American soldier. Let us give to the government that which is right in their hour of its extremity."

St. Mary's Academy.
Salt Lake City.

Monday evening Miss Blanache Marks read Booth Tarkington's "Seventeen" to the resident students. The book carries a wealth of real humor in its pages, but when interpreted by an artist like Miss Marks, one may not merely say it makes a "very enjoyable evening." It was perfect.

* * *

Tuesday afternoon the students assembled in the study hall for a musical program rendered by the Royal Holland bell ringing family, in Dutch costume. Many and varied were the instruments on which the travelers performed, and of them all the cymbal harp was the most enjoyable, perhaps because to most of the audience the instrument was introduced for the first time. Henry, John, Theodore and Mary Anna looked like they had just stepped from a smiling Dutch postal. The program was heartily enjoyed.

* * *

The English and history classes of the first academic grade were visited by Sister Superior on Tuesday and Wednesday. The English class gave a splendid talk on current topics of the day, phases of the war, the Gary school system, etc., and the history class told, with the aid of stereopticon slides, of the beginning of ancient history.

* * *

The pupils of St. Mary's offer, in their program announces, "their bit" toward a happy feast day for Sister Superior, in a little comedy of three acts called "The Counterplot." The play will be given by the graduation class, in the academy assembly hall, Monday evening at 8 o'clock. Friends of St. Mary's are cordially invited.

* * *

The Glee club pins caused a stir among the students when they arrived this week. The design, on a dainty silver bar, is a musical scale, in black, bearing the beginning notes of the St. Mary's song and the initials, "S. M. G. C."

Money When You Want It.

Sooner or later the day comes to every one when ready money is an absolute necessity.

The one certain way to have ready money when you need it is to maintain a Savings Account in this institution, where your funds will yield 4 per cent Compound Interest.

Salt Lake Security & Trust Co.

32 Up Main.
Wasatch 1868.

Monster Bells Are Blessed by Bishop Glass

Are Given in Memory of Joseph Geoghegan

SHOWN below are the new bells received for the Cathedral of the Madeleine and now being installed. Some idea of their size may be gained by comparing them with the figure of the girl seated between them. The larger bell is "Joseph" and the smaller will probably be known as "Ave Maria," or "Hail Mary," since "Ave Maria" appears with its inscription.



WITH the installation now in progress of two new bells, the Cathedral of the Madeleine will soon be equipped with what are said to be the finest church bells between Denver and the Pacific coast.

The bells were presented to the Cathedral by Mrs. Joseph Geoghegan in memory of her husband, who, until his death nearly two years ago, was one of the most prominent lay members of the church in Salt Lake.

The ceremony of blessing the bells was performed by the Rt. Rev. Joseph S. Glass, C. M., D. D., Sunday afternoon. It was a solemn, impressive service. The ritual for the ceremony is one of the most beautiful among the many beautiful ones prescribed by the church.

The Bishop was assisted by the Rev. Father C. Bache, deacon; the Rev. Father S. Anzalone, master of ceremonies, and the Rev. Father H. J. Wientjes, subdeacon.

Installation of the bells, which will be placed in the west tower of the Cathedral, was commenced immediately. The bells were cast by a foundry in Baltimore at a cost of $5000. The larger one weighs 3300 pounds and the smaller one about 2500 pounds.

The larger bell is inscribed:

"My name is Joseph.

"To the Glory of God and in memory of Joseph Geoghegan.

"Funera plango; fulmina frango; Sabata pango; excito lentos; dissipo ventos; paco cruentos."

Translated, the Latin inscription means: "At obsequies I mourn; the thunderbolts I scatter; I ring in the Sabbaths; I hustle the sluggards; I drive away storms; I proclaim peace after bloodshed."

The smaller bell is inscribed:

"Ave Maria.

"To the Glory of God and in memory of Joseph Geoghegan.

"Laudo deum verum; plebem vovo; congrego clerum; defunctos ploro; nimbum fugo; festa decoro."

Translated, the Latin inscription means:

"I praise the true God; I call the people; I assemble the clergy; I bewail the dead; I dispense storm clouds; I do honor to feasts."

KNIGHTS PLAN BENEFIT FOR BIG FUND

Women's Organizations To Assist Them in Staging Great Social Function.

DANCING A FEATURE

Card Party Will Also Be Included in Affair to Provide for Everybody.

NOVEMBER 26 IS DATE

Plans for a big entertainment to raise funds for the Knights of Columbus welfare fund were mapped out at a meeting held Sunday, and the event will be carried out along lines larger than anything of the kind attempted by the Catholic people of Salt Lake in a long time. November 26 was named as the date, and the Hotel Utah chosen as the place. The entertainment will take the form of a dance and card party.

Represented at the meeting were the Knights of Columbus, the Catholic Women's league, the Young Ladies' sodality, the Catholic Business Women's league, the Holy Name society and the St. Vincent de Paul society. All will co-operate in an effort to make the entertainment the largest affair of the kind given anywhere in the west in the interest of the fund which is being raised by the knights to provide comfort for soldiers in the trenches.

The committees named to have charge of the affair are as follows:

Committee on Arrangements—Mrs. A. H. S. Bird, chairman; Mrs. A. Fred Wey, Mrs. P. J. O'Carroll, Mrs. John Harvey, Mrs. John F. McEnany, Mrs. R. C. Treanor, Mrs. John T. White.

Patronesses—Mrs. W. S. McCornick, Mrs. Joseph Geoghegan, Mrs. J. E. Dooly, Mrs. Thomas Kearns, Mrs. J. C. Lynch, Mrs. W. E. Fife, Mrs. Elizabeth O'Brien, Mrs. C. A. Quigley, Mrs. J. E. Cosgriff, Mrs. Henry Byrne, Miss Kate Halloran, Mrs. C. W. Whitley.

Reception Committee—Miss Bess Faddis, Miss Claire Driscoll, Miss Margaret Collins, Miss Julia Stephens, Miss Florence Sullivan, Miss Marguerite Lemyer, Miss Dorothy White, Miss Margaret Jenkinson, Miss Kathleen Geoghegan and Miss Celeste Laramie.

Floor Committee—A. C. Sullivan, W. H. Leary, Joseph McKay, Ray Werner, Edward Swift, George Jay Gibson, Decker Little.

Committee on Cards—Mrs. F. J. Westcott, chairman; Mrs. J. C. Hanchett, Mrs. S. E. Whitely, Mrs. J. F. Schraven, Mrs. W. F. Oden, Mrs. A. J. Bruneau, Miss Margaret Gibbons, Mrs. A. J. Gillis, Mrs. P. H. Goggin.

Music will be furnished by the Eddie Fitzpatrick orchestra. Tickets may be had of any member of the various committees.

The knights are making efforts to swell their war camp fund by contributions from those interested in the welfare of the soldier. Following is a list of those who have contributed to the fund; others are earnestly solicited. It is urged that Salt Lake make as good a showing as possible and not be outdone by any other city.

It will be noted that Tim Kinney gives the fund a big boost by his generous subscription of $500.

Salt Lake council assessed, $634; collected	$ 375.00
Tim Kinney	500.00
Dooly estate, by Mrs. J. E. Dooly	100.00
Anonymous	50.00
Mrs. Elizabeth O'Brien	25.00
Husler Flour Mills, by J. J. Neville	25.00
*Thomas J. O'Brien	25.00
Mrs. M. J. McGill	20.00
*D. H. Mudd	8.00
*J. A. Ranahan	8.00
*J. J. Fitzpatrick	8.00
Miscellaneous	5.50
Alfales Young	5.00
F. L. Cameron	5.00
*M. J. McGill	5.00
*A. J. Gillis	4.00
*W. E. Fife	3.00
*M. Gibbons	3.00
*P. H. Goggin	3.00
*Mrs. Mulryan	1.00
E. McGrath	1.00
*P. J. Owens	1.00
*P. J. Adams	1.00
*S. A. Maginnis	1.00
*John Skelly	1.00
*Mrs. C. E. Rourke	1.00
Mrs. L. B. McCornick	10.00
*R. C. Treanor	3.00
Total	$1197.50

*Have also contributed to K. C. assessment.

Park City

Sunday afternoon the infant son of Mr. and Mrs. J. D. Sullivan was baptized at St. Mary's church by Father Galligan. The name given was Donald Joseph and the sponsors were Mr. and Mrs. Frank Cunningham.

* * *

The funeral of Joseph Patrich was held Saturday afternoon from St. Mary's church, the Rev. Father Galligan officiating. Interment was in City cemetery. Patrich had been a victim of miners' consumption for some time and a short time ago left the Park for Richmond, Wis., hoping the change would be a benefit, but the disease had too strong a hold on him and death relieved the sufferer. The deceased is survived by a wife and two children.

* * *

The annual Requiem Mass for the late Father Donohue was celebrated by the Rev. Father Galligan November 5.

* * *

There will be Masses this week for Patrick Traynor and Joseph Patrich.

* * *

Mrs. Joseph Zenthoefer, Mrs. Peter Martin, Miss Clarissa Martin, Frank Faulkner and Mr. and Mrs. Cash Faulkner of Salt Lake spent Saturday here visiting friends and relatives.

* * *

Mrs. Marie Hethke entertained at a luncheon Thursday at the New Park hotel. Covers were laid for seven. Following luncheon, several musical selection were enjoyed.

* * *

The regular meeting of the Woman's Athenaeum was held Monday afternoon at the home of Miss Susanna Shields. The paper for the day was read by Mrs. William Binkard, the subject being "What Conservation Promises." The lesson was along the same lines. The report of the delegate to the meeting of the Utah Federation of Women's Clubs was given by Miss Mary Shields. The next meeting will be at the home of Mrs. A. M. Kopp.

Sparkling Jewels

This, the season of plays, parties and entertainments suggests sparkling jewels.

Our cases glisten with pretty things women love—necklaces, pendants, rings, bracelets, and a thousand other welcome gifts. Our prices are modest.

CHRISTMAS next month.

BOYD PARK
FOR 1902
MAKERS OF JEWELRY
106 MAIN STREET SALT LAKE CITY

SOCIAL AND PERSONAL

EVENTS OF WEEK IN SALT LAKE SOCIETY

ALTHOUGH somewhat less in number, social affairs are still engrossing the interests of Salt Lake's fairer sex. True, the informal tone predominates in the majority of the gatherings, and "sweet charity" of the Red Cross calls for a goodly number of benefits, but echoes of brilliant teas, dances, parties and bridge club meetings, still linger in the social world of the city. However, some of the more serious-minded social leaders, who realize the grave necessity of spending much of their time in patriotic work are indorsing a movement to suspend all social functions, especially bridge clubs. This movement is highly commendable during these days of strife and food conservation and should be taken up in every circle where such forms of entertainment have been in vogue. One prominent society leader of the city has started "knitting parties." The first in the series was held Friday at her home in E. South Temple. If parties there must be, the hours should be spent profitably.

* * *

The following account of the marriage of a former prominent Salt Lake girl will be read with much interest by her host of friends in the city:

The marriage of Miss Agnes E. Cuddy, daughter of James S. Cuddy, formerly of Salt Lake City, and sister of Mrs. E. E. Howe of Murray, Utah, and Arthur J. Kerrigan of Boston, Mass., was solemnized at St. Cecelia's church, Los Angeles, Wednesday morning, October 31, 1917, at 7.30 o'clock. The charming young bride entered upon the arm of her father, followed by Miss Margaret Gillette, as bridesmaid. The bridegroom, attended by his brother, George R. Kerrigan, as best man, met the party at the altar. The impressive ceremony was performed by the Rev. Father Kegan in the presence of the relatives and many friends of the young people. The bride wore a beautiful wedding gown of silk tulle over white charmeuse, effectively set off with bands of silver and dainty silver slippers to match. She carried a shower bouquet of white rosebuds. In the evening an informal reception was held at the home of the bride's parents. The young couple will make their home in Los Angeles.

* * *

Cards have been received in Salt Lake from Mrs. Margaret Bennett, announcing the marriage of her daughter Miss Katherine Bennett to Herbert Edwin Fidler on Wednesday, October 10, in Los Angeles.

* * *

Mr. and Mrs. W. E. Fife entertained eight guests Tuesday night at an informal dinner part at their home in E. South Temple street.

* * *

Members of the Crystal Bridge club were quietly entertained Wednesday at the home of Mrs. Henry Welsh on E. Second South street. A Hoover luncheon was served, followed by bridge.

* * *

Another bridge club was entertained this week at the home of Miss Ruth Spence in First North street, when the members of the Tuesday Afternoon Bridge club met for their fortnightly gathering. Following the usual two tables of cards, conservation refreshments were served.

* * *

The members of the Octagon Bridge club will meet next Thursday afternoon with Mrs. M. J. Dailey in the Canning apartments.

* * *

In honor of Mrs. S. W. Charske, who has come from Omaha to make her home in Salt Lake, an informal tea was given Monday afternoon. The affair was presided over by Mrs. Charles Tyng at her home in S. Thirteenth East street. The tea table was gay with pink chrysanthemums arranged with ferns in a crystal basket.

* * *

Mr. and Mrs. J. E. Cosgriff are expected home in a few days from New York, where they have been for the past three weeks. Miss Gretta Cosgriff who accompanied them east will visit in Washington before coming back to Salt Lake.

* * *

Mrs. A. H. S. Bird left Wednesday for Omaha for a short visit.

* * *

Mrs. John Bergin has returned to her home in Pueblo, Colo., after a week's stay in the city at the Hotel Utah. Mrs. Bergin came to Salt Lake to be near her son, Lieut, William Bergin, who is stationed with the Twentieth at Fort Douglas.

* * *

Miss Genevieve Brooks, who is teaching in Park City, spent the week-end in the city visiting her mother Mrs. John Brooks at her home in Q street.

* * *

Mrs. Charles H. Jenkinson and daughter Miss Margaret Jenkinson, have come back from Elko, Nev., after a short visit with friends.

* * *

Mr. and Mrs. S. A. Maginnis spent Sunday in Ogden.

* * *

Thomas Kearns, Sr., left Saturday for New York.

* * *

Word has been received in this city that Mr. and Mrs. A. G. Krauss and family, former residents of Salt Lake, are now settled in their new home in N. Ewing street, Helena, Mont.

* * *

The many friends of Mrs. D. J. Larkamie will be pleased to learn that she is recovering from her recent operation at Holy Cross hospital.

* * *

Mr. and Mrs. Thomas Vaughn are receiving the congratulations of their friends over the arrival of twins at their home in Fourth avenue.

* * *

Mrs. Arthur Halstead has returned to her home in Storrs, Utah, after a pleasant visit in the city with her mother Mrs. Mary Kane at her home in S. Eighth East street.

* * *

Mr. and Mrs. Frank Broyles are now at home to their friends at 365 W. Sixth South. Mrs. Broyles was formerly Miss Kate Cronin, a bride of late summer.

* * *

Gustavus Harry Grimm, who has been a visitor in Salt Lake for several months, left Wednesday for San Francisco.

Annual Reunion Held at St. Mary's School

St. Mary's academy was the scene of a happy event Saturday, when a large number of her daughters returned to Alma Mater for the eighteenth annual reunion.

The business meeting, which was called for 7 o'clock, was presided over by the president, Mrs. P. J. O'Carroll. Following the reading of the minutes of the last anual meeting and of special meetings called during the year an amendment of the by-laws providing for life members was voted upon.

The president announced that in the campaign the following members of the association had become life members: Mrs. Fred Davidson, Mrs. R. C. O'Neill of Wells, Nev., Mrs. William Jeffers of Omaha, Mrs. James Ivers, Jr., and Miss Ethel Bixby. It was made known at the meeting that the association had bought two $100 Liberty loan bonds, one of which was presented to St. Mary's academy. The other was kept for the association.

At 8 o'clock the company assembled in the chapel, where benediction was given by the Rt. Rev. Mgr. P. M. Cushnahan, V. G. Following the ceremony an informal reception was held in the parlors of the academy in honor of Mgr. Cushnahan and the members of the class of 1918.

The usual banquet given at the reunions was suspended this year and in its place an enjoyable tea was served by the committee in charge, which included Mrs. Freeman Bassett, chairman; Miss Agnes Bowen, Miss Florence Sullivan, Miss Veronica Jenkins and Miss Frances Phillips. The tea table was pretty with its big wicker basket filled with yellow chrysanthemums, a bow of blue tulle surmounting the handle, thus carrying out the association flower and colors. Presiding at the tea and coffee urns during the evening were Mrs. O'Carroll, Mrs. W. B. Stanley, Miss Anna Rotzler, Mrs. William Jeffers, Mrs. N. A. Dunyon and Miss Phillips. The girls of 1917 assisted in serving.

Throughout the evening St. Mary's orchestra played sweet music and Mrs. Lydia White Boothby gave several harp solos.

At a late hour the reunion closed with happy recollections of the informal gathering, and pledges to return in 1918.

For fifty-nine years this institution has been identified with the upbuilding of the industries of Utah.



With resources now in excess of $9,500,000, a thorough organization and facilities unexcelled in this region, the officers and directors believe this bank in the future can render steadily increasing service to the state and its people.

WALKER BROTHERS, BANKERS.

Sacred Heart Academy.
Ogden, Utah.

Mother Pauline, who visited at Holy Cross hospital during the week, returned to Sacred Heart to be present at a program prepared for her by the members of the Sacred Heart orchestra.

Monsignor Cushnahan thanked the young women and Master Nichols and told them it was only fitting that they should offer the best of their talents to the one who planned their school years ago and to whose sacrifices and quiet determination they owe their dearly beloved academy.

The monsignor assured the sisters and students that though the ambitions of Mother Pauline were high the academy has reached a point beyond her fondest expectations and that its success and the interests of its children will always be close to her who in such a particular manner is a friend of Sacred Heart.

* * *

On Friday Monsignor Cushnahan publicly gave the monthly reports for October to the students of Sacred Heart, and from the lowest classes to the highest there was marked improvement. The first, second, third and fourth grades or the minim department were given their reports in their classrooms.

* * *

The girls who, since September, have looked forward so anxiously to a visit from the Rt. Rev. Joseph S. Glass, C. M., D. D., were overjoyed when, on Thursday afternoon the distinguished churchman arrived unexpectedly at Sacred Heart, and for an hour talked to the school assembled in the study hall. Almost more of a surprise than his sudden arrival was his speedy departure, when he learned that it was within a few minutes of train time.

The students of Sacred Heart are thankful for even short calls from one whose time is so filled, but they hope that since the bishop's visits must necessarily be short ones that they will at least be frequent.

* * *

The fourth preparatory class is taking great interest in their civil government. The girls were examined in creditable competition on the work they went over during September and October. The captains were H. Matchinsky and M. Glenn. The following girls did not miss a question: H. Matchinsky, M. Hunter, V. Wood, L. Zeller, M. McCormick, F. Crowley, A. Carney and D. Smith.

* * *

The second preparatories found in their October tests that when the daily work is faithfully prepared there is no need to be alarmed by examinations. In history, geography and spelling tests Roberta Collins, Ruth McBride, Illa Willis and Kathryn McCool received the highest averages.

* * *

The students of Sacred Heart extend most sincere sympathy to their little schoolmates Kathryn and Agnes Carney in their time of grief for the death of their beloved father.

* * *

Miss Gladys Kislingbury, class of '17, was a welcome visitor at Sacred Heart on Saturday.

* * *

Sunday evening the girls learned that something good was in store for them when Miss Inez Allen, president of the class of '18 and mistress of ceremonies, announced that there would be a competition among the four academic classes as to which is the best entertainer. The Misses Adelaide Parker, Kathryn Cosgrave, Joan McCallum, Aletha Hunter and Inez Allen delighted the girls by reading well chosen selections from Daly, Service, Kipling and Lover.

Miss Joan McCallum sang "I Hear a Thrush" and "His Lullaby." Miss Trapp, class of '17, contributed to the entertainment by singing in her rich contralto, "Auf Wiedersehn."

The third academics will have their turn next week, but it will be a difficult matter to surpass the class of '18.

Our Lady of Lourdes

The members of the Altar society met Tuesday evening at the home of the pastor, the Rev. W. J. Flynn, in S. Eleventh East street.

* * *

The ladies appointed to attend to the altars for Sunday are Mrs. P. E. Erickson and Mrs. O. J. Enking.

* * *

Benediction will hereafter be given immediately following last Mass every Sunday, instead of the usual benediction Sunday evenings.

Salt Lake Churches

CATHEDRAL.
Sunday Masses—6, 8, 9 and 11 a. m.
Weekday Masses—7 and 8 a. m.
Baptisms—3 p. m. Sundays. At other times by special arrangement.
Confessions—Saturdays and the evenings of feast days, 4 to 6 p. m., and resumed at 7.30 p. m.

ST. PATRICK'S.
Sunday Masses at 8 and 10 a. m.
Weekday Mass at 8 a. m.
Confessions—Saturday evenings from 7 to 8 p. m. and every morning before the hour of the Mass on weekdays.

OUR LADY OF LOURDES.
Sunday Masses at 8 and 10 a. m.
Weekday Masses at 8 a. m.

Cathedral of the Madeleine.
East South Temple and B streets. Cathedral residence, 331 E. South Temple street. The Right Reverend Joseph S. Glass, C. M., D. D., pastor; assistants, the Rev. Dr. S. Anzalone and the Rev. C. Bache. Telephone Wasatch 8826.

St. Patrick's Church.
Fourth South between Ninth and Tenth West streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 10.30 o'clock. The Rev. Michael Sheehan pastor. Residence, 931 W. Third South. Telephone Wasatch 7928.

Our Lady of Lourdes Church.
Eleventh East and Seventh South streets. Masses on Sunday at 9 and 10 o'clock. Sunday school at 9 a. m., except on the first Sunday of the month, when it will be held immediately after the 10 o'clock mass. The Rev. William Flynn, pastor. Residence, 830 S. Eleventh East. Telephone Hyland 1346.

St. Ann's Chapel.
Twelfth South between Fourth and Fifth East streets. Mass and sermon on Sunday at 8.30 o'clock. The Rev. Timothy O'Brien, chaplain. Residence, St. Ann's orphanage. Telephone Hyland 3177.

MURRAY AND MIDVALE.
Masses at Murray in Fraternal hall on November 4 and 18 at 10 o'clock. Masses at Midvale on November 11 and 25 in W. O. W. hall at 10.15 o'clock. The Rev. Timothy O'Brien, pastor. Residence, St. Ann's orphanage, Salt Lake. Telephone Hyland 3177.

PARISH OF THE DIVINE SAVIOUR.
Masses on Sunday, November 18, at 9 a. m., at 517 East Ninth South street; at 10.30 a. m. at 850 South West Temple street. Confessions will be heard on Sunday morning between 8 and 9 o'clock at 517 East Ninth South street.

Societies and Choirs.
Holy Name society the first Sunday of each month at 8 a. m.

* * *

Meeting of the St. Vincent de P society every Sunday morning at o'clock in the parlors of the cathe residence.

* * *

Catholic Woman's league me first Tuesday of every month at the Ladies' Literary club South Temple.

* * *

Social service department of the Catholic Woman's league meets the last Friday of every month at the office in the Charity Organization building at 128 E. First South street.

Office hours are from 10 a. m. to 12 m., and from 2 p. m. to 4 p. m.
Telephone Wasatch 2165.

* * *

The Catholic Woman's league auxiliary to the Red Cross meets in the library of Cathedral hall every Monday and Thursday afternoons at 2 o'clock.

* * *

Promoters of the League of the Sacred Heart meet the last Sunday of each month in the sewing room of the cathedral residence at 3.30 p. m.

* * *

Madeleine Choral society meets every Sunday morning after the 11 o'clock Mass in the music room of the Cathedral residence.

* * *

Children of Mary sodality every second Sunday of the month at 8.30 a. m.

* * *

The Young Ladies' sodality class in surgical dressings and bandages meets every Monday at 1 o'clock in the Red Cross rooms.

* * *

Altar society, first Monday of the month.

* * *

Holy Angel sodality, every third Sunday at 9 a. m.

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Knights of Columbus, every Tuesday night at 8 o'clock in clubrooms at Hotel Utah.

* * *

Altar Boys' society meets every Friday afternoon at 4.30 o'clock.

* * *

Boys' Gregorian Sanctuary choir meets Tuesday and Thursday afternoons at 4 o'clock in Cathedral hall.

* * *

St. Cecelia choir meets Friday afternoons at 4 o'clock in Cathedral hall, and Sunday morning at 9 o'clock Mass.

* * *

The Catholic Business Woman's club meets the first and third Tuesdays of every month at 8.30 p. m. in the sewing room of the Cathedral residence.

* * *

The Catholic Business Woman's club auxiliary to the Red Cross meets in the Cathedral library every Friday evening at 8.30 o'clock.

HAVE YOU TRIED

Husler's

(The Flour of the Hour)

If your grocer can't fill your order, phone Hyland 1621 or Hyland 1622 and give us his name.

THE INTERMOUNTAIN CATHOLIC

COLORADO IDAHO UTAH NEVADA WYOMING MONTANA

Vol. 19, No. 52. Eighteenth Year. SALT LAKE CITY, UTAH, NOVEMBER 24, 1917. Colorado Catholic, Thirty-third Year.

WORK OF K. C. HITS POPULAR CHORD

News From Various Camps on Recreation Centers Is Encouraging.

SOLDIERS ARE PLEASED

Permanent and Temporary Amusement Halls at All Camp Sites.

BUILDINGS DEDICATED

WASHINGTON, D. C., Nov. 23.—A gentleman from the far west walked into the Washington office of the Knights of Columbus committee on war activities a day or so ago.

"I am a Catholic," he said, "and I have heard a great deal about the war work the Knights of Columbus is doing as the representative of the Catholic people of this country. I made a modest contribution to the fund which was being raised for this purpose in my parish, but like many busy men, I paid no particular attention to it. I contributed willingly, as I would contribute to any Catholic cause, but what it was for, its absolute purpose, did not arouse my curiosity to the extent of making concrete inquiry.

"I have come in here today to tell you that my eyes have been opened, and I am glad business has called me to Washington that I may tell you men, who are doing so much for this work, just what I have learned. As I came last an elderly woman, whose mourning garb betokened the fact that she is a widow, was in the same Pullman with me. We became acquainted and during our conversation she told me she was on her way to visit her only son, a young army officer who is stationed at one of the eastern camps.

Easier for Widow.

"No one can realize what it means to a lone woman," she said, "to give up her only son for army life. It is a sacrifice of the greatest kind, but it has been made easier for me by reason of what he tells me of his surroundings in camp. My husband was a veteran of the civil war, and many a time I have heard him tell of the things they were forced to endure that trying period. But my son writes only of the pleasant things, and the principal factor in making life pleasant seems to be the work which is being done within his camp by the Knights of Columbus."

"And then she went on to outline the plan and scope of your buildings, of the pleasant social affairs which are held there, of the opportunities which are offered to Catholic boys to observe the things of their religion. She assured me that hundreds of boys, according to the statement of her son, were become practical Catholics in the army camp, when at home they had been more than careless about their religion. She told me of the hospital work, and from her description of the priest who has been sent to that camp by the Knights of Columbus I am sure that he must be a fit candidate for canonization.

Lifting Up Morale.

"And so, gentlemen," he concluded. "I know something now that I did not know before. I know that you are accomplishing something more than a social work. You are reaching down into men's hearts and bringing all that is good in them to the surface. You are the instruments through which the United States army is being converted into a fighting force which will be morally as well as physically fit to walk into the dangers of the battlefield. I realize now what your work must mean to the Catholic mothers of this country, and I assure you that I shall lose no opportunity in bringing this before the Catholic people with whom I come in contact."

The good word which this gentleman brought to the committee is being echoed from every part of the country. From every camp the secretaries are reporting progress and army officials have been loud in their praise of the Knights of Columbus and its methods. New buildings have been dedicated during the last week and permission has been secured from the navy department for the erection of Knights of Columbus recreation buildings at all the naval stations. This means a large increase in the work and a more far-reaching effect.

A building is already in operation at the Great Lakes training station near Chicago, and similar buildings have been ordered for the Brooklyn navy yard, the Philadelphia navy yard, the Newport News (Va.) navy yard, Quantico (Va.) navy yard, the Jacksonville (Fla.) navy yard and the Tenefly (N. J.) embarkation camp.

In Unique Place.

The recent decision of the secretary of war to permit all recognized fraternal organizations to erect buildings in the army encampments serves to emphasize more strongly the position of the Knights of Columbus in this work. It will be remembered by readers of Catholic newspapers that the Masons, Odd Fellows, Knights of Pythias and others appealed to the war department some time ago alleging that if the Knights of Columbus, which is a fraternal organization, is permitted in the camps, like privilege should be extended to them, evidently not tak-

(Continued on Page 3.)

THANKS CATHOLIC PRESS FOR HELP ON LIBERTY LOAN

With the completion of the second Liberty loan campaign and the overwhelming subscriptions Catholic papers throughout the country are being congratulated and thanked for the excellent publicity that they gave the loan during the campaign for subscriptions.

The following message was received yesterday by The Intermountain Catholic from Mrs. William G. McAdoo, wife of Secretary of the Treasury William G. McAdoo, and chairman of the Woman's Liberty Loan committee:

"On behalf of the Woman's Liberty Loan committee I want to extend to you our heartfelt thanks and appreciation for the splendid support and co-operation you gave us in obtaining nation-wide publicity during the Liberty loan campaign just closed."

Catholic Truth Motor Van to Come West

Well Known Knights of Columbus Lecturer Starts on Long Auto Tour.

Boston, Nov. 23.—Arrangements are being completed for the Catholic Truth Guild's coming coast to coast open air campaign in the interest of Mother Church. The autovan is now on its way to San Francisco, and David Goldstein, the well-known Knights of Columbus lecturer, who is the secretary of the guild, accompanied by Sergeant Arthur B. Corbett, who will preside at the meetings, will leave Boston for the Pacific coast on the first of the coming month, stopping at St. Louis and Denver en route.

Having received the approbation of His Eminence, the Cardinal, and the assurance of a hearty welcome from His Grace, Most Rev. Edward J. Hanna, D. D., Archbishop of San Francisco, Messrs. Goldstein and Corbett will, after three months open air campaigning in California, return by the way of the Lincoln highway, speaking in the leading cities. Dates have already been arranged in the following california cities: San Francisco, Larkspur, San Raphael, Santa Rosa, Los Gatos, Mission, San Jose and Petaluma.

Encouraged by the splendid success attained in the eighty meetings just held in this state, the Catholic Truth Guild is having printed 20,000 cloth-bound copies of Father Martin's "Catholic Religion" for its nation-wide campaign.

The Catholic Truth Guild has begun the distribution of Catholic writings among the soldiers; five cases of books have just been shipped to the Knights of Columbus buildings in Camp Devens, where Secretary John E. Dunphy will circulate them among the soldiers.

Mr. Goldstein's last appearance in Boston before going to the Golden Gate was at the Common Cause Forum, Franklin Union hall, Sunday, November 18, when he spoke on "Catholic Responsibilities and Opportunities."

In the west Mr. Goldstein is well known, as he has already made successful and effective lecture tours in that section of the United States.

Dr. Monaghan, Prominent Catholic Economist, Dies

One of the most prominent and intelligent lecturers of the country was lost by the Catholic Church of America recently, when Dr. James C. Monaghan, lecturer, college professor, diplomat and prominent authority on politics and economics, died at his home in Brooklyn. Death was caused by apoplexy, the third stroke he had suffered within a year.

He was born in Boston October 11, 1857, and worked his way through Mowring's academy, a Christian Brother school, and through Brown university. He stumped the country for Grover Cleveland, the presidential candidate, and later became consul to Mannheim, Germany. He continued his studies at Heidelberg and took a course at the University of Vienna. Important positions he held during his life were consul at Chemnitz, consul at the island of Jamaica, and he also filled a consular post in the department of commerce. He at one time filled the chair of economics and history in the Notre Dame university, and was awarded the Laetare medal from the university for his services to the country in relation to church work.

Do You Know--

What Prussianism means?

Why Germany today is different from other nations?

What the Teuton "Gott" is?

How the junkers have moulded Germany to suit their foul purposes?

No? Then read "Teuton Deities and American Ideals," by F. P. Gallagher in the Christmas edition of The Intermountain Catholic. Written for this edition by one of the foremost economists in the United States today, it gives a new and illuminating picture of the terrible Germany of today.

Notable Ceremony Is Planned

New Bishop to Be Inducted

RT. REV. JOHN J. CANTWELL, D. D., new bishop of the diocese of Los Angeles and Monterey, whose consecration will be celebrated December 5 in San Francisco. Below is the coat of arms of the new prelate.


Study Thessalonians 4:13-18
Study Thessalonians 4:13-18
Study Thessalonians 4:13-18

Diocese of Denver

MARY A. KELLY, Correspondent.

The Intermountain and Colorado Catholic is placed on sale at the James Clarke church goods house, 1645 California St., Denver, Colo.

Campaign by Aid Society Meets Response

Members Assess Themselves and Forego Usual Charity Party.

The campaign for funds which was recently inaugurated by the Sacred Heart Aid society is meeting with hearty approval from the members and the partial returns received at the meeting last Thursday gave evidence that the plan will be thoroughly successful. The Sacred Heart Aid society, which each year does a vast amount of work among the poor of the city, depends largely for its support upon card parties which are given semiannually. For patriotic reasons the members were loth to give a party this fall and yet the need of money to carry on the work was more urgent than ever before, so it was decided that each member would contribute a sum equal to what she would under other circumstances spend on the party. That all approved the plan involving the sacrifice of their pleasure was evidenced by the fact that nearly $90 was received at the meeting held last Thursday at the home of Mrs. William R. Leonard.

Collectors were named to visit those members who do not regularly attend meetings and full returns will be made by them at the next meeting, which will be held at the home of Mrs. O. L. Smith, 1575 Race street, Thursday afternoon, December 6.

Doings of Denverites

The Queen of Heaven Orphans' Aid society met Tuesday afternoon, November 20, at the home of Mrs. Ralph Van Tine, 2242 Hudson street. A fund was obtained to furnish a pleasant Thanksgiving for the little girls of Regina Coeli orphanage.

* * *

The Guardian Angel Sewing guild met Wednesday afternoon, November 21, with Mrs. M. J. O'Fallon, 1580 Vine street.

* * *

Forty new members were received into the Cathedral Altar and Rosary society at its last meeting. This was very gratifying to the officers who have worked so zealously in the adornment of the Cathedral and in securing the funds necessary for the work.

* * *

Requiem Mass for the repose of the souls of deceased members of Immaculate Conception branch of the Ladies' Catholic Benevolent association was sung in the Cathedral Wednesday, November 21.

* * *

The deceased members of Branch 366, Catholic Knights of America, were remembered last week by a High Requiem Mass in St. Elizabeth's church. The Rev. Father Pius was celebrant. The late Rt. Rev. Bishop Matz was a member of this branch.

* * *

Mrs. Alice Box of San Antonio, Tex., announces the marriage of her daughter, Miss Violet Sennant, and John McCarthy of Portland, Ore. The ceremony took place in Portland Tuesday, November 20. The bride is well known in Denver, where she spent much of her childhood with her grandmother, the late Mrs. Joseph Petitclerc.

* * *

Miss Gabrielle Gelinas and Thomas J. Quigley, whose marriage was announced for the holiday season, surprised their many friends by a quiet ceremony Thursday morning, November 15, at Colorado Springs. Mr. Quigley was called suddenly to Washington on business, so the young couple decided to advance the date of their wedding. Wednesday afternoon the bridal party, which was made up of Mrs. A. C. Smith, mother of the bride; Mrs. Lawrence M. Purcell, Miss Gelinas, Miss Davina Purcell, Thomas J. Quigley, Thomas A. Ryan and Norman Sullivan, motored to Colorado Springs. The following morning the ceremony was performed in St. Mary's church in that city with Nuptial Mass by the Rev. Father Raber. The bride was lovely in a tailored suit of Pekin blue cloth trimmed with seal and a small hat of seal and silver lace. Her corsage bouquet was of mauve orchids and lilies of the valley. Miss Davina Purcell was bridesmaid. She wore a tailored suit of taupe cloth with velvet hat of the same shade. Her corsage bouquet was of pink roses and a scarf of moleskin completed her costume. Thomas A. Ryan, the business partner of Mr. Quigley, was best man. After the ceremony an elaborate breakfast was served at the Antlers hotel. Mr. and Mrs. Quigley then left for Washington and will make an extended tour of the east and south before taking up their residence in Denver.

* * *

Miss Bernadette O'Donnell and James R. Costello were quietly married in the Cathedral on Monday. They will make their home in the Vermont apartments, 1627 Clarkson street.

* * *

Mrs. George Monahan has gone to Lincoln, Neb., where her son, Lieut. Ernest Clifton Monahan, is in the hospital, recovering from an operation for appendicitis. Lieutenant Monahan was stationed at Camp Dodge, Ia., when he was taken ill.

* * *

Joseph Trunck is seriously ill in California.

* * *

Mrs. Roch A. Savageau and daughter Miss Gertrude Savageau left Tuesday for Kansas City, where they will visit relatives and later go south for several months.

* * *

That Mrs. O. L. Smith has decided to remain a resident of Denver is welcome news to her many friends. She is again at home at 1573 Race street.

* * *

Mrs. W. G. Boyle was hostess at a bridge party Wednesday.

* * *

Miss Ethel Burke entertained about a dozen friends informally Saturday evening.

* * *

Mrs. Joseph A. Osner entertained the members of her bridge club Tuesday at luncheon at her home, 357 Broadway.

* * *

Miss Miriam Dillon was hostess at a knitting party Thursday afternoon.

* * *

Mr. and Mrs. William H. Delleker entertained at dinner Thursday evening.

* * *

Mr. and Mrs. James Hedges and little daughter are enjoying a motor trip through the state.

* * *

Mrs. Sarah Rusch and daughter Miss Agnes Rusch have returned from an extended eastern trip.

* * *

Miss Fay Curran was hostess at luncheon Friday.

* * *

Mr. and Mrs. J. B. Cosgriff have as their house guests Mr. and Mrs. J. E. Cosgriff and Miss Greta Cosgriff of Salt Lake City.

* * *

Mr. and Mrs. John J. Ryan and family have moved to their new home at 920 Pearl street.

* * *

Miss Madelyn Wilkin entertained the members of her bridge club Thursday afternoon.

* * *

Mr. and Mrs. William P. McPhee were hosts at an elegantly appointed dinner Thursday evening at the Country club in honor of Mr. and Mrs. Claude Burnham of Chicago.

* * *

Mrs. Harry W. Loritz entertained at luncheon and cards Wednesday at her home, 1320 Vine street.

* * *

Mr. and Mrs. James S. Autrey and daughter Miss Garnet Autrey will leave during the week for Petersburg, Flo., to spend the winter. Mrs. Autrey entertained her card club at a farewell luncheon on Thursday.

* * *

Judge and Mrs. Caldwell Yeaman were hosts at dinner Wednesday evening. Covers were laid for twelve.

* * *

Mrs. James Doyle has returned from a short stay at Excelsior Springs.

* * *

Mrs. Allen Hurdman and her sister Miss Bernadette Ryan, who were visiting in Denver, were called to their home in St. Paul early this week because of the dangerous illness of their father.

* * *

Mrs. George Laws entertained her bridge club Wednesday.

* * *

Mr. and Mrs. John F. Campion have taken an apartment in the Perrenoud on Seventeenth avenue and Emerson street.

* * *

Mrs. James Irvine and little daughter Robin Irvine of Los Angeles are spending the winter in Denver with Mrs. Irvine's parents Mr. and Mrs. Dennis Hartford. Mrs. Irvine has just come from New York, having accompanied her husband Captain Irvine to an Atlantic port, whence he sailed for France.

* * *

Mr. and Mrs. Clinton Carney are at present at the home of Mrs. Carney's parents Mr. and Mrs. William J. Galligan. Mr. Carney has enlisted in an aviation corps and expects to be assigned to duty in a short time.

* * *

Mrs. Elizabeth Gerspach, a resident of Denver since 1869, passed away at her home, 3231 Champa street, on Tuesday, November 13, at the age of 81 years. Mrs. Gerspach was a charter and life member of the Sacred Heart Aid society, an organization in which she remained active and interested until her death. She was a member of the Sacred Heart parish from its foundation.

Her funeral, which was held Saturday morning from that church, was attended by a throng of lifelong friends and associates in charity and philanthropic work. A High Mass of Requiem was sung and the Rev. Father Lonergan spoke a few words, dwelling upon the thoroughly Christian life of the deceased. Mrs. Gerspach is survived by a daughter Miss Elizabeth Gerspach and three sons, Albert, Otto and William Gerspach, all residing in this city. Interment was made in Mount Olivet cemetery.

* * *

The funeral of Patrick M. Pitt was held from the Annunciation church Monday morning. Interment was made in Mount Olivet cemetery.

* * *

William T. Hughes, who passed away at his home in Arapahoe county November 13, wes buried from St. James' church in Montclair Friday morning. Interment was made in Mount Olivet cemetery.

* * *

The funeral of Mrs. Margaret Manning was held from St. Leo's church on Wednesday morning. Interment in Mt. Olivet cemetery.

* * *

Funeral services for Dennis J. Carlon was held at St. Leo's church on Tuesday morning with a High Mass of Requiem. Interment was made in Mount Olivet cemetery. Mr. Carlon is survived by a widow and three sons—Leonard, Ambrose and Edward Carlon.

* * *

The funeral of Dan Kenevin was held from the Sacred Heart church on Friday morning, with a High Mass of Requiem. Interment was made in Mount Olivet cemetery.

* * *

Elijah Denton, who died Monday, November 19, was buried from St. Joseph's church on Wednesday morning. Interment wa smade in Mount Olivet cemetery. Mr. Denton is survived by his widow.

NATION'S NEED

(Continued From Page 1.)

with pride the statistics of the increase of our industries and of the population of our cities. Well, those statistics did not match the recent statistics of Germany. Her old cities took on youth, grew faster than any American cities ever grew; her old industries opened their eyes and saw a new world and went out for its conquest, and yet the authorities of Germany were not satisfied.

"You have one part of the answer to the question why she was not satisfied in her methods of competition. There is no important industry in Germany upon which the government had not laid its hands to direct it, and when necessity arose, control it.

"You have only to ask any man whom you meet who is familiar with the conditions that prevailed before the war in the matter of international competition to find out the methods of competition which the German manufacturers and exporters used under the patronage and support of the government of Germany. You will find that they were the same sorts of competition that we have decided to prevent by law within our own borders. If they could not sell their goods cheaper than we could sell ours, at a profit to themselves, they could get a subsidy from the government which made it possible to sell them cheaper anyhow; and the conditions of competition were thus controlled in large measure by the German government itself.

"But that did not satisfy the German government. All the while there was lying behind its thought, in its dreams of the future, a political control which would enable it in the long run to dominate the labor and the industry of the world.

Wanted Success by Authority.

"They were not content with success by superior achievement; they wanted success by authority. I suppose very few of you have thought much about the Berlin to Bagdad railway was constructed in order to run the threat of force down the flank of the industrial undertakings of half a dozen other countries, so that when German competition came in it would not be resisted too far—because there was always the possibility of getting German armies into the heart of that country quicker than any other armies could be got there.

"Look at the map of Europe now. Germany, in thrusting upon us again and again the discussion of peace, talks about what? Talks about Belgium, talks about northern France, talks about Alsace-Lorraine. She has kept all that her dreams contemplated when the war began. If she can keep that her power can disturb the world as long as she keeps it, always provided—for I feel bound to put this provision in—always provided the present influences that control the German government continue to control it.

Make Germans Free.

"I believe that the spirit of freedom can get into the hearts of Germans and find as fine a welcome there as it can find in any other hearts. But the spirit of freedom does not suit the plans of the Pan-Germans. Power cannot be used with concentrated force against free peoples if it is used by free people. You know how many intimations come to us from one of the central powers that it is more anxious for peace than the chief central power, and you know that it means that the people in that central power know that if the war ends as it stands they will in effect themselves be vassals of Germany, notwithstanding that their populations are compounded with all the people of that part of the world, and notwithstanding the fact that they do not wish in their pride and proper spirit of nationality to be so absorbed and dominated.

Wants World Political Power.

"Germany is determined that the political power of the world shall belong to her. There have been such ambitions before. They have been in part realized. But never before have those ambitions been based upon so exact and precise and scientific a plan of domination.

"May I not say it is amazing to me that any group of people should be so ill informed as to suppose, as some groups in Russia apparently suppose, that any reforms planned in the interest of the people can live in the presence of a Germany powerful enough to undermine or overthrow them by intrigue or force?

"Any body of free men that compounds with the present German government is compounding for its own destruction. But that is not the whole of the story. Any man in America or anywhere else who supposes that the free industry and enterprise of the world can continue if the Pan-German plan is achieved and German power fastened upon the world is as fatuous as the dreamers of Russia.

Pacifists 'Stupid.'

"What I am opposed to is not the feeling of the pacifists but their stupidity. My heart is with them, but my mind has a contempt for them, I want peace, but I know how to get it, and they do not.

"You will notice that I sent a friend of mine, Colonel House, to Europe, who is as great a lover of peace as any man in the world, but I did not send him on a peace mission. I sent him to take part in a conference as to how the war was to be won. And he knows, as I know, that that is the way to get peace if you want it for more than a few minutes.

"If we are true friends of freedom—our own or anybody else's—we will see that the power of this country and the productivity of this country is raised to its absolute maximum and that absolutely nobody is allowed to stand in the way of it.

"When I say that nobody ought to be allowed to stand in the way, I don't mean that they shall be prevented by the power of government, but by the power of the American spirit. Our duty, if we are to do this great thing and show America to be what we believe her to be, the greatest hope and energy in the world, then we must stand together night and day until the job is finished.

Labor Must Be Free.

"While we are fighting for freedom, we must see, among other things, that labor is free, and that means a number of interesting things. It means not only that we must do what we have declared our purpose to do—see that the conditions of labor are not rendered more onerous by the war—but also that we shall see to it that the instrumentalities by which the conditions of labor are improved are not blocked or checked. That we must do. That has been the matter about which I have taken pleasure in conferring, from time to time, with your president, Mr. Gompers, and if I may be permitted to do so, I want to express my admiration of his patriotic courage, his large vision, his statesmanlike sense and a mind that knows how to pull in harness. The horses that kick over the traces will have to be put in a corral.

"Now, to 'stand together' means that nobody must interrupt the processes of our energy if the interruption can possibly be avoided without the absolute invasion of freedom. To put it concretely, that means this: Nobody has a right to stop the processes of labor until all the methods of conciliation and settlement have been exhausted, and I might as well say right here that I am not talking to you alone. You sometimes stop the courses of labor, but there are others who do the same. I am speaking of my own experience when I say that you are reasonable in a larger number of cases than the capitalists.

"I am not saying these things to them personally yet, because I haven't had a chance. But they have to be said, not in any spirit of criticism.

Can Get Together.

"But in order to clear the atmosphere and come down to business, everybody on both sides has got to transact business, and the settlement is never impossible when both sides want to do the square and right thing. Moreover, a settlement is always hard to avoid when the parties can be brought face to face. I can differ with a man much more radically when he isn't in the room than I can when he is in the room, because then the awkward thing is that he can come back at me and answer what I say. It is always dangerous for a man to have the floor entirely to himself. And, therefore, we must insist in every instance that the parties come into each other's presence and there discuss the issues between them, and not separately in places which have no communication with each other.

"I like to remind myself of a delightful saying of an Englishman of a past generation, Charles Lamb. He was with a group of friends and he spoke harshly of some man who was not present. I ought to say that Lamb stuttered a little bit. And one of his friends said: 'Why, Charles, I didn't know that you knew so and so?' 'Oh,' he said, 'I don't. I can't hate a man I know.'

"There is a great deal of human nature, of very pleasant human nature, in that saying. It is hard to hate a man you know. I may admit, parentheticallly, that there are some politicians whose methods I do not at all believe in, but they are jolly good fellows and if they would not talk the wrong kind of politics with me I would love to be with them. And so it is all along the line, in serious matters and things less serious. We are all of the same clay and spirit and we can get together if we desire to get together.

Americans Must Co-operate.

"Therefore my counsel to you is this: Let us show ourselves Americans by showing that we do not want to go off in separate camps or groups by ourselves, but that we want to co-operate with all other classes and all other groups in a common enterprise, which is to release the spirits of the world from bondage. I would be willing to set that up as the final test of an American. That is the meaning of democracy.

"I have been very much distressed, my fellow citizens, by some of the things that have happened recently. The mob spirit is displaying itself here and there in this country. I have no sympathy with what some men are saying, but I have no sympothy with the men that take their punishment into their own hands; and I want to say to every man who does join such a mob that I recognize him as unworthy of the free institutions of the United States.

Raps Anarchists.

"There are some organizations in this country whose object is anarchy and the destruction of law. I despise and hate their purpose as much as any man, but I respect the ancient processes of justice, and I would be too proud not to see them done justice, however wrong they are. And so I want to utter my earnest protest against any manifestation of the spirit of lawlessness anywhere or in any cause. Why, gentlemen, look what it means.

"We claim to be the greatest democratic people in the world, and democracy means, first of all, that we can govern ourselves. If our men have not self-control then they are not capable of that great thing which we call democratic government. A man who takes the law into his own hands is not the right man to co-operate in any form of orderly development of law and institutions.

"And some of the processes by which the struggle between capital and labor is carried on are processes that come very near to taking the law into your own hands. I do not mean for a moment to compare them with what I have just been speaking of, but I want you to see that they are mere gradations of the manifestations of the unwillingness to co-operate. The fundamental lesson of the whole situation is that we must not only take common counsel, but that we must yield to and obey common counsel. Not all of the instrumentalities for this are at hand.

Hopes for Better Conditions.

"I am hopeful that in the very near future new instrumentalities may be organized by which we can see to it that various things that are now going on shall not go on. There are various processes of the dilution of labor and the unnecessary substitution of labor and bidding in different markets and unfairly upsetting the whole competition of labor which ought not to go on—I mean now, on the part of employers—and we must interject into this some instrumentality of co-operation by which the fair thing will be done all around.

"I am hopeful that some such instrumentalities may be devised, but whether they are or not we must use those that we have, and upon every occasion where it is necessary to have such an instrumentality, originated upon that occasion, if necessary.

"And so, my fellow citizens, the reason that I came away from Washington is that I sometimes get lonely down there—there are so many people in Washington who know things that are not so, and there are so few people in Washington who know anything about what the people of the United States are thinking about. I have to come away to get reminded of the rest of the country. I have to come away and talk to men who are up against the real thing and say to them, I am with you if you are with me. The only test of being with me is not to think about me personally at all, but merely to think of me as the expression for the time being of the power and dignity and hope of the American people."

We are Headquarters for

CATHOLIC BIBLES, PRAYER BOOKS.

Statuettes, Crucifixes, Rosaries, Scapulars, etc. Call and see them.

D. A. CALLAHAN,

Stationery House of the West. 164 Main Street.

OGDEN DEPARTMENT

The Sacred Heart Alumnae association held a meeting Sunday afternoon, November 18, and was introduced to Mother Pauline, one to whom not only the girls who have been fortunate enough to claim Sacred Heart academy as their Alma Mater, but the citizens of Ogden owe a debt of gratitude for the erection of such an institution.

Mother Pauline is now in charge of St. Mary's convent, Notre Dame, Ind., but has been the guest of Sacred Heart for the past six weeks. New officers elected by members of the alumnae are Miss Bessie Callaghan, president; Mrs. Raymond P. Morrissey, vice president; Miss Genevieve E. McNulty, secretary and treasurer.

* * *

Miss Marguerite Toy is home after a two weeks' visit in Fontenelle, Wyo.

* * *

Mr. and Mrs. Bernard Bauchman have moved to Idaho Falls, where Mr. Bauchman has gone into business with his brother, Walter Bauchman.

* * *

In compliment to Mother Pauline the Misses Loretto and Genevieve Malone gave a recital at Sacred Heart academy Monday afternoon.

* * *

The Misses Agnes and Marie Brophy entertained the members of their sewing club Tuesday evening at their home, Thirty-first street and Grant avenue.

* * *

Mr. and Mrs. J. J. O'Connor are in the east, where they expect to visit with relatives in Kansas and Ohio.

* * *

Mr. and Mrs. Patrick Moran and Mark Crites spent several days of the last week in Carlin, Nev., the guests of Mr. and Mrs. Harry Moran.

* * *

Charles Dermody, son of Mr. and Mrs. W. J. Dermody, after a ten days' furlough, has returned to Mare Island, where he is stationed in the naval service.

* * *

Miss Lucy Clark of Salt Lake City spent Sunday in Ogden as the guest of Miss Edna Ludwig.

* * *

Miss Maples of Denver is in Ogden visiting her brother, Thomas Maples.

* * *

Mrs. Bunker was hostess to the St. Joseph's Sewing society Thursday afternoon.

BOISE K. OF C.

(By J. J. McCue.)

Boise council No. 899 of the Knights of Columbus is rather proud of its accomplishments during the strenuous war period. With a membership of 180 it has so far furnished 30 recruits for Uncle Sam, or nearly 20 per cent of total membership. It has furnished men in all the various branches, including privates, men in aviation and signal corps, also the navy, including five commissioned officers and three more at this writing in school for officers reserve.

In addition, Boise council gathered nearly $1700 for the K. of C. cantonment fund and is still going. Considerable of this amount was given by the members of St. John's parish who are not members of the order and the pastor of the Cathedral, the Rev. Father R. S. Keyzer deserves unstinted praise for his untiring efforts to bring this about.

Boise council also is paying all dues and assessments of those who are gone and as proud as we are of what has been accomplished at home, we are equally positive that our valiant members who have taken up arms will merit the same praise in whatever field they may be placed. In addition, our members have been very energetic in selling Liberty bonds and securing funds for the Red Cross.

Another Catholic chaplain has laid down his life. Father Stephen Clarke, attached to the Lancashire Fusiliers, fell on the field of action October 4.

Auerbach Co. "THE BIG STORE" STATE & BROADWAY FOUNDED 1864

Auerbach's Toyland

is now open. We have the largest Toy Dept. and the most complete line in Salt Lake City.

Make your selections now, while the stock is new. A small deposit will hold your purchase until Xmas.

Excursions East Via

UNION PACIFIC SYSTEM OSLRR

Sale Dates—
May 12, 16, 19, 23, 26, 30;
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Denver or Colorado Springs	$27.50
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Four high-class through trains daily, providing the usual

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Murine Eye Remedy At Your Druggist's or by mail, 50c per bottle. Murine Eye Salve, in Tubes 25c. For Book of the Eye—Free. Ask Murine Eye Remedy Co., Chicago.

New Home Treatment For Banishing Hairs

(Beauty Topics.)

With the aid of a medol paste, it is an easy matter for any woman to remove every trace of hair or fuzz from face, neck and arms. Enough of the powdered medol and water is mixed into a thick paste and spread on the hairy surface for about two minutes, then rubbed off and the skin washed. This completely removes the hair, but to avoid disappointment, get the medol in an original package. Medol costs only 50c and $1.00 a package. Mail orders filled by American Proprietory company, Boston, Mass.



A Columbia GRAFONOLA for Thanksgiving Day!

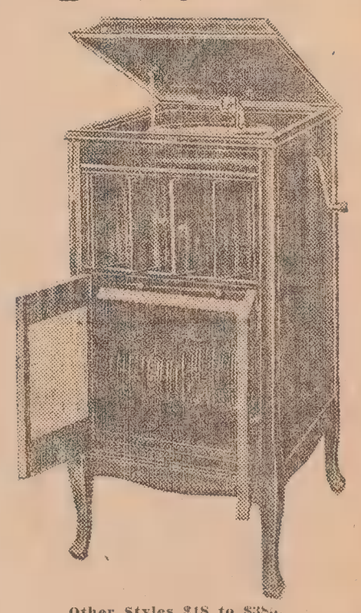
WHEN "justice" has been done to the anual "feast"—from the roast turkey to the pumpkin pie, and even the little tots admit they've "had 'nuff"—then how nice it will be to have the GRAFONOLA play your favorite music. Think how much enjoyment EVERYONE could have. Music and entertainment for young and old in infinite variety.

Style shown here, $95

This Grafonola is one of the most popular styles. Attractive in design—beautiful in finish, and it has the Individual Record Ejector Cabinet—an exclusive feature found only in the GRAFONOLA.

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Columbia Grafonola

MEYER BOTO

FRENCH SPIRIT STILL LIVES AT RHEIMS

Archbishop Plans to Make Wrecked Cathedral Shrine for World to Visit.

SCORNS HUNS' CHARGES

Declares Story of Munitions Storage Lie; Destruction Wanton Outrage.

TALKS WITH AMERICAN

A VISIT to Rheims, an interview with the cardinal of the historic and wrecked cathedral and an excursion to the first line trenches were crowded into one day by Bert Hope, University of California man, who went to France in the first ambulance unit to depart from Berkeley. Hope describes his day vividly in a letter just received by his father, the Rev. Francis Hope of Healdsburg.

The letetr follows in part:

BY BERT HOPE.

Yesterday I had the most interesting trip yet. Wit Wright and I got up at 4 a. m. and started for Rheims, forty-five miles from our camp. After catching a ride on everything from a horse ambulance to a staff officer's limousine, we made Rheims in about four hours.

The city is large, containing 150,000 inhabitants, and we were stopped on the outskirts, but our passports and much California politeness got us by. We went straight to the Cathedral. At a distance it looks as if it was intact, but when you get up to it you see the Huns have certainly wrecked it.

Lord! but it's a wonderful edifice; one of the grandest in Europe. The nave is 466 feet long and 100 feet wide, and the incomplete towers rise sixty feet above the transept, which is itself 160 feet high. Its magnificent main entrance is without a peer in the world, as were also the stained glass windows, now no more. Every particle has been demolished. The whole building is covered with stone carvings, statues, gargoyles and fret work. The west facade alone has over 500 images. Pieces have been chipped everywhere from the exterior, the statuary is mutilated, parts of the roof blown off by shells and even the walls seem to be tottering. The heroic statue of Joan of Arc in front is untouched except the tip of the scabbard of her sword.

Like the Big Trees.

The venerable pile is certainly a good old scout, and made me think of one of our own big trees. So vast, so old, so immortal. What historic pageants and coronation scenes of splendor has it looked down on. What memories of Clovis, Philip Augustus, Joan and the dauphin. It symbolizes the very life and romance of France. As we were trying to adjust our minds to these historic visions we were suddenly brought back to present-day realties by the loud reports of anti-aircraft guns. Looking up we saw directly over us a big German biplane. He was so low you could see the black iron cross on each wing. Dozens of shells were bursting all round him, the high explosives showing black puffs, the 75s, white. He flew directly over the cathedral and hence over us.

Hun Hovers Above.

We were standing with our mouths open, lost in admiration at his nerve and in curiosity as to what he was going to do, when a civilian hailed us and cried: "Come here quickly, the eclat (fragments of shells) will be dropping there." We started slowly, but quickened our pace as the pieces of metal began to whistle down and crash all around us.

Our protector took us into his kitchen, which opened into a large court. The rest of the house was "non est," having been blown into atmosphere. After talking awhile, it developed that the next house off this court was the present home of the cardinal, the archbishop of Rheims. Wit (his companion) and I at once became interested and asked for an audience, and after much dickering and more politeness, we were shown into his reception room.

In Heroic Figure.

Here we began to realize that we were in a fix, not knowing the formalities of greeting one of his position, and as we were wondering if our brand of politeness would stand this new test—he entered. A fine, spiritual looking old gentleman of about 65 years, with silver hair, wearing a red silk skull cap, a red silk gown, covered by a black cloak. I could not help but think of the venerable cardinal in the "Jackdaw of Rheims." We sprang to attention and saluted and shook hands and he motioned us to seats.

We talked for nearly an hour, he in classical French, I in my best. He seemed very much interested in California, but was absorbed above everything else in his beloved cathedral. Among other things, he assured us that no armed soldiers, batteries, guns or anything of a warlike nature had ever been stored in the cathedral, as stated by the Germans as an excuse for so often shelling it, and that he was going to stay with and see it brought to its own again and made a pilgrimage spot for all the world.

We pulled a bone by making a motion to go, but he made us sit down again and blessed us. "Wit," thinking he was still talking about the Germans, was in anything but a pious or receptive position, and it took me about fifteen seconds to figure out his unusual French that we were getting a benediction. I shall always think of Cardinal Sous as one of the great characters of the war and ever remember him with admiration.

Going out to eat we met a stray poilu, who was returning to the first line of trenches after being a month in the hospital. We joined him and went out with him to the trenches outside the city. We knew the German observation balloons were watching us and it gave us an odd sensation as to what was coming next. After going through miles of "bayous" or communication trenches, we finally arrived at the first line. It was the quietest place I've been in yet.

With the exception of a few sentries all the men were fast asleep, tired out, as night is the live time. Looking over the sand bags I saw the first German line about 100 yards away and behind them a small village and there and among the trees were the big gun batteries. Overhead was the shrieking of the big shells as they crossed from the French to the Germans and vice versa, but in the trench all was as still as death and very hot. We saw many interesting things about which I must not write, but would not have missed for anything, even though we were without gas masks and helmets.

We got back to Rheims about 4 p. m., and started for home. Rode half the way with some charming French officers in their cart and then had to hoof it the rest of the way, about sixteen miles. We arrived in camp at 2 a. m., worn out, but contented with having had some day, and so to bed, as our old friend Pepys says in his diary.

WORK OF K. C.

(Continued From Page 1.)

ing into consideration the fact that the Knights of Columbus is in no way acting in the capacity of a lodge, but is doing a work which is purely social and religious, as the representative of the Catholic people of this country.

After due deliberation the secretary of war has decided to grant the request of the fraternal organizations, but it is dstinctly understood that they must enter the camps on the same basis as the Knights of Columbus and Y. M. C. A., and that they are to do a general welfare work for the benefit of all the men alike, and that no meetings are to be held which will not be open to all of Uncle Sam's soldiers.

The report has been received by the Knights of Columbus committee on war activities that the government is to furnish heat, light and fuel for all recreation buildings. This includes both the Y. M. C. A. and the Knights of Columbus, and will be a tremendous aid to those who are engaged in this work. The fuel problem especially was of moment, not only because of the high cost of fuel, but also because of the uncertainty of securing an adequate supply. The government is in a position to get fuel when others may fail, and for that reason there is general rejoicing that the government has consented to take care of this important item.

LABORATORY

(Continued From Page 1.)

cupy a point of vantage both in times of peace and times of war."

Cardinal Gibbons, who presided at the exercises, told how he had "audaciously" asked Marquis Martin Maloney for the necessary $120,000 to build the structure. "It was in the year of 1914, after the death of the Pope, and I and Mr. Maloney had gone to Rome," said the cardinal. "This laboratory had already been started in its construction, but we had not the funds to complete it. When I asked Mr. Maloney for the sum, he immediately stated that he would donate the money needed to finish the building."

The cardinal further eulogized Mr. Maloney, saying that by his own efforts he had built up a fortune that was not stained, and that even after reaching the zenith of his career he had not, like so many wealthy men, forgotten the church and the people, but had built churches and places of research in many parts of the country.

Marquis Martin Maloney, in making his presentation address, told of what a great pleasure it gave him to donate a building.

Acceptance addresses were made by the Rt. Rev. Thomas J. Shahan, rector of the university, and Aubrey Edward Landry, dean of the school of sciences.

Letters were read from presidents of a number of universities throughout the country, expressing regret at not being able to be present. The exercises closed with the playing of the "Star-spangled Banner."

MISSIONARY RETURNS.

After making special studies of Oriental languages in many of the countries of the far east, the Rev. Thomas A. McCourt, S.J., has made his way back safely to the United States from Beirut, Turkey, where he was last stationed.

Tonoline Is Beauty Aid, Announces Specialist

Mildred Louise Talk of Interest to Women.

As health is a first aid to beauty this story, told by Mildred Louise, beauty specialist, of Boston, Mass., is of unusual interest.

"I can recommend no better health giver than tonoline," said Mildred Louise.

"I was for many months a victim of stomach trouble and nervousness. I had suffered terribly from pains that followed eating. Headaches also would add to my worries. Poor digestion finally brought on nervousness.

"Relief came, however, when I took the advice of several women who said, 'Take tonoline.'

"Not long after I started the tonoline treatment, my patrons began to remind me of the improvement in my condition. And because health is the quickest way to beauty, the improvement was particularly noticeable in my face.

"What tonoline really did for me I cannot say. I am so grateful that I am very willing to recommend tonoline publicly."

Tonoline is a purely vegetable preparation which goes to the seat of common maladies—stomach and kidney trouble, catarrhal affections of the mucous membranes, liver ailments and impurities of the blood—and quickly restores proper action. Tonoline is being explained daily to many people at your drug store.

Notice—As tonoline is a wonderful flesh builder it should not be taken by any one not wishing to increase his weight ten pounds or more. Although many reports are received from those who have been benefited by tonoline in severe cases of stomach trouble and nervous dyspepsia, chronic constipation, etc.

50c BOX FREE.

Free Tonoline Coupon
American Proprietory Co.,
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Send me by return mail a 50c box of your celebrated flesh builder. I enclose 10c to help pay postage and packing.

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TOM WATSON FINDS PLACE

Congressman From His Own State Explains Why Bigot Thrived.

SAYS MONEY IS HIS GOD

'Would Rather Be Buzzard Than Humming Bird,' Says Howard.

The New York Tribune is hunting down data on various "Enemies Within."

This special Hall of Fame is open to those who are actively engaged in work that is opposed to America's best interest. The place of honor in this company was awarded by the New York Tribune to Tom Watson of Georgia, publisher of the Jeffersonian Magazine, and grand sachem of the anti-Catholic forces in this country. He has been legally branded a seditionist. Now, to the Tribune interviewer, Representative William Schley Howard of Georgia answers the question, "What kind of a man is Watson?" by saying:

"If Tom Watson had his choice of being a humming bird or a buzzard, he would prefer to be a buzzard. That's the kind of a man he is."

Is Natural Traitor.

Which Mr. Howard amplifies, viz.:

"You can walk along the street in New York and meet a thousand horses, if there are that many left in that arch home of the automobile, and you can stop and scratch them on the forehead, and each one of them will prick up his ears and look pleased. Then you will come to one that will just naturally reach out and try to bite you as you walk by him. That's Tom Watson. He is that last horse.

"Tom Watson is a man who never said a good thing about a living human being. All the people he speaks well of are dead. Before America entered the war he attacked President Wilson in every issue of the Jeffersonian for not going to war with Germany. As soon as we went to war, Watson turned right around and attacked the President for going to war."

Watson has a lot of money, which he gets in small amounts, as Mr. Howard explains:

Trades on Ignorance.

"Money is his god. He gets dollars, only a few at a time, from any man, but coming steadily and coming in shoals, by the kind of game he plays, and that's why he does it. Read his paper. Did you ever find anything in it that didn't end up with a plea for a subscription to something or other? He claims to be a Baptist, and attacks the Roman Catholic church.

"It's popular to attack the Catholic church among the mountaineers of Georgia. So he puts a guard around his house and pretends the Pope wants to kill him. Then the crackers and the tenant farmers think he is a hero, and buy his paper and subscribe to any fund he tells them to subscribe to.

"His brother goes into farming and grows a watermelon that he calls the Tom Watson melon. Tom advertises it on the back page of his paper, and all the crackers buy Tom Watson melon seeds, and the brothers divide."

Who are the followers of Watson? Once more listen to Representative Howard:

"Crackers" Follow Him.

"There are two classes of people that follow Watson. Through the mountains of Georgia, the two Carolinas, Tennessee and Alabama there is the cracker class. They are the purest Anglo-Saxon blood there is in this country today. They have never mixed the breed. The only trouble with them is that they think education is a disgrace. All they can do is to read and write a little, and all of them can't do that. Those that can read Tom Watson, and they believe anything he wants them to read.

"The other class is the tenant farmer. He is the lowermost limit in a white man. He is poor, ignorant, shiftless, without ambition, and glad of it. Once in a while one of them gets ambition enough to set his son upon a forty-acre tract. Then the son buys a mule and, after a while, gets a carry-all to go with a mule. Then he is out of that class. And when he drives along the road to church on Sunday, with his family packed into the carry-all and a dinner basket in behind, and the mule shuffling down the road, pulling the load, the tenant farmers all stands in their doors and say: 'Durn him. I wish that mule would run away and kill the whole pack.' That's the kind of man the tenant farmer is, and the whole lot of them follow Tom Watson.

"Those are the two classes that follow Tom Watson, and they will follow him any place and do anything he says. There are about 30,000 of them, and when Tom Watson wags his finger they all wag their beards."

Park City

The Mass Monday morning was for the repose of the soul of Roger Trayn.

* * *

Sunday afternoon the regular meeting of the Altar society was held at the church. Only regular routine business was transacted.

* * *

Jerry Ryan, a victim of tuberculosis, was taken to Salt Lake Friday afternoon to Holy Cross hospital. Sunday Mr. Ryan died and the funeral was held Tuesday afternoon from E. G. O'Donnell funeral chapel.

* * *

Last week Felix Traynor received the sad intelligence of the death of his aged father Roger Traynor of County Down, Ireland. His death occurred October 15.

* * *

Mr. and Mrs. Fred Smith have gone to Salt Lake to make their home because of the high altitude here. Mrs. Smith was unable to live in Park City and her health has been very poor. Mr. Smith was cashier of the State bank of Park City.

* * *

Mr. and Mrs. J. C. O'Hara were Salt Lake passengers Wednesday afternoon. They will remain there for the winter months.

* * *

Mrs. G. H. Gowans and little son George H. returned to Salt Lake Friday afternoon after a pleasant visit in Park City as guests at the home of Mr. and Mrs. J. E. Weeter.

* * *

Mrs. A. M. Kopp entertained the members of the Woman's Athenaeum Monday afternoon. This was Literary Digest day and Mrs. E. P. Lecompte had charge of the program. The next meeting will be held at the home of Mrs. C. W. Binkerd.

NOTABLE CEREMONY

(Continued From Page 1.)

man Catholics of the city has been directed by him.

Father Ryan was ordained into the Roman Catholic priesthood at St. Paul's seminary, St. Paul, by Archbishop Ireland, where he was stationed for many years, coming to this city in 1899.

Home Visitors' Excursions East via

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Kansas City	$42.50
St. Louis	53.70
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Proportionately low rates to many other points.
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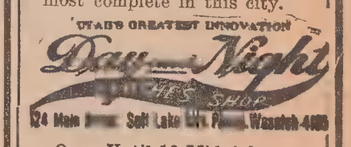
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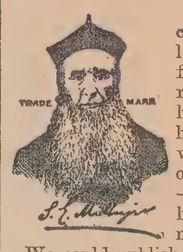
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ESTABLISHED 1889.

THE INTERMOUNTAIN CATHOLIC

In vain will you build churches, give missions, found schools—all your works, all your efforts will be destroyed if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic Press.—Pope Piux X.

..Published in Salt Lake City, Utah every Saturday by the Intermountain Catholic Publishing Company, 515-517 McIntyre building.

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Subscription rate, $2.00 the year in advance.
Advertising rates on application.
Entered at the Salt Lake postoffice as second class matter.

THE INTERMOUNTAIN CATHOLIC is the official organ of the diocese of Salt Lake and is the only Catholic journal in the intermountain country. It is widely circulated through the states of Utah, Nevada, Idaho, Montana, Wyoming and Colorado.

Reliable business firms are urged to consider the value of this paper as a medium for reaching thousands of Catholics throughout the entire Rocky Mountain region. Its Catholic readers are urged to patronize the advertisers who contribute to the support of their church paper.

Correspondence is solicited from the Reverend Clergy, from officers of Catholic societies and others who are interested in the welfare of the paper. All items of news will be gratefully received.

"The American troops in France must be made to realize that the whole country is behind them. This is a war of the real fighting spirit, and the best way we can keep that spirit alive is to have a united nation stimulating and encouraging its army at the front."—General Pershing.

FOR NATIONAL UNITY.

IT is not so much in verdict of the ballot box, but in incidents such as occurred last week at Buffalo that the defeat of Socialistic progaganda must be anticipated. Socialism thrives only when industrial and economic conditions are such that it can gain attention through its self-advertisement of the claim that it is a panacea for all such ills.

President Wilson's Buffalo speech to American labor should answer once and for all, so far as intelligent working men and women are concerned, the harangue of the Socialist, the pacifist, the I. W. W. and the agitator. In no uncertain terms he told the Socialists and the pacifists the one and only way in which they can obtain the liberty and the peace of which they prate.

Some excellent comment on the President's speech is made by the New York Sun, as follows:

Let Nobody Stand in the way!

The President of the United States addressed American labor at Buffalo yesterday, speaking not as Chief Magistrate but as as a fellow citizen working in a common cause.

There is much in the President's speech that is impressive and general; there is something that is impressive and highly particular. We emphasize twelve words of one paragraph uttered by Mr. Wilson at Buffalo because the particularity of his message to the millions of workingmen is therein concentrated:

"If we are true friends of freedom—our own or anybody else's—we will see that the power of this country and the productivity of this country is raised to its aboslute maximum and **that absolutely nobody is allowed to stand in the way of it.**"

Not by way of threat of coercion by the government, the President went on to explain, but by way of moral suasion by the power of the American spirit.

The maximum of labor productivity is needed to win this war. The American people have determined that the war shall be won; that is the American spirit, and its power is immeasurable.

The same questions of formal recognition of union standards of employment, of wage scales, of the open shop, exist in war time that existed in time of peace. The opportunity afforded for national exigencies for asserting this or that special interest is enhanced by the circumstances of the mighty struggle for the preservation of the freedom and the rights of all. But other questions, political and economic as well as industrial, that in time of peace divide men's opinions and activities are subordinated at the call of patriotism; special interests yield to make way for the flag, special claims or demands are held in abeyance, opinions and purposes are sacrificed, at least temporarily, on every hand for the sake of the common cause and for the furtherance of the result which all are hoping for alike.

It was to this spirit, powerful in organized American labor not a whit less than in other sections of the American community, that President Wilson appealed at Buffalo yesterday in a speech as admirable in its tact and feeling as it was eloquent in its phrasing.

We are in the war for victory; let nobdy stand in the way of it!

A MISSION FIELD HERE.

BISHOP GLASS pulled aside the curtain and gave his hearers a view of a field in which they can labor effectively when, in announcing the formation of Salt Lake's new parish, he suggested that laymen can do effective missionary work simply by living their religion and seizing the opportunity to impart it to their neighbors.

For despite the boasted claims of the United States to membership in the ranks of Christian nations, statistics show that so far as individual claims to church membership are concerned we are in the main a pagan nation. Without resorting to proselyting the Catholic can win souls to Christ, for at his door are thousands who profess no religion at all.

The World's Almanac for 1917, statistics of which are generally regarded as authentic, shows a total Catholic population in the United States of 14,049,063. Our separated brethren of all denominations are credited with a total membership of 25,331,607, making a grand total of 39,380,670 persons in the United States who are affiliated with churches claiming Christ as their leader.

Compare that total with the population of the United States, as reported in the same almanac. It is set at 101,882,479. An editorial note by the promulgator of the statistics states that "the aggregate of 39,380,670 represents actual church membership, and includes all Catholics (communicants but not unconfirmed minors)." It does not give all persons affiliated by family ties to Protestant bodies. The larger of the Protestant bodies may claim twice the number of their communicants as nominal adherents.

Admitting the claims of the Protestants to so large an unattached membership and, for the sake of argument, doubling the number of their adherents, we obtain a total church population in the United States of 64,712,277, leaving within the borders of the United States 37,170,202 persons who profess no faith in Christ.

Truly a wonderful field for the Master's laborers.

A CALL FOR HELP.

CATHOLICS of the Cathedral parish should count it a rare opportunity which they will have Sunday, when a special collection for the St. Vincent de Paul society will be taken up at the church doors following each Mass.

Never was the need greater, yet never were the people of the parish better able to give freely than at this time, for in Utah the great war has accentuated the needs of the needy, while adding to the possessions of those already well blessed with this world's goods.

The deserving poor are face to face with a hard winter, made harder by high prices of foodstuffs not previously approached since the civil war. Their condition is further distressed by a fuel shortage which will produce actual suffering at the advent of really cold weather.

Despite the efforts of the government to enforce justly the selective service law, many homes have been robbed of their mainstays. Added to those are the homes of men who perhaps rashly gave their services to their country and left their dependents with scant means of support.

With such conditions prevailing a golden opportunity is presented to the many Utahns who have profited financially by reason of the war, and there are many such.

Nor does the responsibility lie solely with them. In his eloquent appeal Sunday for the St. Vincent de Paul society, Bishop Glass declared it the duty of the poor to aid those still poorer. To all who aid in so worthy a cause the Bishop promised rich spiritual dividends, but there are none for whom returns will be so adequate as for those who "give until it hurts."

The sole object of the St. Vincent de Paul society is making provision for the bodily and spiritual wants of the needy in the parish, and its annual report, printed on another page of this paper, tells a splendid story of a noble work well done throughout the past year. Let us provide the organization with ammunition for continuing the war against want and misery.

THE PUREST DEMOCRACY.

"THE Catholic church has been the most splendid example of democracy in the entire history of the world," says Rev. T. F. Coakley, D. D., in the Church Extension Magazine. "Her highest offices are open to her humblest and least conspicuous children. She has no standard but that of virtue, character and brains; and the least of her children may attain the supreme gift of the church, canonization and consequent immortality.

"In no other organization in the world is it possible for the plain, average man to rise to such dizzy heights of sanctity and heroism, for the church puts aside birth, blood, wealth, position and all other artificial circumstances which smell of the earth, earthy.

"The giant strides of democracy in the modern world today are in no small measure due to the advancing pace of the Catholic church and the absorption of Catholic ideas into the body politic of nations, who must of necessity recognize the Church of Christ, whether they love her or not."

NO CAUSE FOR ALARM.

BIGOTRY for the time being gained the ascendency in Massachusetts when what is known as the "secular" amendment to the constitution of the state was adopted. The amendment forbids orphanages and other eleemosynary institutions conducted by the church from receiving financial aid from the state.

Before the adoption of the amendment they were not receiving such aid, but nevertheless the anti-Catholics and non-Catholics, urged on by the paid vultures of bigotry, voted in the amendment as a means of slapping the faces of their fellow citizens, who are Catholics.

The entire business is really of little moment, since it represents but a final writhe of the hideous snake of religious persecution which is now in its death throes in the United States.

Already the loyal Catholic citizens of Massachusetts are taking heart and press dispatches indicate that legislation will soon be initiated which will remove from the statute books of Massachusetts the stain of paganism. The fight made by the Catholics has aided in the development of fearless statesmen in the ranks of the church who may be depended upon to defend her against future attacks. As is always the case with a people attacked, the defensive organization developed by the Catholics in their fight has brought about a solidarity which must be reckoned with in the future by those who would assail the church.

Despite the vote cast in the state which boasts a history made by men and women who founded it while fleeing from religious persecution, there are indications throughout the nation that bigotry will no longer be tolerated when peace returns to our shores.

THE REAL DEFECTIVE.

THAT monstrosity known as Dr. Harry J. Haiselden is consistent in his course of crime. He achieved notoriety by refusing to prolong the life of hopelessly defective children. He now takes the next logical step and is deliberately taking the life of a child who, according to his ideas, is not fit to live.

The only ground on which the doctor bases his right to take the life of a child is that in his opinion the baby has no right to live and that parents and society would be better without it. These views are not new. The same philosophy was practiced by many pagan tribes in past history. When peoples attained Christian civilization euthanasia was placed under the same ban as any other form of murder. This physician is simply resurrecting an old pagan philosophy and putting it in a new form. He has discovered no new principle. In deciding that the child is defective and therefore should be destroyed he is not acting as a scientist, but resorting to the methods of the savage.

There are hundreds of reputable physicians in Chicago who would conscientiously take their oath that Dr. Haiselden is not fit to live. There is little question in the minds of Christian peoples that he is a discredit to our civilization, is a moral monstrosity and society would be better off without him. If Dr. Haiselden's logic may be applied to himself, he should take his own medicine. We do not look for any fine sense of Christian morality in such a man. The pity of it is that the great city of Chicago has so far drifted to paganism that its authorities refuse to take action.

This man has arrogated to himself the right to take a human life because in his judgment it is useless to society. Society might well invoke the right to take the life of Dr. Haiselden because he is not only useless but a positive menace to society. The doctor says the child he is murdering is a hopeless defective. In the physical order this may be so. But Dr. Haiselden is a hopeless defective in the moral order, and if the law does not mete out to him the punishment which he deserves the community should shun him as one defiled.

IRISH IMMIGRATION LESS.

Irish immigration to the United States almost has ceased since the war began. Government statistics made public last week showed that the first nine month of this year only 83 Irishmen came to this country from their native land. During the same period of 1916 a total of 3018 came here.

Illness of Archbishop Ireland Gives Concern

The condition of Archbishop Ireland, who has been ill at his home, 977 Portland avenue, St. Paul, Minn., is now causing deep concern to his physician, Dr. Charles J. Meade, and to his attendants.

The illness began about a month ago with a severe cold and attack of lumbago. The Archbishop insisted on attending to his official duties, and did so until the breakdown. The advanced age of the patient has been a big factor in his slow recovery.

The Archbishop celebrated his seventy-ninth birthday in September.

The venerable prelate, on account of the duration of his illness and the fact that he has taken very little nourishment for several weeks, is in a weakened condition.

S. F. KNIGHTS GET ACTION IN 'DRIVE' FOR WELFARE FUND

San Francisco, Nov. 23.—Archbishop Edward J. Hanna, chief promoter of the Catholic war camp fund, addressed a meeting of the Woman's Professional league, composed of school teacher, Tuesday afternoon in Y. M. I. hall, 50 Oak street.

He thanked the league for its contribution of $5000 to the fund, and assured the donors that every dollar of the money will be devoted to protecting the morals of and providing healthful recreation for the lads who are preparing to fight for their country. William H. McCarthy and George E. Gallagher also spoke.

Theodore J. Roche, chairman of the executive committee, has invited the members of the canvassing teams, the woman's auxiliary and all other promoters of the "drive" to assemble at luncheon in the St. Francis hotel, when Archbishop Hanna will be the guest of honor.

A three-minute appeal to the audience in every San Francisco theatre some evening this week is part of the program arranged by Morris Meyerfeld, Jr., chairman of the team assigned to amusement places, and then the audience will be canvassed for contributions.

The proceeds of these collections will be proportionately divided between the Y. M. C. A., the Catholic fund and the American Jewish relief fund.

AMONG CATHOLIC POETS

Thomas E. Burke, C. S. C.

Some months ago we said in the column "We do not know who T. E. B. is, but we feel the waters of real Baptism flowed over the head from which proceeded the lines on "The Price of Blood." We could not know that the author had also to his credit the Sacrament of Holy Orders.

This poet, whose style is so striking, proves to be the Rev. Thomas E. Burke, C. S. C., who finished at Notre Dame university in 1907. In the book of "Notre Dame Verse" we find:

THANKSGIVING.

This day a mighty nation lifts its voice
In gratitude for benefits untold;
A free and happy people all rejoice
Within a common fold.

Be it that plenteous peace forever live,
Or famine, war or plague invest our sod;
This day an earnest nation yet shall give
In thankfulness to God.

ADVENT AND PASSION.

Not as he came does the young sun depart
Carolled by winged songsters, unoppressed—
But crushed beneath the burden of the day
He sinks alone in the ensanguined west.

HOMAGE.

Lo! when He died, out of their mouldered bed
Swift rose the forms of long-departed dead,
Who when they gazed upon His crowned head—
Dropt living tears those eyes where worms had fed.

RECOMPENSE.

Let my life consume
A holocaust,
The darkness to illume
For sheep now lost.
Here do I lay me, Lord,
Thy victim, down.
Do Thou the flame afford
And then the crown.

JOY AND SORROW.

There came a youth unto my door—
A gentle, winsome boy—
And on my eager questioning
He said his name was Joy.

He entered in, and lived with me;
The world seemed like a dream;
And we, as in enchanted boats,
Swept down a fairy stream.

But in the night a spirit came
And whispered: "On the morrow
The Lord of Life will send to thee
His fairest daughter, Sorrow."

So Sorrow came unto my door
And begged that she might stay;
But, though her feet were bruised and torn,
I sent her on her way.

And when Joy saw the passing feet
And noted how they bled,
He turned a-sudden straight from me,
And after Sorrow fled.

And now, with wakened heart, each night
I pray God send me Sorrow;
For if she come, I know that Joy
Will follow on the morrow.

DUSK.

She turns the white sunshine to molten gold,
As if by touch divine,
As He of Galilee in days of old
Changed water into wine.

THE MAY BLOOM.

Dear Mother, I am but a flow'r
That blossoms for a day,
And piercing winds may shortly take
My loveliness away;
But while my petals are so fair,
All moistened with the dew,
I give, dear Queen, my fragrance sweet
And beauty all to you.

I care not when the autumn winds
Shall break me from the tree,
Nor when the winter snows shall form
A winding sheet for me;
If in the May-time I have glowed
Before thy shrine each day,
I know that I shall bloom again
Where it is always May.

MOTHER IMMACULATE.

Purer than the lily,
Whiter than the snow,
Fairer than the evening star
Or the sunset's glow.

Holy Mother Mary,
Queen and Virgin blest,
Who didst hold the Infant God
On thy spotless breast!

O may we be like thee,
Wholly undefiled,
When within our heart is laid
The celestial Child!

THE CLOUD.

Art thou the thought-wrapt pilgrim of some dream,
Treading the silver sands all silently?
Or art thou what to love-deep eyes doth seem
The Master moving on the sleeping sea?

BATTLE.

Dawn bares a silver saber in the east,
A million blades soon follow to the quest;
But now the day is o'er, the din has ceased,
One crimson blade waves faintly in the west.

'Duty, Not Emotion, Now Needed,' Says Cardinal

"Duty, not emotion, must control the hearts and minds of the people of America if they are to rise to the fullness of their strength in these trying times," says Cardinal O'Connell of Boston.

When the civil power exercising its legitimate authority declared for war, then every citizen was obliged to obey and fulfill his duty for the defense of his country. It will not be for the love of war and hatred's sake but through the divine sense of duty toward his country that he marches forth to battle.

"The Catholic," the Cardinal affirms, "will not be found waving flags nor blustering about patriotism. Perhaps when the call comes, even tears will bedim his eyes, but he will go out quietly from the lanes of peace with the marching millions. He will kneel for God's blessing as he goes. He may not go lightheartedly—the highest and most solemn duties need not always be joyful ones—but he will go nevertheless, grimly determined to do his full measure for America just because America has called him for his fullest service. It will be those quiet, determined men, with God in their hearts, upon whose courage America must most rely."

War Commission Appeals for Fair Play

An appeal for fair play, for national unity and for recognition of the religious freedom guaranteed under the constitution of the United States has been issued by the Knights of Columbus war work commission and it constitutes one of the strongest arguments against bigotry emanating from lay sources in recent years. The article, first published in the Columbiad under the title, "The First and Last Word," is reprinted herewith:

Asks for Just Plain Friendship Among Catholics and Protestants; Both Are Americans.

CATHOLICS and Protestants together settled America. Together, they laid the forests, drained the swamps and plowed the land. They fought together in the battles of the revolution. They stood side by side in the conventions and congresses that secured the liberties of the people. Why should they now suffer self-seeking men to betray them into hatred for one another?

When America outgrew her colonial limits, Catholics and Protestants, side by side, faced the toil and danger of pioneer life. State after state was carved out of the great west. City after city arose. Railroads crossed the broad wastes and bridges spanned the deep streams. And all was the joint work of Catholics and Protestants. There is no state but where they live together, do business together, vote together: no city but where their churches together uplift their spires toward the same heaven; no railroad, telegraph, express and hardly a mill, factory or mine but where their moneys and their interests are joined hand in hand. Then, why should Catholics and Protestants not continue to live together in peace?

Have Died Together.

When America was convulsed with a great civil war, Catholics and Protestants stood shoulder to shoulder. Together they camped in the swamps, marched through the wilderness, prayed, fought, suffered, and their dust lies mingled upon every battle field of that desperate war. And when peace was come, together they set about peaceful pursuits, "with charity toward all and malice toward none." Why, then, can they not preserve that peace among themselves in the spirit of Him who living and dying enjoined upon all men to "Love one another?"

The American constitution and the constitutions of each state, guarantee liberty of belief and worship. Catholics and Protestants in joint assembly wrote these guarantees. Why now listen to the designing men who try to violate them?

Today, in every section of the land, in every city and township, in almost every hamlet, Catholics and Protestants are living together as neighbors and friends. Why permit this friendly relation to be disturbed by uncharitable, un-Christian and un-American appeals to prejudice, passion and ill-feeling?

Must Live Together.

Tomorrow, as today, and for generations to come, Catholics and Protestants must live together as neighbors. Shall it not be also as friends?

Catholics want peace and friendship to abide. Protestants also desire this. Their beliefs are different and the difference is radical, but where there is charity there is never bitterness or strife.

And yet, there are those who would destroy our peace and friendship. They are not true Catholics. They are not true Protestants. They are not even good Americais. They are self-seeking, designing men, who for the sake of money, derived from lectures and writings, would incite the citizens of this state to fly at once at one another's throats. Playing on the prejudices due to the accidents of birth and environment and which knowledge and experience have not removed, firing the religious zeal that is the common heritage of all Christians, these evangelists of discord and strife, by falsehood, trickery and all manner of deceit, stir up the most hateful passions of human nature, and wherever they sow their poisonous, lying utterances, there springs up a harvest of ill-feeling, blind hatred and hardness of heart.

Notwithstanding no Christian religion has ever sanctioned it, there is none having a history but whose history shows some instance of a persecution due to hypocrites and zealots. But it so happens that in the United States, Catholics, as a rule, become the victims of occasionally overwrought religious fervor. Witness the periodic outbreaks of the last century, especially the Know-Nothing and the A. P. A. storms, which swept the country like a moral plague, which steeped men's hearts in hate and envenomed their souls with sacrilege. What a spectacle! In a country whose foundations are laid in Christian charity, where ten thousand churches are reared to the service of the all-forgiving Savior, we see murder, assassination, pillage and destruction run riot in the name of religious zeal!

PROTESTANTS VICTIMIZED.

Protestants, too, are the victims of these fanatical outbursts, but in a different way. They are victimized by the unspeakable characters who for their own selfish ends foment the unholy strife, men who acclaim themselves Christians, but who would as willingly be Hottentots if it equally served their base purposes. Their object is to get money for their pocket and they adopt their own dishonest ways as safer if not easier than the ways of the burglar and the thief. Well-meaning but sadly deceived Protestants, won with a trick, drink in the hell's vomit poured out by these scandalous creatures. They not only swallow it, but they pay for it, and scandalmongers, hypocrites, falsifiers, the deceiving, the base and the iniquitous, batten and flourish on the proceeds.

And to what end? Does Protestantism grow or Catholicity decay in consequence? Is crime lessened or happiness increased? Does the "milk of human kindness" flow more freely? Nay, we all know to the contrary. What good does it all do, then? Not a bit in the world. A great deal of hard feeling, a world of lies; violence, blasphemy and sin—these are the net results of religious strife. The storm passes and the world wags on in the same old way. Are not Protestants, indeed, victims of the machinations of evil-minded men who as strangers loose their indecent vaporings or spread their vile falsehoods in peaceful communities to stir up strife among neighbors?

Needs No Champion.

This is not a defense of the Catholic church. She needs no champion. Her age is nineteen centuries; her family numbers 300,000,000; her home is the whole inhabited world. She has seen the rise and fall of a hundred nations and she is as steadfast as the great Pyramids of Egypt today. In the words of the Protestant historian, Macaulay: "She was great and respected before the Saxon set foot in Britain, before the Frank had crossed the Rhine, when Grecian eloquence still flourished at Antioch, when idols were still worshiped in the Temple of Mecca; and she may yet exist in undiminished splendor, when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London bridge to sketch the ruins of St. Paul's."

This is a plea for friendship and peace. All the scurrilous, lying, scheming agencies of evil that fatten and grow by gulling honest men with their irresponsible calumnies—cannot hurt the old Catholic church. In the face of their wicked assaults she is silent. She has a right to be silent: "When the frenzied Arab hurls his lance at the Pyramids, the Pyramids are silent." But we citizens and neighbors, Catholics and Protestants, are hurt by these sources of foul utterances. They engender bitterness, rancor and hatred among men who are living in peace and friendship, and our social, political and business lives are disturbed in consequence.

No Time for Strife.

No, it is not the Church we are pleading for. The Roman empire was the most powerful government in the world when the Church was but a handful, and for three centuries the empire did its utmost to crush the handful. Of the first thirty Popes of Rome, twenty-nine were martyrs, and of their flock it is said that one in every three was persecuted to death. And yet the Roman empire fell fifteen centuries ago. The Church remains, full of life and useful vigor. There is no need to defend her, no need to plead for her, no need to weep for her, but for ourselves and for our children. The great war going on in Europe is no more destructive of happiness than would be a bitter religious strife fomented among our own people.

Let us have peace among us. Let us use a little common sense about one another. Is it possible that Catholics would suffer their wives and daughters to go to confession if there were a particle of truth in the obscene stories anti-Catholic propagandists circulate? Is it possible that Catholic mothers and fathers would suffer their children to become priests and Sisters if there were any truth in such stories? Is it possible that Catholics can hear these indecent falsehoods about their own dear people, and hear them repeated, and see them printed and spread broadcast, and not feel indignant and outraged? Remember, every priest and every Sister is somebody's child, and likely somebody's brother or sister. Remember, too, every Catholic wife and daughter goes to confession to some priest. These falsehoods, therefore, outrage every Catholic household and every member of the household. Can Catholics be expected never to protest against these wholesale outrages? Are they not of the same common clay as other men? "Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer? If you prick us do we not bleed? If you tickle us do we not laugh? If you poison us do we not die; and if you wrong us do we not suffer?"

How Would You Feel?

Figure it out according to rule three. If a Catholic were to advertise a lecture as "ripping up" the Protestants, and Catholics were to attend, and the speaker were to say that all Protestants are traitors, that all their ministers are libertines, that the wives and daughters in every Protestant family held secret conferences with these libertines; if these outrageous falsehoods, with vulgar embellishments, scurrilous innuendo and filthy detail were put into print and circulated broadcast; if Catholics paid for these things and enriched the men who got up such lies, if such an impossible outrage were perpetrated by Catholics, how would Protestants feel about it?

Protestant neighbors, we want peace and friendship; we believe you do. What do you say to these words of one of your own ministers, Rev. Washington Gladden? "We have got to live together in this country. The only question is whether we shall live together in peace or in enmity. If we are to have peace we must study the things that make for peace. Each party must be ready to see the good side of the other, must put the best and not the worst construction on his words and deeds, must avoid all bitter and uncharitable judgments. There is no worse enemy of Christ, or of the country, than the man who seeks to inflame and poison the minds of either Protestants or Catholics with suspicions and fears and resentments and enmities."

THE HEART OF THE WORLD

The Church Supplies Relief for Every Need of Humanity.

Without any human strength, without riches, without science, without arms, the early church triumphed over every human power. Peter, her chief, triumphed over Nero; Paul, her philosopher, triumphed over Seneca. She assisted at the fall of the Roman empire and found herself at the origin of new nations. It is the church who formed these.

To barbarian people she taught letters, culture and agriculture; she preserved and guarded for later days the literary treasures and the artistic architecture of antiquity. She changed the heart of rulers and the heart of subjects. She taught love of the child, respect for women and compassion for the unhappy. She abolished slavery.

She inspired monarchy, feudality and the collection of Christian states which we term Christianity. For every need she supplies relief. Truly, indeed, is the Catholic church the heart of the world.—Abbe Rouzie.

Church Is Growing Rapidly in Wyoming

Returns just received at the office of the chancellor of the Catholic diocese of Cheyenne, comprising the state of Wyoming, give the following interesting statistics: Infant baptisms, 620; converts, 85; marriages, 143; deaths, 225. These figures show a gratifying growth over the preceding year, and on the basis of 32 births for every 1000 inhabitants (a rather liberal allowance), would give 19,000 as the Catholic population of Wyoming.

Policemen Pay Their Tribute of Affection

In the presence of the entire headquarters staff, and in behalf of the whole membership of the Newark, N. J., police department, Chief of Police Long presented to Rev. Edward F. Quirk, formerly a police chaplain, a substantial token in gold as a mark of appreciation of his work for the men during his term as police chaplain.

In accepting the gift Father Quirk said that mingled with his happiness because of the gratification of his ambition to attain a rectorship was sincere regret on leaving the men of the police department.

Scholarly Japanese Becomes a Catholic

Bishop Combaz of Nagasaki, Japan, feels justly proud of a new conversion in his diocese. "The great event of the year for this congregation," he says, "was the baptism of Mr. Ono, professor of higher mathematics in the upper lyceum of the city and the former collaborator of Father Raguet in editing the French-Japanese dictionary.

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Here is an alphabetical list of those advertising with us at the present time. Get acquainted.

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Ebert, Geo. W. Co.	Wallpaper, Picture Framing	41 Main St.
Economy Co.	Cleaning and dyeing	171 W. South Templ
Elliott Drug Co.	Drugs, etc.	901 Ninth East.
Erskine, J. M. Plumbing Co.	Plumbing	859 W. 1st So.
Excelsior Baking Co.	Baked goods	914 E. Ninth South.
First Avenue Drug Co.	Drugs, etc.	876 First Ave.
Franklin's	Caterers	Main street.
Fulton Market	Fish and poultry	70 W. First South.
Gardner & Adams Co.	Men's Clothing	Kearns Bldg.
Globe Laundry	Laundry	36 E. 8th South.
Granite Furniture Co.	Furniture	Sugar House.
Harvey & Co.	Flour	46 S. Second West.
Higley-Dudley Co.	Plumbing	131 F Street.
Husler Mills	Flour	Salt Lake.
Knickerbocker, J. H., O. D.	Optometrist	616 Kearns Bldg.
Knott Grocery & Meat Co.	Groceries and meats	818 First Ave.
Lambourne, Earnest	Florist	73 S. Main.
Langton Lime & Cement Co.		346 S. 3d West.
Lewis	Watsch & Optical shop.	Suite 304 Continental Bank bldg
McKenzie, R.	Monuments	422 S. State.
Morris, Elias & Sons Co.	Monuments and Mantels	21 W. S. Temple.
Morrison-Merrill Co.	Lumber	1st N. and 3d W.
National Bank of Republic		2d South and Main.
Newbold's Mercantile Co.	Groceries and dry goods	1986 S. Eleventh E
O'Donnell & Co.	Undertakers	S. West Temple.
Oregon Short Line	Railroad system	News Bldg.
Park, Boyd	Jewelers	166 Main.
Perry, Chas. W. Electrical Co.	Electrical Supplies	64 E. First South
Regal Shoe Repairing Co.		51 W. 2d South.
Robinson Bros.	Shoes	220 Main street.
Royal Baking Co.	Bakery	232 S. Main St.
Royal Shoe Repairing Co.	Shoe Repairing	38 Main Street
Salt Lake Cleaning & Dyeing	Cleaning and dyeing	265 S. State St.
Salt Lake Furniture Co.	Furniture	133 E. Broadway.
Salt Lake Security & Trust Co.		32 S. Main.
Salt Lake Transportation Co.	Taxicabs	27 W. S. Temple.
Salt Lake Route	Railroad	10 E. 3d South.
Salt Lake Mattress & Mfg. Co.	Mattresses	535 W. 3d South.
Sanitary Market	Provisions	22 W. 1st South.
Schramm-Johnson Co.	Drugs, etc.	Five stores.
Standard Marble & Granite Co.	Monuments	117-119 W. Brdwy.
Taylor, Joseph William	Undertaker	21 S. West Temple.
Troy Laundry	Laundry	18 E. Broadway.
Utah Plumbing & Heating Co.	Plumbers	873 E. Ninth South
Vienna Bakery	Baked goods	732 E. 4th South.
Walker Brothers	Bankers	Main street.
West Side Pharmacy	Drugs, etc.	8th W. and 2d So.
White Sewing Machine Co.	Sewing machines	29 W. 1st South.
Wilson, A. J.	Meats and groceries	111 S. Eighth West.
Z. C. M. I.	Department store	Upper Main.

THE CATHOLIC WOMAN

A Department Devoted Exclusively to Her Interests.

Edited by Ethel Bixby.

Lessons of Experience.

I learn as the years roll onward
And leave the past behind
That much I have counted sorrow
But proves our God is kind;
That many a flower I longed for
Had a hidden thorn of pain,
And many a rugged bypath
Led to fields of ripened grain.

The clouds but cover the sunshine
They cannot banish the sun.
And the earth shines out brighter
When the weary rain is done,
We must stand in the deepest sorrow
To see the clearest light,
And often from wrong's own darkness
Comes the very strength of right.

We must live through the weary winter
If we could value the spring,
And the woods must be cold and silent
Before the robins sing.
The flowers must be buried in darkness
Before they could bud and bloom,
And the sweetest and warmest sunshine
Comes after the storm and gloom.

So the heart from the hardest trial
Gains the purest joy of all,
And from lips that have tasted sadness
The sweetest songs will fall.
For as peace comes after suffering,
And love is reward of pain,
So after earth comes heaven
And out of our loss the gain.

Saints of the Week

St. Catharine, November 25.

During the reign of Maximinus II at Alexandria, in the third century, Catharine, a lady of noble birth made an illustrious confession of the faith of Christ. From the writing of Emperor Basil it is learned that Catharine, who was an excellent scholar, confuted a company of the most able heathen philosophers whom Maximinus had commanded to enter into a disputation with her, and that, being converted by her to the faith, they were burnt in one fire for confessing Christ, and Catharine herself was beheaded. She was first put upon an engine made of four wheels joined together and stuck with sharp spikes, that her body might be torn to pieces when the engine was moved. At the first movement of the engine the cords with which Catharine was tied were broken asunder by an angel.

The body of St. Catharine was discovered by the Christians in Egypt about the eighth century, when they were suffering from the persecutions of the Saracens. Soon afterward it was taken to the monastery at the top of Mount Sinai in Arabia, built by St. Helena.

PATRIOTIC MOTHER INSPIRES WOMEN BY HER EXAMPLE

When the news was flashed over the state of the heroic patriotism of Mrs. W. D. Preston of Logan, every woman's heart was wrung, and every spark of loyalty aroused to a flaming torch.

The little mother of Clayton Preston, a member of the Forty-second regiment, who was killed in the railway accident November 12, showed a spirit to be envied by every American mother who has sent a son into the "jaws of death" for her country's sake. During the services for the soldier, cut off before he had a chance to fire a shot for his nation's honor, the congregation rose to sing "The Star-spangled Banner." Mrs. Preston did not remain seated absorbed in her engulfing grief, but rose and, though her heart was breaking, lent her quavering voice to the inspiring music of the anthem. She had given a boy that "the star-spangled banner might wave o'er the land of the free and the home of the brave."

Spacious Knitting Bag Placed Under Ban

Those fascinating, tantalizing gorgeous bags that have taken the country by storm must be left at home to adorn some piece of antique furniture, instead of from the gracefully poised arm of the maids and matrons, or if carry them they must, the big bags must be checked for safe keeping at the department stores, it is rumored.

It is but another case of the innocent having to suffer for the deeds of the guilty. Shoplifters have been putting to base uses the patriotic knitting bags, therefore the suspicious glares of floor walkers and house detectives of the department stores.

With the cold winter days approaching, my lady may catch cold without her knitting bag, so must needs find some other piece of apparel to take its place.

Suggestions please!

WAITING.

Action is more profitable than waiting. If, instead of waiting for our "ships to come in" we "buckled down" to hard work, when the ship finally arrived it would bring us a larger cargo of contentment.

Have You a Blessed Candle in Your Home?

No Catholic home should be without its blessed candle. The Church has prayed over these candles that God "would bless and sanctify them for the service of men and for the good of their bodies and souls in all places." Pious Catholics light them during thunderstorms that God, in consideration of Christ, whom they represent, may deign to protect His servants.

Let us light them whenever we are threatened with calamity, and, if we do so in a spirit of faith, we will experience signal proof of God's fatherly care for us. But, above all, let the holy candle burn by the bedside of the sick and dying, dispelling by its blessed light the shades of trouble and despair which the prince of darkness strives to cast around the Christian soul in the hour of its dissolution, and illuminating the dark road through the valley of death to the mountain whose light is God.

SMILE!

Smile, once in a while,
'Twill make your heart seem lighter;
Smile, once in a while,
'Twill make your pathway brighter.
Life's a mirror—as we smile,
Smiles come back to greet us;
If we're frowning all the while.
Frowns forever meet us.

Quietness a Paying Investment.

Other things being equal, the quiet and reserved business woman who, though friendly with all, says comparatively little while engaged in business, is the one most likely to reach the top of the ladder. Nor need opportunities for sympathy and kindly assistance to fellow toilers be laid aside.

"Talk only when you must, and then to the point," is a good and safe rule for all business women to follow. A woman's wit and her social instinct often lead her into mistakes that her common sense should correct sharply. Retain the merry heart, the joyous outlook, the friendly impulse always if you would keep young and of value to yourself and your fellows, but sternly repress any tendency to social chatter downtown.

WANTED—A WIFE.

Wanted, by men in every state, county, city and village in America, a wife.

Wanted, by millions of bachelors in the United States, a wife who can live on her husband's income and not complain; who can save a penny and not be ashamed.

Wanted, a wife whose aim in life is not dress, automobiles, card parties, dinners, society; who will not neglect her husband who loves a home.

Wanted, a wife who wants children.

Wanted, a wife who can teach her children to pray.

Wanted, a wife who knows a baseball score and a batting average; who is not bored when her husband talks business; who will not laugh at a husband's ambitions.

Wanted, a wife who will not be a dressed-up doll or a household drudge; who will not limit her life to the four walls of the house; who knows the need of self-improvement, self-enlargement; who can continue to grow; who loves progress, refinement, culture.

RED CROSS DON'TS.

If you are knitting socks for soldier boys here's a word of advice from the Red Cross workshop:

Don't make a heel with a seam on the sole. Remember, a man may not have a chance to change his socks for many days, and a lump or knot brings a blister. If the blister breaks, blood poisoning may set in and result in the loss of a foot or even of a life. We cannot afford to lose our men through negligence or ignorance.

Don't use black, dark or bright colors. Here again lies danger of blood-poisoning.

Don't use needles too fine for the wool. The knitting should be elastic; if too tightly knitted the sock becomes hard and boardlike in use.

Learns Trade of Her Blind Fiance; Weds

An interesting ceremony took place the other day at Calnire, near Lyons, in the hospital for blind soldiers. One of these soldiers, named Bonnetain, the eldest of ten children, and an efficient maker of brushes and chairs, was married to a young girl, who also learned the same trade in order to assist her husband in his work. One of Bonnetain's comrades, the former cure of Grand Corene, who was blinded at Curlu, on the Somme, performed the ceremony. A blind soldier played his violin during the Mass, and other sightless men led the singing. These men are taught trades in the school attached to the hospital, and efforts are made to make them useful members of society.

FRENCH WOMEN IN WAR TIME.

Seventy thousand French women are serving in Red Cross ambulances and hospitals with French armies in France, Algeria, Morocco and the orient. Ten thousand additional women of various foreign nationalities are aiding them.

Before this war there were just eighty permanent French women nurses. Such a tremendous growth illustrates aptly the part of the war which France's womanhood is bearing.

In recognition of the devotion of these women France has just created a series of medals in gold, silver and bronze which will indicate service from one to three years. Scores of nurses and hospital workers have received the highest military decorations which France has to bestow. Their deeds of heroism parallel those of her men.

SUCH IS FAME!

"No man is so well known as he thinks he is," says Enrico Caruso, the world-famed tenor. "While motoring in New York state," continued the great singer, "the automobile broke down, and I sought refuge in a farmhouse while the car was being repaired. I became friendly with the farmer, who asked me my name, and I told him it was Caruso.

"The farmer leaped to his feet and seized me by the hand. 'Little did I think I would see a man like you in this here humble kitchen, sir!' he exclaimed. 'Caruso! The great traveler, Robinson Caruso!'"

FAMILY ARGUMENTS.

Argument is one of the four bases of conversation. It is one of the best mental exercises. But in the bosom of the family, on unimportant matters, it is perhaps the most prolific breeder of ill nature that the average family circle has to fear. Few persons can triumph in an argument without pride in the defeat of the opponent, who, in his humiliation, too often resorts to sarcasm to cover his defeat. Sarcasm, a weapon unworthy of a lady or a gentleman, creates hostility, begets ill nature, and so the average family dispute begins.

The old-fashioned housewife's notion about punching holes in the crust of chicken pie to make it wholesome was tested out by the nutrition division of the department of agriculture and it could discover no difference whether the crust was punched or not.

Even Conservationists Urged to Sign Pledges

"Are you trying to insult me? You ask me to sign a pledge to do the very things that I have been trying to do for years. As if I needed the government at Washington to tell me how to run my kitchen and my table."

This was the indignant message delivered to a food conservation visitor when she called the attention of one woman to the requests to save food made of all American housewives by the United States food administration, and asked her to sign the pledge card and then fill out the weekly report card for two months.

Of course the visitor explained that the officers of the United States food administration realize that there are hundreds of thousands of housewives who have been handling food with scrupulous care, but that it is not the purpose to omit anyone in this nation-wide canvass for helpers for the food conservation program. They are solely needed in the campaign to enlist others and give them an example of what should be done. No one can be spared. The need is too pressing, the danger of a shortage of food for the American and allied forces in the field is too great. If the war is to be won, if the world is to be made safe for democracy, the food supply must be conserved, and the women who already know how must help those who are ready to learn how.

When these things were explained to the careful housewife, she was ready not only to promise to make weekly reports, but to persuade others to follow her example.

Food Conservation Menus.

The food administration asks all the people to substitute corn meal or some other cereal for wheat, in order that the wheat may be exported to France. Just now the need there is urgent and must be met or the army cannot be sustained in the field. Sample menus for two days' meals has been given.

These are meatless meals, a few are wheatless and all reduce the use of wheat. They are abundant in nourishment, and thoroughly appetizing. No sacrifice is involved in eating such food, if it is well prepared; and no kind of food is good if it is not so prepared.

Of course these menus are merely suggestive, as tried and found good. Boiled or mashed potatoes may well find place at dinner, and baked potatoes at luncheon. The potato crop is plentiful, and if potatoes are not reasonable in price it will be because the farmer hoards them for higher prices or the middleman or retailer is overcharging. The consumers should look to that.

Breakfast.
Apple Sauce.
Oatmeal cooked with skimmed milk.
Eggs, boiled or poached. Corn pone.
Coffee with top milk.

Luncheon.
Cream of Split Pea Soup.
Buckwheat Muffins.
Fruit Salad.

Dinner.
Scalloped Fish (use fresh or salted fish.)
Boiled Hominy.
Carrots or Beets. Oatmeal Bread.
Apple Tapioca Pudding.

Breakfast.
Stewed Prunes Corn Meal Mush.
Creamed Codfish. Rye Muffins.
Coffee.

Luncheon.
Cheese Souffle. Corn Bread.
Sliced Peaches (without cream or sugar.)

Dinner.
Cottage Cheese and Nut Loaf.
Boiled Rice. Baked Bananas.
Baker Indian Pudding.

Prunes.

Both sugar and fuel will be saved by merely soaking prunes in enough water to give the desired quantity of juice. When the prunes have soaked for twenty-four or thirty-six hours, depending on the quality of the prune, they cannot be told from cooked prunes except that they are more delicious. If desired the prunes may be cooked in the water in which they were soaked till a thick syrup forms. Water may be added to the syrup if more juice is desired.

GRAY HAIR

Quickly restored to its natural, original color in a few days with Mildredina Hair Remedy. It is not a dye. Removes dandruff and makes the hair clean, fluffy, abundant and beautiful. Sample mailed for 10 cents by THE MILDRED LOUISE CO., Boston, Mass.

OUR BOYS AND GIRLS

A Corner of the Paper Especially for Them.

Edited by Aunt Patricia.

Letters to Aunt Patricia should be addressed to her in care of the Intermountain Catholic, Salt Lake City, Utah.

WRITE TO YOUR AUNTIE.

Children, why not write to your Aunt Patricia?

She likes to get letters from her little friends.

Be it work, play, Sunday school or day school, Aunt Patricia is interested in what you are doing and will be glad to give you her advice.

Just drop a letter for "Aunt Pat" in the mail box, addressed to her in care of The Intermountain Catholic. She will answer it through these columns.

By Aunt Patricia.

Dear Nieces and Nephews:

As Thanksgiving day is drawing near I am wondering just what you think about this national holiday, how much you like it and why. I picked up a paper the other day in which was a story telling why some boys and girls loved Thanksgiving day.

One little girl loved it because her cousin Alice always came to spend the day with her.

A little boy loved it because there was always a good dinner. Another child favored the day because everyone went skating.

A young person, a girl, I suppose, perhaps it was a boy, liked Thanksgiving day because once it was over it was the last holiday before Christmas came.

As I read the article I thought what selfish boys and girls these must be, and was glad they were not my nieces and nephews. And then I began to wonder why my boys and girls did love Thanksgiving, so thought I would ask you today. Of course, you all know the history of this great day.

Many, many long years ago the Pilgrims landed at Plymouth Rock and began at once to make their homes and gardens. After their first crop in that November of 1621 had been harvested, the governor proclaimed a holiday of praise and prayer to their Heavenly Father in thanksgiving for their abundant harvest.

So, ever since then, at the close of the harvest season we have a Thanksgiving day, a day set aside by the President of our country on which we are to show our gratitude to Our Father in Heaven for all the blessings He has sent us during the year.

Now, dear nieces and nephews, why do you love Thanksgiving day? Write me all about it and tell me about all the things for which you are thankful. Among the many blessings I am thankful for that which have been bestowed upon me during the year, are my nieces and nephews and the lovely letters they write me, they are precious treasures sent me by my Father for my comfort in my old age. Now write a big, fat letter for Thanksgiving day to your devoted,

AUNT PATRICIA.

LETTERS TO "AUNT PAT."

Salt Lake City, Nov. 19, 1917.

Dear Aunt Patricia: Ever since you began writing to your nieces and nephews I have been reading your letters in The Intermountain Catholic. I have wanted to write you lots of times, but just put it off. I go to the Sisters' school every day. I am 8 years old and am in the fourth grade. Our class is going to have a little play about the Pilgrims for Thanksgiving. I am going to be in it and be dressed up like Pricilla and have a long speech to say. I wish you could be there to hear me. I like my teacher very much, and try to know my lessons every day. I like Bible history and spelling the best of all my lessons. I will write to you again. Your loving nice,

MARY ELLEN LYNCH.

* * *

Dear Mary Ellen: Your welcome letter arrived just in time for me to answer before the paper goes to press—of course you know what going to press means, don't you? Well, if you don't, I will tell you some day.

I was very glad to hear from you, Mary Ellen, and I hope you will write often so that we can become very well acquainted. I am glad to know that you are going to be in a Thanksgiving day play and hope you will know all your lines perfectly. Maybe I will drop in to see the play. I would just love to. I am glad you like Bible history and spelling. I think Bible history is very interesting and spelling is a fine thing to know all about. Well, dear, write very soon to

Your devoted
AUNT PATRICIA.

Salt Lake City, Utah.
November 15, 1917.

Dear Aunt Patricia: I am mighty glad I have an aunt at last. I have thought heaps about you ever since your first letter and have wanted to write but felt bashful. I never had a grandmother or an aunt like the other fellows talk about and have wanted one so much. Now I have an aunt, haven't I?

I just wanted to tell you that I didn't laugh when you told about your sick nephew who knits. I felt awful sorry for him being sick so long, but thought it was fine he could do something for his country. I knit, too, Aunt Patricia. Our teacher taught us and my class is making scarfs.

Well, it is getting late and I have to study my lessons, so will close for this time.

Your very sincere nephew,
BILL HAZELTON.

* * *

Dear Bill: It is needless for me to say how delighted I was to find your letter in my stack of mail the other day. Indeed I am only too glad to be you Aunt Patricia, Bill, so that you can tell all the other fellows that you have a maiden aunt. If I can do anything for you, why just let me know. So you have learned to knit. Three cheers for you, Bill! Now don't drop any stitches, will you? I wish you all kinds of success and hope you will learn how to make a sweater, helmet, socks and wristlets, so that you will have made an entire set for some Sammy who is fighting for you.

Write soon again to

Your devoted
AUNT PATRICIA.

STORY OF THE NORTH STAR.

How many of our boys and girls know that the star called the North star is not always the north star, so far as indicating the North pole is concerned? A great many persons do not know this, so we will tell them. To start with, it is not the north star but the north pole, that is to blame for their separation.

It is the pole that moves, the star being practically stationary. Do you know what is meant by the "North Pole?" Try to find out about it.

At the present time the pole is a little over one degree of the compass from the North star in the direction of the Great Dipper. The pole is now approaching nearer the star and in 200 years it will be less than half a degree away; after that, the movement of the pole will carry it away from the star until the latter will be useless as a guide to the pole. Another star will be our guide; it is called Alpha Draconis.

This star was the Pole star about 4600 years ago. About 11,500 years from now, Vega will be the pole star; then again, it will swing back to Draconis, and in 25,800 years our star will again be the North Star.

FACTS ABOUT THE DOLLAR.

When you break a dollar the pieces disappear mysteriously.

A dollar spent is far smaller than a dollar saved.

Doubling a dollar is far harder than dividing it.

A dollar thrown away can never again be found.

A borrowed dollar is never so big as a dollar lent.

WILLIE KNEW!

"Now, Willie," said a schoolmaster to the pupil, "how many seconds make a minute?"

"Masculine or feminine?"

"Masculine or feminine! What do you mean?"

"There's a big difference," replied the youngster. "When father says he'll be down in a minute it takes him 60 seconds, but sister's minutes contain about 600 seconds!"

BOYS WHO SUCCEED.

"A new boy came into our office today," said a wholesale grocery merchant to his wife at the supper table. "He was hired by the firm at the request of the senior member, who thought the boy gave promise of good things. But I feel sure that the boy will be out of the office in less than a week."

"What makes you think so?" inquired his wife.

"Because the very first thing that he wanted to know was just exactly how much he was expected to do."

"Perhaps you will yet change your mind about him."

"Perhaps I shall," replied the merchant, "but I do not think so."

Three days later the business man said to his wife: "About that boy you remember I mentioned two or three days ago. Well, he is the best boy who ever entered the store."

"How did you find that out?"

"In the easiest way in the world. The first morning after the boy began to work he performed very faithfully and systematically the exact duties assigned him, which he had been so careful to have explained to him. When he had finished he came to me and said: 'Mr. ——, I have finished all the work. Now what can I do?'

"I was a little surprised, but I gave him a little job of work and forgot all about him until he came into my room with the question: 'What next?' That settled it for me. He was the first boy that ever entered our office who was willing and volunteered to do more than was assigned him. I predict a successful career for that boy as a business man."

'TWAS TOO BAD.

Little Irene marched into the room breahtless.

"O mother, don't scold me for being late for supper, because I've had such a disappointment," she said. "A horse fell down and they said they were going to send for a horse doctor, so I waited and waited, and what do you think? It wasn't a horse doctor at all. It was only a man."

BOY SCOUTS TO THE RESCUE.

A cat in Lynnbrook, Long Island, sat all day on top of a telegraph pole, having selected that as a refuge from one of the town's roaming dogs. Several boys, not being satisfied that she was far enough up on the pole for safety, helped her on her way with a few stones and left her when she had reached the highest crosspiece. A kind-hearted scout climebd the pole while two neighbors stretched a sweater as a life net. The cat descended without accident.

A pet cat, while chasing a bird in Philadelphia, climbed to the top of a tall tree and was afraid to come down. It was rescued after a struggle by a member of troop 78, Boy Scouts of America.

MUGGINS 'DOES HIS BIT.'

A handsome silver Spitz, known as "Muggins," 4 years old, is owned by Mrs. G. Woodward.

His present mission in life is collecting for the "Flower Guild," and the proceeds of the flower sales are divided between three funds, namely, Returned Soldiers, Red Cross and Blue Cross.

On "Tag" days arranged for the assistance of other patriotic funds Muggins follows the usual custom and devotes his energies to "tagging." He is a constant visitor to incoming boats, particularly the Empress of Asia and the Empress of Russia.

Muggins contributed $800 to the different patriotic funds in five months.—Our Dumb Animals.

KNEW THE FAMILY.

At the annual prize day of a certain school the head boy rose to give his recitation.

"'Friends, Romans, countrymen,' he vociferated, 'lend me your ears.'"

"There," commented the mother of a defeated pupil, sneeringly, "that's Mrs. Biggs' boy! He wouldn't be his mother's son, if he didn't want to borrow something."

GATHERING NUTS.

The other day when Arthur went outdoors he heard what he supposed was some boys throw stones into a butternut tree that stood near his home. Not seeing anyone, he approached the tree and saw that it was the butternuts falling. He began picking them up, when suddenly he heard a commotion up in the tree and observed two squirrels scolding him. Then they began dropping nuts on his head, and Arthur, being a kind-hearted boy, thought he had taken his share, so he left the remainder to the squirrels to store up for the winter. Don't you think he was a good boy?

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FABIOLA

OR THE CHURCH OF THE CATACOMBS

By CARDINAL WISEMAN.

(Continued from Last Week.)

"Stupid barbarian!" growled Corvinus, but well within his teeth; then added: "This business will go hard with you; you know it is a capital offense."

"What is?"

"Why, to let a man come up and speak to you without giving the watchword."

"Gently, captain, who says he did not give it? I never said so."

"But did he though? Then it could be no Christian."

"Oh yes, he came up, and said quite plainly, 'Nomen Imperatorum.'"

"What?" roared out Corvinus.

"Nomen Imperatorum."

"'Numen Imperatorum' was the watchword," shrieked the enraged Roman.

"Nomen or Numen, it's all the same, I suppose. A letter can't make any difference. You call me Arminius, and I call myself Hermann, and they mean the same. How should I know your nice points of language?"

Corvinus was enraged at himself; for he saw how much better he would have gained his ends by putting a sharp, intelligent praetorian on duty, instead of a sottish, savage foreigner. "Well," he said, in the worst of humors, "you will have to answer to the emperor for all this; and you know he is not accustomed to pass over offenses."

"Look you here, Herr Krummbeiner," returned the soldier, with a look of sly stolidity; "as to that, we are pretty well in the same boat." (Corvinus turned pale, for he knew this was true). "And you must contrive something to save me, if you want to save yourself. If was you the emperor made responsible for the what-d'ye-call-it?—that board."

"You are right, my friend; I must make it out that a strong body attacked you, and killed you at your post. So shut yourself up in quarters for a few days, and you shall have plenty of beer, till the thing blows over."

The soldier went off, and concealed himself. A few days after, the dead body of a Dacian, evidently murdered, was washed on the banks of the Tiber. It was supposed he had fallen in some drunken row; and no further trouble was taken about it. The fact was indeed so; but Corvinus could have given the best account of the transaction. Before, however, leaving the ill-omened spot of the Forum, he had carefully examined the ground, for any trace of the daring act; when he picked up, close under the place of the Edict, a knife, which he was sure he had seen at school, in possession of one of his companions. He treasured it up, as an implement of future vengeance, and hastened to provide another copy of the decree.

* * *

CHAPTER XV.

Explanations.

WHEN morning had fairly broken, crowds streamed from every side into the Forum, curious to read the tremndous Edict so long menaced. But when they found only a bare board, there was a universal uproar. Some admired the spirit of the Christians, so generally reckoned cowardly; others were indignant at the audacity of such an act; some ridiculed the officials concerned in the proclamation, others were angry that the expected sport of the day might be delayed.

At an early hour the places of public fashionable resort were all occupied with the same theme. In the great Antonian Thermae a group of regular frequenters were talking it over. There were Seaurus the lawyer, and Proculus, and Fulvius, and the philosopher Calpurnius, who seemed very busy with some musty volumes, and several others.

"What a strange affair this is about the Edict!" said one.

"Say rather, what a treasonable outrage against the divine emperors!" answered Fulvius.

"How was it done?" asked a third.

"Have you not heard," said Proculus, "that the Dacian guard stationed at the Puteal was found dead, with twenty-seven poniard-wounds on him, nineteen of which would have sufficed each by itself to cause death?"

"No, that is quite a false report," interrupted Seaurus: "it was not done by violence, but entirely by witchcraft. Two women came up to the soldier, who drove his lance at once, and it passed clean through her, and stuck in the ground on the other side, without making any wound in her. He then hacked at the other with his sword, but he might as well have struck at marble. She then threw a pinch of powder upon him, and he flew into the air, and was found, asleep and unhurt, this morning, on the roof of the Aemilian basilica. A friend of mine, who was out early, saw the ladder up, by which he had been brought down."

"Wonderful!" many exclaimed. "What extraordinary people these Christians must be!"

"I don't believe a word of it," observed Proculus. "There is no such power in magic; and certainly I don't see why these wretched men should possess it more than their betters. Come, Calpurnius," he continued, "put by that old book, and answer these questions. I learnt more, one day after dinner, about these Christians from you than I had heard in all my life before. What a wonderful memory you must have, to remember so accurately the genealogy and history of that barbarous people! Is what Scaurus has just told us possible, or not?"

Calpurnius delivered himself, with great pompousness, as follows:

"There is no reason to suppose such a thing impossible, for the power of magic has no bounds. To prepare a powder that would make a man fly in the air, it would be only necessary to find some herbs in which air predominates more than the other three elements. Such, for instance, are pulse, or lentils, according to Pythagoras. These, being gathered when the sun is in Libra, the nature of which is to balance even heavy things in the air, at the moment of conjunction with Mercury, a winged power as you know, and properly energized by certain mysterious words by a skillful magician, then reduced to powder in a mortar made out of an aerolite, or stone that had flown up into the sky and come down again, would no doubt, when rightly used, enable or force a person to fly up into the air. It is well known, indeed, that the Thessalian witches go at pleasure through the clouds, from place to place, which must be done by means of some such charm."

"Then as to the Christians: you will remember, excellent Proculus, that in the account to which you have done me the honor to allude, which was at the deified Fabius's table, if I remember right, I mentioned that the sect came originally from Chaldaea, a country always famous for its occult arts. But we have a most important evidence bearing on this matter recorded in history. It is quite certain that, here in Rome, a certain Simon, who was sometimes called Simon Peter, and at other times Simon Magus, actually in public flew up high into the air; but his charm having slipped out of his belt, he fell and broke both his legs; for which reason he was obliged to be crucified with his head downwards."

"Then are all Christians necessarily sorcerers?" asked Scaurus.

"Necessarily; it is part of their superstition. They believe their priests to have most extraordinary power over nature. Thus, for example, they think they can bathe the bodies of people in water, and their souls acquire thereby wonderful gifts and superiority, should they be slaves, over their masters and the divine emperors themselves."

"Dreadful!" all cried out.

"Then, again," resumed Calpurnius, "we all know what a frightful crime some of them committed last night in tearing down a supreme Edict of the Imperial deities; and even suppose (which the gods avert) that they carried their treasons still further, and attempted their sacred lives, they believe that they have only to go to one of those priests, own the crime, and ask for pardon; and, if he gives it, they consider themselves as perfectly guiltless."

"Fearful!" joined in the chorus.

"Such a doctrine," said Scaurus, "is incompatible with the safety of the state. A man who thinks he can be pardoned by another man of every crime, is capable of committing any."

"And that, no doubt," observed Fulvius, "is the cause of this new and terrible Edict against them. After what Calpurnius has told us about these desperate man, nothing can be too severe against them."

Fulvius had been keenly eyeing Sebastian, who had entered during the conversation; and now pointedly addressed him.

"And you, no doubt, think so, too, Sebastian; do you not?"

"I think," he calmly replied, "that if the Christian be such as Calpurnius describes them, infamous sorcerers, they deserve to be exterminated from the face of the earth. But even so, I would gladly give them one chance of escape."

"And what is that?" sneeringly asked Fulvius.

"That no one should be allowed to join in destroying them, who could not prove himself freer from crime than they. I would have no one raise his hand against them, who cannot show that he had never been an adulterer, an extortioner, a deceiver, a drunkard, a bad husband, father, or child, a profligate, or a thief. For with being any of these, no one charges the poor Christians."

Fulvius winced under the catalogue of vices, and still more under the indignant but serene glance of Sebastian. But at the word "thief" he fairly leapt. Had the soldier seen him pick up the scarf in Fabius's house? Be it so or not, the dislike he had taken to Sebastian, at first meeting, had ripened into hatred at their second; and hatred in that heart was only written in blood. He had only intensity now to add to that feeling.

Sebastian went out; and his thoughts got vent in familiar words of prayer. "How long, O Lord! how long? What hopes can we entertain of the conversion of many to the truth, still less of the conversion of this great empire, so long as we find even honest and learned men believing at once every calumny spoken against us; treasuring up, from age to age, every fable and fiction about us; and refusing even to inquire into our doctrines, because they have made up their minds that they are false and contemptible?"

He spoke aloud, believing himself alone, when a sweet voice answered him at his side: "Good youth, whoever thou art that speakest thus, and methinks I know thy voice, remember that the Son of God gave light to the dark eye of the body, by spreading thereon clay: which, in man's hands, would have only blinded the seeing. Let us be as dust beneath His feet, if we wish to become His means of enlightening the eyes of men's souls. Let us be trampled on a little longer in patience; perhaps even from our ashes may come out the spark to blaze."

"Thank you, thank you, Caecilia," said Sebastian, "for your just and kind rebuke. Whither tripping on so gaily on this first day of danger?"

"Do you not know that I have been named guide of the cemetery of Callistus? I am going to take possession. Pray that I may be the first flower of this coming spring."

And she passed on, singing blithely. Sebastian begged her to stay one moment.

* * *

CHAPTER XVI.

The Wolf in the Fold.

AFTER the adventures of the night, our youths had not much time for rest. Long before daybreak the Christians had to be up and assemble at their several titles, so as to disperse before day. It was to be their last meeting there. The oratories were to be closed, and divine worship had to begin, from that day, in the subterranean churches of the cemeteries. It could not, indeed, be expected that all would be able to travel with safety, even on the Sunday, some miles beyond the gate. A great privilege was consequently granted to the faithful at such times of trouble, that of preserving the Blessed Eucharist in their houses, and communicating themselves privately in the morning, "before taking other food," as Tertullian expresses it.

The faithful felt, not as sheep going to the slaughter, not as criminals preparing for execution, but as soldiers arming for fight. Their weapons, their food, their strength, their courage, were all to be found in their Lord's table. Even the lukewarm and the timid gathered fresh spirit from the bread of life. In churches, as yet may be seen in the cemeteries, were chairs placed for the penitentiaries, before whom the sinner knelt, and confessed his sins, and received absolution. In moments like this, the penitential code was relaxed, and the terms of public expiation shortened; and the whole night had been occupied by the zealous clergy in preparing their flocks for, to many, their last public communication on earth.

We need not remind our readers that the office then performed was essentially, and in many details, the same as they daily witness at the Catholic altar. Not only was it considered, as now, to be the Sacrifice of Our Lord's Body and Blood, not only were the oblation, the consecration, the communion alike, but many of the prayers were identical; so that the Catholic hearing them recited, and still more the priest reciting them, in the same language as the Roman Church of the catacombs spoke, may feel himself in active and living communion with the martyrs who celebrated, and the martyrs who assisted at, those sublime mysteries.

On the occasion which we are describing, when the time came for giving the kiss of peace—a genuine embrace of brotherly love—sobs could be heard, and bursts of tears; for it was to many a parting salutation. Many a youth clung to his father's neck, scarcely knowing whether that day might not sever them, till they waved their palm branches together in heaven. And how would mothers press their daughters to their bosom, in the fervor of that new love, which fear of long separation enkindled! Then came the communion, more solemn than usual, more devout, more hushed to stillness. "The Body of our Lord Jesus Christ," said the priest to each, as he offered him the sacred food. "Amen," replied the receiver, with thrilling accents of faith and love. Then extending in his hand an orarium, or white linen cloth, he received in it a provision of the bread of life, sufficient to last him till some future feast. This was most carefully and reverently folded, and laid in the bosom, wrapped up often in another and more precious covering, or even placed in a gold locket. It was now that, for the first time, poor Syra regretted the loss of her rich embroidered scarf, which would long before have been given to the poor, had she not studiously reserved it for sueh an occasion and such a use. Nor had her mistress been able to prevail upon her to accept any objects of value, without a stipulation that she might dispose of them as she liked, that was, in charitable gifts.

The various assemblies had broken up before the discovery of the violated Edict. But they may rather be said to have adjourned to the cemeteries. The frequent meetings of Torquatus with his two heathen confederates in the baths of Caracalla had been narrowly watched by the capsarius and his wife, as we have already remarked; and Virtoria had overheard the plot to make an inroad into the cemetery of Callistus on the day after publication. The Christians, therefore, considered themselves safer the first day and took advantage of the circumstance to inaugurate, by solemn offices, the churches of the catacombs, which, after some years' disuse, had been put into good repair and order by the fossores, had been in some places repainted, and furnished with all requisites for divine worship.

But Corvinus, after getting over his first dismay and having as speedily as possible another, though not so grand, a copy of the Edict affixed, began better to see the dismal probabilities of serious consequences from the wrath of his imperial master. The Dacian was right; he would have to answer for the loss. He felt it necessary to do something that very day which might wipe off the disgrace he had incurred, before again meeting the emperor's look. He determined to anticipate the attack on the cemetery, intended for the following day.

He repaired, therefore, while it was still early, to the baths, where Fulvius, ever jealously watchful over Torquatus, kept him in expectation of Corvinus's coming to hold council with them. The worthy trio concerted their plans. Corvinus, guided by the reluctant apostate, at the head of a chosen band of soldiers who were at his disposal, had to make an incursion into the cemetery at Callistus and drive or drag thence the clergy and principal Christians; while Fulvius, remaining outside with another company, would intercept them and cut off all retreat, securing the most important prizes, and especially the pontiff and superior clergy, whom his visit to the ordination would enable him to recognize. This was his plan. "Let fools," he said to himself, "act the part of ferrets in the warren. I will be the sportsman outside."

In the meantime Victoria overheard sufficient to make her very busy dusting and cleaning in the retired room where they were consulting, without appearing to listen. She told all to Cucumio; and he, after much scratching of his head, hit upon a notable plan for conveying the discovered information to the proper quarter.

Sebastian, after his early attendance on divine worship, unable, from his duties at the palace, to do more, had proceeded, according to almost universal custom, to the baths, to invigorate his limbs by their healthy refreshment, and also to remove from himself the suspicion which his absence on that morning might have excited. While he was thus engaged, the old capsararius, as he had himself rattlingly called in his ante-posthumous inscription, wrote on a slip of parchment all that his wife had heard about the intention of an immediate assault, and of getting possession of the holy pontiff's person. This he fastened with a pin or needle to the inside of Sebastian's tunic, of which he had charge, as he durst not speak to him in the presence of others.

The officer, after his bath, went into the hall where the events of the morning were being discussed, and where Fulvius was waiting, till Corvinus should tell him that all was ready. Upon going out, disgusted, he felt himself, as he walked, pricked by something on his chest; he examined his garments and found the paper. It was written in about as elegant a latinity as Cucumio's epitaph, but he made it out sufficiently to consider it necessary for him to turn his steps towards the Via Appia instead of the Palatine, and convey the important information to the Christians assembled in the cemetery.

Having, however, found a fleeter and surer messenger than himself in the poor blind girl, who would not attract the same attention, he stopped her, gave her the note, after adding a few words to it with the pen an dink which he carried, and bade her bear it as speedily as possible to its destination. But, in fact, he had hardly left the baths when Fulvius received information that Corvinus and his troops were by that time hastening across the fields, so as to avoid suspicion, towards the appointed spot. He mounted his horse immediately, and went along the highroad; while the Christian soldier, in a byway, was instructing his blind messenger.

When we accompanied Diogenes and his party through the catacombs, we stopped short of the subterranean church, because Severus would not let it be betrayed to Torquatus. In this the Christian congregation was now assembled, under its chief pastor. It was constructed on the principle common to all such excavations, for we can hardly call them edifices.

The reader may imagine two of the cubicula or chambers, which we have before described, placed one on each side of a gallery or passage, so that their doors, or rather wide entrances, are opposite one another. At the end of one will be found an arcosolium or altar-tomb; and the probable conjecture is that in this division the men under charge of the ostiarii, and in the other the women, under the care of the deaconesses, were assembled. This division of the sexes at divine worship was a matter of jealous discipline in the early church.

Often these subterranean churches were not devoid of architectural decoration. The walls, especially near the altar, were plastered and painted, and half-columns, with their bases and capitals, not ungracefully cut out of the sandstone, divided in different parts or ornamented the entrances. In one instance, indeed, in the chief basilica yet discovered in the cemetery of Callistus, there is a chamber without any altar, communicating with the church by means of a funnel-shaped opening, piercing the earthen wall, here some twelve feet thick, and entering the chamber, which is at a lower level, at the height of five or six feet, in a slanting direction; so that all that was spoken in the church could be heard, yet nothing that was done there could be seen by those assembled oin the chamber. This is very naturally supposed to have been the place reserved for the class of public penitents called audientes or hearers, and for the catechumens, not yet initiated by baptism.

The basilica, in which the Christians were assembled, when Sebastian sent his message, was like the one discovered in the cemetery of St. Agnes. Each of the two divisions was double, that is, consisted of two large chambers, slightly separated by half-columns, in what we may call the women's church, and by flat pilasters in the men's, one of these surfaces having in it a small niche for an image or lamp. But the most remarkable feature of this basilica is a further prolongation of the structure, so as to give it a chancel or presbytery. This is about the size of half each other division, from which it is separated by two columns against the wall, as well as by its lesser height, after the manner of modern chancels. For while each portion of each division has first a lofty arched tomb in its wall, and four or five tiers of graves above it, the elevation of the chancel is not much greater than that of those arcosolia or altar-tombs. At the end of the chancel, against the middle of the wall, is a chair with back and arms cut out of the solid stone, and from each side proceeds a stone bench, which thus occupies the end and two sides of the chancel. As the table of the arched tomb behind the chair is higher than the back of the throne, and as this is immovable, it is clear that the Divine Mysteries could not have been celebrated upon it. A portable altar must, therefore, have been placed before the throne, in an isolated position in the middle of the sanctuary and this, tradition tells us, was the wooden altar of St. Peter.

We have thus the exact arrangements to be found in the churches built after the peace, and yet to be seen in all the ancient basilicas in Rome—the Episcopal chair in the center of the apse, the Presbytery or seat for the clergy on either hand, and the altar between the throne and the people. The early Christians thus anticipated underground, or rather gave the principles which directed, the forms of ecclesiastical architecture.

It was in such a basilica, then, that we are to imagine the faithful assembled, when Corvinus and his satellites arrived at the entrance of the cemetery. This was the way which Torquatus knew, leading down by steps from a half-ruinous building, choked up with faggots. They found the coast clear, and immediately made their arrangements. Fulvius, with one body of ten or twelve men, lurked to guard the entrance, and seize all who attempted to come out or go in. Corvinus, with Torquatus and a smaller body of eight, prepared to descend.

"I don't like this underground work," said an old, grey-bearded legionary. "I am a soldier, and not a rat-catcher. Bring me my man into the light of day, and I will fight him hand to hand, and foot to foot; but I have no love for being stifled or poisoned, like vermin in a drain."

This speech found favor with the soldiers. One said, "There may be hundreds of these skulking Christians down there, and we are little more than half a dozen."

"This is not the sort of work we receive our pay for," added another.

"It's their sorceries I care far," continued a third, "and not their valor."

It required all the eloquence of Fulvius to screw up their resolution. He assured them there was nothing to fear; that the cowardly Christians would run before them like hares, and that they would find more gold and silver in the church than a year's pay would give them. Thus encouraged, they went groping down to the bottom of the stairs. They could distinguish lamps at intervals, stretching into the gloomy length before them.

"Hush!" said one, "listen to that voice!"

From far away its accents came, softened by distance, but they were the notes of a fresh youthful voice, that quailed not with fear; so clear, that the very words could be caught, as it intoned the following verses—

"Dominus illuminatio mea, et salus mea; quem timebo? Dominus protector vitae meae; a quo trepidabo?"

Then came a full chorus of voices, singing like the sound of many waters—

"Dum appropriant super me nocentes, ut edant carnes meas; qui tribulant me, inimici, mei, ipsi infirmati sunt et ceciderunt."

A mixture of shame and anger seized on the assailants as they heard these words of calm confidence and defiance. The single voice again sang forth, but in apparently fainter accents—

"Si consistant adversum me castra, non timebit cor meum."

"I thought I knew that voice," muttered Corvinus. "I ought to know it out of a thousand. It is that of my bane, the cause of all last night's curse and this day's trouble. It is that of Pancratius, who pulled down the Edict. On, on, my men; any reward for him, dead or alive!"

"But stop," said one, "let us light our torches."

"Hark!" said a second, while they were engaged in this operation; "what is that strange noise, as if of scratching and hammering at a distance? I have heard it for some time."

"And look!" added a third; "the distant lights have disappeared, and the music has ceased. We are certainly discovered."

"No danger," said Torquatus, putting on a boldness which he did not feel. "That noise only comes from those old moles, Diogenes and his sons, busy preparing graves for the Christians we shall seize."

Torquatus had in vain advised the troop not to bring torches, but to provide themselves with such lamps as we see Diogenes represented carrying in his picture, or waxen tapers, which he had brought for himself; but the men swore they would not go down without plenty of light, and such means for it as could not be put out by a draught of wind or a stroke on the arm. The effects were soon obvious. As they advanced, silently and cautiously, along the low narrow gallery, the resinous torches crackled and hissed with a fierce glare, which heated and annoyed them, while a volume of thick, pitchy smoke from each rolled downwards on to the bearers from the roof, half stifled them, and made a dense atmosphere of cloud around themselves, which effectually dimmed their light. Torquatus kept at the head of the party, counting every turning right and left, as he had noted them; though he found every mark which he had made carefully removed. He was staggered and balked when, after having counted little more than half the proper number, he found the road completely blocked up.

The fact was, that keener eyes than he was aware of had been on the lookout. Severus had never relaxed his watchfulness, determined not to be surprised. He was near the entrance to the cemetery below, when the soldiers reached it above, and he ran forward at once to the place where the sand had been prepared for closing the road, near which his brother and several other stout workmen were stationed in case of danger. In a moment, with that silence and rapidity to which they were trained, they set to work lustily, shoveling the sand across the narrow and low corridor from each side, while well-directed blows of the pick brought from the low roof behind huge flakes of sandstone which closed up the opening. Behind this barrier they stood, hardly suppressing a laugh as they heard their enemies through its loose separation. Their work it was which had been heard, and which had screened off the lights and deadened the song.

Torquatus' perplexity was not diminished by the volley of oaths and imprecations and the threats of violence which were showered upon him for a fool or a traitor. "Stay one moment, I entreat you," he said; "it is possible I have mistaken my reckoning. I know the right turn by a remarkable tomb a few yards within it. I will just step into one or two of the last corridors and see."

With these words, he ran back to the next gallery on the left, advanced a few paces, and totally disappeared.

Though his companions had followed him to the very mouth of the gallery, they could not see how this happened. It appeared like witchcraft, in which they were quite ready to believe. His light and himself seemed to have vanished at once. "We will have no more of this work," they said; "either Torquatus is a traitor, or he has been carried off by magic." Worried, heated in the close atmosphere almost inflamed by their lights, begrimed, blinded and choked by the pitchy smoke, crestfallen and disheartened, they turned back; and since their road led straight to the entrance they flung away their blazing torches into the side galleries, one here and one there, as they passed by, to get rid of them. When they looked back, it seemed as if a triumphal illumination was kindling up the very atmosphere of the gloomy corridor. From the mouths of the various caverns came forth a fiery light which turned the dull sandstone into a bright crimson, while the volumes of smoke above hung like amber clouds along the whole gallery. The sealed tombs receiving the unusual reflection on their yellow tiles, or marble slabs, appeared covered with golden or silver plates, set in the red damask of the walls. It looked like a homage paid to martyrdom by the very furies of heathenism on the first day of persecution. The torches which they had kindled to destroy, only served to shed brightness on monuments of that virtue which had never failed to save the church.

But before these foiled hounds with drooping heads had reached the entrance they recoiled before the sight of a singular apparition. At first they thought they had caught a glimpse of daylight; but they soon perceived it was the glimmering of a lamp. This was held steadily by an upright immovable figure, which thus received its light upon itself. It was clothed in a dark dress, so as to resemble one of those bronze statues which have the head and extremities of white marble, and startle one when first seen, so like are they to living forms.

"Who can it be? What is it?" the men whispered to one another.

"A sorceress," replied one.

"The genius loci," observed another.

"A spirit," suggested a third.

Still, as they approached stealthily toward it, it did not appear conscious of their presence; "there was no speculation in its eyes"; it remained unmoved and unscared. At length, two got sufficiently near to seize the figure by its arms.

"Who are you?" asked Corvinus in a rage.

"A Christian," answered Caecilia, with her usual cheerful gentleness.

"Bring her along," he commanded; "some one at least shall pay for our disappointment."

* * *

CHAPTER XVII.

The First Flower.

CAECILIA, already forewarned, had approached the cemetery by a different, but neighboring entrance. No sooner had she descended than she snuffed the strong odor of the torches. "This is none of our incense, I know," she said to herself; "the enemy is already within." She hastened, therefore, to the place of assembly and delivered Sebastian's note, adding also what she had observed. It warned them to disperse and seek the shelter of the inner and lower galleries; and begged of the Pontiff not to leave till he should send for him, as his person was particularly sought for.

Pancratius urged the blind messenger to save herself too. "No," she replied, "my office is to watch the door, and guide the faithful safe."

"But the enemy may seize you."

"No matter," she answered, laughing; "my being taken may save much worthier lives. Give me a lamp, Pancratius."

"Why, you cannot see by it," observed he, smiling.

"True; but others can."

"They may be your enemies."

"Even so," she answered. "I do not wish to be taken in the dark. If my bridegroom come to me in the night of this cemetery, must He not find me with my lamp trimmed?"

Off she started, reached her post, and hearing no noise except that of quiet footsteps, she thought they were those of friends, and held up her lamp to guide them.

When the party came forth, with their only captive, Fulvius was perfectly furious. It was worse than a total failure; it was ridiculous—a poor mouse come out of the bowels of the earth. He rallied Corvinus till the wretch winced and foamed; then suddenly he asked, "And where is Torquatus?" He heard the account of his sudden disappearance, told in as many ways as the Dacian guard's adventure; but it annoyed him greatly. He had no doubt whatever, in his own mind, that he had been duped by his supposed victim, who had escaped into the unsearchable mazes of the cemetery. If so, this captive would know, and he determined to question her. He stood before her, therefore, put on his most searching and awful look, and said to her sternly, "Look at me, woman, and tell me the truth."

"I must tell you the truth without looking at you, sir," answered the poor girl, with her cheerfullest smile and softest voice; "do you not see that I am blind?"

"Blind!" all exclaimed at once, as they crowded to look at her. But over the features of Fulvius there passed the slightest possible emotion, just as much as the wave that runs, pursued by a playful breeze, over the ripe meadow. A knowledge had flashed into his mind, a clue had fallen into his hand.

"It will be ridiculous," he said, "for twenty soldiers to march through the city guarding a blind girl. Return to your quarters, and I will see you are well rewarded. You, Corvinus, take my horse, and go before to your father, and tell him all. I will follow in a carriage with the captive."

"No treachery, Fulvius," he said, vexed and mortified. "Mind you bring her. The day must not pass without a sacrifice."

"Do not fear," was the reply.

Fulvius, indeed, was pondering whether, having lost one spy, he should not try to make another. But the placid gentleness of the poor beggar perplexed him more than the boisterous zeal of the gamester, and her sightless orbs defied him more than the restless roll of the toper's. Still, the first thought that had struck him he could yet pursue. When alone in a carraige with her, he assumed a soothing tone, and addressed her. He knew she had not overheard the last dialogue.

"My poor girl," he said, "how long have you been blind?"

"All my life," she replied.

"What is your history? Whence do you come?"

"I hvea no history. My parents were poor, and brought me to Rome when I was 4 years old, as they came to pray, in discharge of a vow made for my life in early sickness, to the blessed martyrs Chrysanthus and Daria. They left me in charge of a pious lame woman, at the door of the title of Fasciola, while they went to their devotions. It was on that memorable day, when many Christians were buried at their tomb, by earth and stones cast down upon them. My parents had the happiness to be of the number."

"And how have you lived since?"

"God became my only Father then, and His Catholic church my mother. The one feeds the birds of the air, the other nurses the weaklings of the flock. I have never wanted for anything since."

"But you can walk about the streets freely, and without fear, as well as if you saw."

"How do you know that?"

"I have seen you. Do you remember very early one morning in the autumn leading a poor lame man along the Vicus Patricius?"

She blushed and remained silent. Could he have seen her put into the poor old man's purse her own share of the alms?

"You have owned yourself a Christian?" he asked negligently.

"Oh, yes, how could I deny it?"

"Then that meeting was a Christian meeting?"

"Certainly; what else could it be?"

He wanted no more; his suspicions were verified. Agnes, about whom Torquatus had been able or willing to tell him nothing, was certainly a Christian. His game was made. She must yield, or he would be avenged.

After a pause, looking at her steadfastly, he said, "Do you know whither you are going?"

"Before the judge of earth, I suppose, who will send me to my Spouse in heaven."

"And so calmly?" he asked in surprise; for he could see no token from the soul to the countenance, but a smile.

"So joyfully rather," was her brief reply.

Having got all that he desired, he consigned his prisoner to Corvinus at the gate of the Aemilian basilica, and left her to her fate. It had been a cold and drizzling day, like the preceding evening. The weather and the incident of the night, had kept down all enthusiasm; and while the prefect had been compelled to sit indoors, where no great crowd could collect, as hours had passed away without any arrest, trial or tidings, most of the curious had left, and only a few more persevering remained, past the hour of afternoon recreation in the public gardens. But just before the captive arrived, a fresh knot of spectators came in, and stood near one of the side doors, from which they could see all.

As Corvinus had prepared his father for what he was to expect, Tertullus moved with some compassion, and imagining there could be little difficulty in overcoming the obstinacy of a poor, ignorant, blind beggar, requested the spectators to remain perfectly still, that he might try his persuasion on her, alone, as she would imagine, with him; and he threatened heavy penalties on any one who should presume to break the silence.

It was as he had calculated. Caecilia knew not that any one else was there, as the prefect thus kindly addressed her—

"What is thy name, child?"

"Crecilia."

"It is a noble name; hast thou it from thy family?"

"No; I am not noble; except because my parents, though poor, died for Christ. As I am blind, those who took care of me called me Caeca, and then, out of kindness, softened it into Caecilia."

"But now, give up all this folly of the Christians, who have kept thee only poor and blind. Honor the decrees of the divine emperors, and offer sacrifice to the gods; and thou shalt have riches, and fine clothes, and good fare; and the best of physicians shall try to restore thee thy sight."

"You must have better motives to propose to me than these; for the very things for which I most thank God and His Divine Son, are those which you would have me put away."

"How dost thou mean?"

"I thank God that I am poor and meanly clad, and fare not daintily; because by all these things I am the more like Jesus Christ, my only Spouse."

"Foolish girl!" interrupted the judge, losing patience a little; "hast thou learnt all these silly delusions already? At least thou canst not thank thy God that He has made thee sightless."

"For that, more than all the rest, I thank Him daily and hourly with all my heart."

"How so? dost thou think it a blessing never to have seen the face of a human being, or the sun, or the earth? What strange fancies are these?"

"They are not so, most noble sir. For in the midst of what you call darkness, I see a spot of what I must call light, it contrasts so strongly with all around. It is to me what the sun is to you, which I know to be local from the varying direction of its rays. And this object looks upon me as with a countenance of intensest beauty, and smiles upon me ever. And I know it to be that of Him whom I love with undivided affection. I would not for the world have its splendor dimmed by a brighter sun, nor its wondrous loveliness confounded with the diversities of others' features, nor my gaze on it drawn aside by earthly visions. I love Him too much, not to wish to see Him always alone."

"Come, come! let me have no more of this silly prattle. Obey the emperors at once, or I must try what a little pain will do. That will soon tame thee."

"Pain?" she echoed innocently.

"Yes, pain. Hast thou never felt it? hast thou never been hurt by anyone in thy life?"

"Oh no! Christians never hurt one another."

The rack was standing, as usual, before him; and he made a sign to Catulus to place her upon it. The executioner pushed her back on it by her arms; and as she made no resistance, she was easily laid extended on its wooden couch. The loops of the ever-ready ropes were in a moment passed round her ankles, and arms drawn over the head. The poor sightless girl saw not who did all this; she knew not but it might be the same person who had been conversing with her. If there had been silence hitherto, men now held their very breath; while Caeciiia's lips moved in earnest prayer.

"Once more, before proceeding further, I call on thee to sacrifice to the gods, and escape cruel torments," said the judge, with a sterner voice.

"Neither torments nor death," firmly replied the victim tied to the altar, "shall separate me from the love of Christ. I can offer up no sacrifice but to the one living God; and its ready oblation is myself."

The Prefect made a signal to the executioner, and he gave one rapid whirl to the two wheels of the rack, round the windlasses of which the ropes were wound; and the limbs of the maiden were stretched with a sudden jerk, which, though not enough to wrench them from their sockets, as a further turn would have done, sufficed to inflict an excruciating, or more truly, a racking pain, through all her frame. Far more grievous was this, from the preparation and the cause of its being unseen, and from that additional suffering which darkness inflicts. A quivering of her features, and a sudden paleness, alone gave evidence of her torture.

"Ha, ha!" the judge exclaimed, "thou feelest that? Come, let it suffice; obey and thou shalt be freed."

She seemed to take no heed of his words, but gave vent to her feelings in prayer, "I thank Thee, O Lord Jesus Christ, that Thou hast made me suffer pain the first time for Thy sake. I have loved Thee in peace; I have loved Thee in comfort; I have loved Thee in joy; and now in pain I love Thee still more. How much sweeter it is to be like Thee, stretched upon Thy Cross, even than resting upon the hard couch at the poor man's table."

"Thou triflest with me," exclaimed the judge, thoroughly vexed, "and makest light of my lenity. We'll try something stronger. Here, Catulus, apply a lighted torch to her sides."

A thrill of disgust and horror ran through the assembly, which could not help sympathizing with the poor blind creature. A murmur of suppressed indignation broke out from all sides of the hall.

Caecilia, for the first time, learnt that she was in the midst of a crowd. A crimson glow of modesty rushed into her brow, her face and neck, just before white as marble. The angry judge checked the rising gush of feeling; and all listened in silence, as she spoke again, with warmer earnestness than before:

"O my dear Lord and Spouse! I have been ever true and faithful to Thee! Let me suffer pain and torture for Thee; but spare me confusion from human eyes. Let me come to Thee at once; not covering my face with my hands in shame, when I stand before Thee."

Another muttering of compassion heard.

"Catulus!" shouted the baffled judge, in fury; "do your duty, sirrah! What are you about, fumbling all day with that torch?"

The executionar advanced, and stretched forth his hand to her robe to withdraw it for the torture; but he drew back, and, turning to the prefect, exclaimed in softened accents, "It is too late. She is dead!"

"Dead!" cried out Tertullus; "dead with one turn of the wheel? Impossible!"

Catulus gave the rack a turn backwards, and the body remained motionless. It was true; she had passed from the rack to the throne, from the scowl of the judge's countenance to her Spouse's welcoming embrace. Had she breathed out her pure soul, as a sweet perfume, in the incense of her prayer? Or had her heart been unable to get back its blood, from the intensity of that first virginal blush?

In the stillness of awe and wonder, a clear, bold voice cried out, from the group near the door, "Impious tyrant, dost thou not see, that a poor blind Christian hath more power over life and death than thou or thy cruel masters?"

"What, a third time in twenty-four hours wilt thou dare to cross my path? This time thou shalt not escape."

These were Corvinus' words, garnished with a furious imprecation, as he rushed from his father's side round the enclosure before the tribunal toward the group. But as he ran blindly on, he struck against an officer of herculean build, who, no doubt, quite accidentally, was advancing from it. He reeled, and the soldier caught hold of him, saying, "You are not hurt, I hope, Corvinus?"

"No, no; let me go, Quadratus, let me go."

"Where are you running to in such a hurry? Can I help you?" asked his captor, still holding him fast.

"Let me loose, I say, or he will be gone."

"Who will be gone?"

"Pancratius," answered Corvinus, "who just now insulted my father."

"Pancratius?" said Quadratus, looking round, and seeing that he had got clear off; "I do not see him." And he let him go; but it was too late. The youth was safe at Diogenes' in the Suburra.

While this scene was going on, the prefect, mortified, ordered Catulus to see the body thrown into the Tiber. But another officer, muffled in his cloak, stepped aside and beckoned to Catulus, who understood the sign, and stretched out his hand to receive a purse held out to him.

"Out of the Porta Capena, at Lucina's villa, an hour after sunset," said Sebastian.

"It shall be delivered there safe," said the executioner.

"Of what do you think did that poor girl die?" asked a spectator from his companion, as they went out.

"Of fright, I fancy," he replied.

"Of Christian modesty," interposed a stranger who passed them.

* * *

CHAPTER XVIII.

Retribution.

THE prefect of the city went to give report on the untoward events of the day, and do what was possible to screen his worthless son. He found the emperor in the worst of moods. Had Corvinus come in his way early in the day, nobody could have answered for his head. And now the result of the inroad into the cemetery had revived his anger, when Tertullus entered into the audience chamber. Sebastian contrived to be on guard.

"Where is your booby of a son?" was the first salutation which the prefect received.

"Humbly waiting your divinity's pleasure outside, and anxious to propitiate your godlike anger for the tricks which fortune has played upon his zeal."

"Fortune!" exclaimed the tyrant; "fortune indeed! His own stupidity and cowardice; a pretty beginning, forsooth; but he shall smart for it; bring him in."

(Continued on Following Page.)

FOREIGN MISSION NEWS

Furnished by The Propagation of the Faith Society, 343 Lexington Ave., New York.

THOUSANDS of soldiers have enlisted for the apostolic battles. If God does not ask you to follow them, He is at least entitled to expect you to assist them with your alms and prayers.

War Hits Missions.

The strain of the three years' war conditions is beginning to tell on many a poor bishop who has had to get along with half rations of men and means during the period. Mgr. Combaz of Nagasaki says: "If Providence does not come to our aid we shall have to resign ourselves to the worst. Up to now, through the offerings received from America, we have sustained our most essential works, but every month finds the task more and more difficult."

Society News From Uganda.

From the pages of the African Missions this item regarding the marriage of a daughter of that prominent Catholic, Nicholas Mugwanya, is taken. The item was sent by Rev. Father Forbes:

"I am about to assist at a Nuptial Mass. Today one of our old scholars, son of the great chief, marries a daughter of Mugwanya. The king, Daudi Chwa, is to be present, with all his suite. This evening at 4 o'clock there will be a tea party."

Fate of the Heathen Woman.

A Protestant contemporary says of heathen women that they are:

"Unwelcome at birth;
"Untaught in childhood;
"Unloved in wifehood;
"Uncherished in widowhood;
'Unprotected in old age;
"Unlamented when dead."

This is all quite true, but it lies within the power of Christian women to change the uphappy lot of their sisters on the other side of the world. A little education, a little good counsel and instruction on the part of a faithful missionary will make new creatures of these benighted beings and set them in their rightful place. Send an alms to the foreign missions and this happy work will be undertaken in the name of the benefactor.

Loss in the Tientsin Flood.

The newspapers have told of the flood that wrought such destruction in Tientsin some months ago. Naturally the missions were affected, and in what manner can be seen by this letter from Bishop Dumond, C. M.:

"With the torrential rains of July and August the Imperial canal became so swollen by the neighboring streams that it burst its dykes near Tientsin and in a short time had covered the city with water. In two days after the breaking our quarter and the greater part of the European concessions were deluged to the depth of two feet, while in the Chinese dwellings lower down the water rose to the windows.

"The flood caused much destruction and loss to the mission, and I have been obliged to inform my priests that the school budget must be reduced. We have about 4000 children in our schools whom we have carefully educated for some years, that they may later become heads of Christian families. To abandon them now means that they may go to the schools of the Protestants or relapse into paganism.

"Such is one result of the disastrous flood. The injury to our crops is another calamity which cannot be estimated. I recommend our Christians in this time of need to prayers of the faithful.

Saved by a Dream.

Sometimes it occurs to the missionaries to ask the reason why pagans turn toward the Light. Many odd tales are told and not infrequently the convert ascribes his change of heart to a dream.

An aged native of Madagascar, who had been semi-pagan and semi-Protestant for a number of years, told this experience to Rev. Father Pougnet, one of the Jesuit priests of that mission:

"One night I dreamed I was standing on the bank of the Mangoro river. Looking into the water, I perceived it was swarming with huge crocodiles. Suddenly one of the monsters came toward me and, grasping me in its jaws, was about to drag me into the stream. I screamed in terror and called for help, but no one came to my aid. The crocodile already had me under water, when I bethought me to say some Protestant prayers I knew. They had no effect, however, and my end seemed near. Then I had the inspiration to make the sign of the cross, the only Catholic practice which I knew, and which I had often mocked. At once the monster, who was no other than Satan, loosened his hold, and I lost no time in leaping to the river bank.

"I understood that the sign of the Catholic religion had saved me. I felt I had found the true Faith, and hastened to embrace it."

Dispel African Darkness.

After making a journey along the length of the Congo river, and noting the almost unbroken chain of missions extending across central Africa, Father J. Remy, C. S. Sp., had this to say regarding the outlook of Africa from a spiritual viewpoint, and his words should mean much to those who support the propagation of the Faith.

"The wonderful journey we had made through the very heart of Africa, the marks of civilization and religion everywhere so prominent, caused us to reflect deeply on the progress our Faith has made in this country during the last twenty-five years.

"Representatives from numerous missionary orders for men and women beautify its centers with their works of education and charity. If the explorers have sought to wrest its last secrets from this baffling land, if engineers have sounded the depths of its hidden lakes and lonely mountains, if the military have penetrated its solitudes to hold its riches for emperors and kings, so also have the missionaries made their difficult pilgrimages wherever the white man could exist, seeking not wealth, nor power, nor knowledge, but the souls of the ignorant savages—souls which they wish to prepare for the glories of heaven.

"Henceforth, too, nothing can stop the march of Christianity. The missionaries will die at their task—terrific heat, fever, sleeping sickness will decimate their forces, but evangelization will proceed with sure steps. Why? Because the salvation of this people is decreed by the Most High and He knows how to fulfill His designs."

Work for Lepers.

Not only have the missionaries been able to ease the physical pains of the lepers, but they have taken away some of the horrors of death.

One instance of the changed tone of the lazaretto, during the latter years of Father Damien's ministry, was the increased reverence shown to the dead. It marked the renewal of hope. For while, in former times, the body of the leper was accounted a vile thing, now it was treated as the habitation of an immortal spirit, the dwelling place of a human soul whose redemption had been bought at a great price.

St. Mary's Academy.

Salt Lake City.

The journal of St. Elizabeth was read Friday in the second academic class, with Sister Superior present. The editors of the journal were the officers of class of '20 and the titles of the articles contributed by the class follow: "St. Elizabeth.," Evelyn Mano; "Babel, Old and New," Eleanor O'Brien; "The Princess," Ruth Bruneau; "Ramona," Elsie Hughes; "Thanksgiving on a Battleship," Mary Rasmussen; "John,' Dorothy Rippe; "Edith Cavell," Veronica Heinline; "A Gallant Defense," Angela Lavery; "Luther and the War," Mary O'Brien; "Doing Their Bit," Glade Latimer; "A Benefactor," Louise Vogler; "Personals," Marion Somo and Cora Rotzler; "My Favorite Poet," Mary O'Donnell; "A Circus," Celeste Laramie; "An Unknown Heroine," Graham Bell; "My Aviation Experience," Lucy Baer; "Joan of Arc," Wanita Ladd; "Red Cross of St. Camillus," Glee Ring; "The White Comrade," Lucille Jenkins.

* * *

An entertainment was given by the French class Friday, consisting of two addresses in French, "Valie Caprice" and "Polka Caprice," by Miss Ethel Hogan, and a chorus, 'La Marsaillaise," by the entire class. The addresses were read by the Misses Eleanor O'Brien and Mildred Brown. In both these classes, as in the first academic class, which entertained last week, there was apparent an earnestness of spirit, a laudable ambition and a thoroughness of method which is commendable.

* * *

On the feast day of St. Elizabeth Mass was celebrated at 8.30 by the Rt. Rev. Joseph S. Glass, C. M., D. D., with the entire student body assembled in the school chapel. Before Mass the Sacrament of Baptism was conferred on Miss Graham Bell, whose god mother Mrs. Thomas Bell, was present. During the Mass Miss Graham received her First Communion. The discourse given by Bishop Glass after Mass was beautiful and helpful. The early Christians, the first converts, and their strength amid the trials of persecution, made the nucleus of the bishop's sermon and the need of that same strength today, as then, was the potent lesson taught.

* * *

The play, "The Counterplot," given in the assembly hall Monday night last, was a success from first ot last. It would be hard to make distinction among those acting in the various roles because each acted her own part perfectly, from "Miss Priscilla Hicks," the special teacher on whose classroll the girls of St. Mary's at "Madeleine Ayers" suggestion succeeded in placing the name of "Georgia Ames" to "Mary Brooks," who caused the counterplot.

The young women taking part were the Misses Mary Lynch, Josephine Ryan, Marcella Mitchener, Eva Maxwell, Anna Gillis, Virginia Gillis, Dorothy Arnold, Eldine Buckley, Geraldine Gibbons, Dorothy Bell, Katherine Fitzpatrick, Carrie Douglas and Hanna Walton, the class of '18. They were ably assisted in the evening's performance by the Glee club and the orchestra of St. Mary's. An original song, "To Uncle Sammy's Nephews Over There," which was sung to the air of "St. Mary's," was woven into the play.

The setting of the girls' private room at school was attractive and the simple naturalness of the acting was exceptional for schoolgirls. The orchestra played with its usual artistic finish. "Joan of Arc Intermezzo," "Cavalleria Rusticana" by Mascagni and "Good Night" by Nevin. "The Sweet o' the Year" by Satler and "Don You Cry, Ma Honey," arranged by Smith, were beautifully rendered by the Glee club. In the brief closing remarks Bishop Glass emphasized the high standard which was held by the institution in every branch of work and expressed his high regard for the school, its spirit and its ideals.

* * *

A novena of Masses and Benediction has been begun in the academy chapel to beg, besides the intentions of the school, a speedy peaceful settlement of the issues of the great war. Immediately following Mass dismissal at 3.30 each day the students assemble in the chapel for Benediction of the Blessed Sacrament and the recitation of the beads. The war is no longer a vague faraway thing, for it has touched the majority of homes from which St. Mary's girls have come.

* * *

To Miss Nellie Wightman and to her devoted father and mother St. Mary's offers sincerest sympathy in their grief at the death of Miss Nola Wightman, who had been a student of the academy until the Christmas vacation of last year, when she left school because of illness. There is great comfort to her loved ones at home and at school to know that she received the Sacrament of Baptism on her deathbed.

FABIOLA

(Continued From Preceding Page.)

The wretch, whining and trembling, was introduced, and cast himself at the emperor's feet, from which he was spurned and sent rolling like a lashed hound into the midst of the hall. This set the imperial divinity a-laughing, and helped to mollify its wrath.

"Come, sirrah! stand up," he said, "and let me hear an account of yourself. How did the Edict disappear?"

Corvinus told a rambling tale, which occasionally amused the emperor; for he was rather taken with the trick. This was a good sympton.

"Well," he said at last, "I will be merciful to you. Lictors, bind your faces." They drew their axes forth and felt their edges. Corvinus again threw himself down, and exclaimed—

"Spare my life; I have important information to furnish, if I live."

"Who wants your worthless life?" responded the gentle Maximian. "Lictors, put aside your axes; the rods are good enough for him."

In a moment his hands were seized and bound, his tunic was stripped off his shoulders, and a shower of blows fell upon them, delivered with well-regulated skill, till he roared and writhed, to the great enjoyment of his imperial master.

Smarting and humbled, he had to stand again before him.

"Now, sir," said the latter, "what is the wonderful information you have to give?"

"That I know who perpetrated the outrage of last night on your Imperial Edict."

"Who was it?"

"A youth named Pancratius, whose knife I found under where the Edict had been cut away."

"And why have you not seized him and brought him to justice?"

"Twice this day he has been almost within my grasp, for I have heard his voice; but he has escaped me."

"Then let him not escape a third time, or you may have to take his place. But how do you know him, or his knife?"

"He was my schoolfellow at the school of Cassianus, who turned out to be a Christian."

"A Christian presume to teach my subjects, to make them enemies of their country, disloyal to their sovereigns, and contemners of the gods! I suppose it was he who taught that young viper Pancratius to pull down our Imperial Edict. Do you know where he is?"

"Yes, sire; Torquatus, who has abandoned the Christian superstition, has told me."

"And pray who is this Torquatus?"

"He is one who has been staying some time with Chromatius and a party of Christians in the country."

"Why, this is worse and worse. Is the ex-prefect then, too, become a Christian?"

"Yes; and lives with many others of that sect in Campania."

"What perfidy! what treachery! I shall not know whom to trust next. Prefect, send someone immediately to arrest all these men, and the schoolmaster, and Torquatus."

"He is no longer a Christian," interposed the judge.

"Well, what do I care?" replied the emperor peevishly; "arrest as many as you can, and spare no one, and make them smart well; do you understand me? Now, begone all; it is time for my supper."

Corvinus went home; and, in spite of medicinal applications, was feverish, sore and spiteful all night; and next morning begged his father to let him go on the expedition into Campania, that so he might retrieve his honor, gratify his revenge, and escape the disgrace and sarcasm that was sure to be heaped on him by Roman society.

When Fulvius had deposited his prisoner at the tribunal, he hastened home to recount his adventures, as usual, to Eurotas. The old man listened with imperturable sternness to the barren recital, and at last said coldly:

"Very little profit from all this, Fulvius."

"No immediate profit, indeed; but a good prospect in view, at least."

"How so?"

"Why, the Lady Agnes is in my power. I have made sure at last that she is a Christian. I can now necessarily either win her, or destroy her. In either case her property is mine."

"Take the second alternative," said the old man, with a keen glow in his eye, but no change of face; "it is the shorter and less troublesome way."

"But my honor is engaged; I cannot allow myself to be spurned in the manner I told you."

"You have been spurned, however, and that calls for vengeance. You have no time to lose, remember, in foolery. Your funds are nearly exhausted, and nothing is coming in. You must strike a blow."

"Surely, Eurotas, you would prefer my trying to get this wealth by honorable" (Eurotas smiled at the idea coming into either of their minds) "rather than by foul means."

"Get it, get it anyway, provided it be the surest and the speediest. You know our compact. Either the family is restored to wealth and splendor, or it ends in and with you. It shall never linger on in disgrace, that is, in poverty."

"I know, I know, without your every day reminding me of the bitter condition," said Fulvius, wringing his hands and writhing in all his body. "Give me time enough and all will be well."

"I give you time till all is hopeless. Things do not look bright at present. But, Fulvius, it is time that I tell you who I am."

"Why, were you not my father's faithful dependant, to whose care he intrusted me?"

"I was your father's elder brother, Fulvius, and am the head of the family. I have had but one thought, but one aim in life, the restoring of our house to that greatness and splendor from which my father's negligence and prodigality had brought it down. Thinking that your father, my brother, had greater ability than myself for this work, I resigned my rights and gains to him upon certain terms; one of which was your guardianship and the exclusive forming of your mind. You know how I have trained you, to care nothing about the means so that our great ends be carried."

Fulvius, who had been riveted with amazement and deep attention on the speaker, shrunk into himself with shame at this baring of both their hearts. The dark old man fixed his eyes more intently than ever and went on.

"You remember the black and complicated crime by which we concentrated in your hands the divided remnant of family wealth."

Fulvius covered his face with his hands and shuddered, then said entreatingly, "Oh, spare me that, Eurotas; for heaven's sake, spare me that!"

"Well, then," resumed the other, unmoved as ever, "I will be brief. Remember, nephew, that he who does not recoil from a briliant future, to be gained by guilt, must not shrink from a past that prepared it by crime. For the future will one day be the past. Let our compact, therefore, be straightforward and honest; for there is an honesty even in sin. Nature has given you abundance of selfishness and cunning, and she has given me boldness and remorselessness in directing and applying them. Our lot is cast by the same throw—we become rich or die together."

Fulvius in his heart cursed the day that he came to Rome, or bound himself to his stern master, whose mysterious tie was so much stronger than he had known before. But he felt himself spellbound to him and powerless as the kid in the lion's paws. He retired to his couch with a heavier heart than ever; for a dark, impending fate never failed to weigh upon his soul every returning night.

The reader will perhaps be curious to know what has become of the third member of our worthy trio, the apostate Torquatus. When, confused and bewildered, he ran to look for the tomb which was to guide him, it so happened that just within the gallery which he entered was a neglected staircase cut in the sandstone down to a lower story of the cemetery. The steps had been worn round and smooth and the descent was precipitous. Torquatus, carrying his light before him, and running heedlessly, fell headlong down the opening, and remained stunned and insensible at the bottom till long after his companions had retired. He then revived, and for some time was so confused that he knew not where he was. He arose and groped about till, consciousness completely returning, he remembered that he was in a catacomb, but could not make out how he was alone and in the dark. It then struck him that he had a supply of tapers about him, and means of lighting them. He employed these and was cheered by finding himself again in light. But he had wandered from the staircase, of which, indeed, he recollected nothing, and went on and on, entangling himself more inextricably in the subterranean labyrinth.

He felt sure that before he had exhausted his strength or his tapers he should come to some outlet. But by degrees he began to feel serious alarm. One after the other his lights were burnt out, and his vigor began to fail, for he had been fasting from early morning, and he found himself coming back to the same spot, after he had wandered about apparently for hours. At first he had looked negligently around him, and had carelessly read the inscriptions on the tombs. But as he grew fainter, and his hope of relief weaker, these solemn monuments of death began to speak to his soul, in a language that it could not refuse to hear, nor pretend to misunderstand. "Deposited in peace" was the inmate of one; "resting in Christ" was another; and even the thousand nameless ones around them reposed in silent calm, each with the seal of the church's motherly care stamped upon his place of rest. And within, the embalmed remains awaited the sound of angelic trumpet-notes, to awaken them to a happy resurrection. And he, in a few more hours, would be dead like them; he was lighting his last taper, and had sunk down upon a heap of mould; but would he be laid in peace, by pious hands, as they? On the cold ground, alone, he should die, unpitied, unmourned, unknown. There he should rot, and drop to pieces; and if, in after years, his bones, cast out from Christian sepulture, should be found, tradition might conjecture that they were the accursed remains of an apostate lost in the cemetery. And even they might be cast out, as he was, from the communion of that hallowed ground.

It was coming on fast; he could feel it; his head reeled, his heart fluttered. The taper was getting too short for his fingers, and he placed it on a stone beside him. It might burn three minutes longer; but a drop filtering through the ceiling fell upon it and extinguished it. So covetous did he feel of those three minutes more of light, so jealous was he of that little taper-end, as his last link with earth's joys, so anxious was he to have one more look at things without, lest he should be forced to look at those within, that he drew forth his flint and steel and labored for a quarter of an hour to get a light from tinder, damped by the cold perspiration of his body. And when he had lighted his remnant of candle, instead of profiting by its flame to look around him, he fixed his eyes upon it with an idiotic stare, watching it burn down, as though it were the charm which bound his life, and this must expire with in. And soon the last spark gleamed smouldering like a glow-worm on the red earth, and died.

Was he dead, too? he thought. Why not? Darkness, complete and perpetual, had come upon him. He was cut off forever from consort with the living, his mouth would no more taste food, his ears never again hear a sound, his eyes behold no light or thing again. He was associated with the dead, only his grave was much larger than theirs; but, for all that, it was as dark and lonely, and closed for ever. What else is death?

No, it could not be death as yet. Death had to be followed by something else. But even this was coming. The worm was beginning to gnaw his conscience, and it grew apace to a viper's length, and twisted itself round his heart. He tried to think of pleasant things, and they came before him: the quiet hours in the villa with Chro-

(To Be Continued.)

CALENDAR FOR NOVEMBER.

1	Th.	All Saints.
2	F.	First Friday.—All Souls.—St. Marcian.
3	S.	St. Hubert.
4	S.	23rd after Pentecost.—St. Charles Borromeo. — E. Phil. iii, 17—iv, 3; G. Matt. ix, 18-26.
5	M.	SS. Zachary and Elizabeth.
6	T.	St. Leonard.
7	W.	St. Florence.
8	Th.	St. Godfrey.
9	F.	Dedication of the Lateran Basilica.
10	S.	St. Andrew Avellino.
11	S.	24th after Pentecost.—St. Martin.—E. Col. iii, 12-17; G. Matt. xiii, 24-30.
12	M.	St. Martin I.
13	T.	St. Stanislaus Kostka.—St. Didacus.—St. Brice.
14	W.	St. Josaphat.—St. Malo.
15	Th.	St. Gertrude.
16	F.	St. Edmund.
17	S.	St. Gregory, Wonder-worker.
18	S.	25th after Pentecost.—Dedication of the Basilicas of SS. Peter and Paul.—E. I. Thess, i, 2-10; G. Matt. xiii, 31-35.
19	M.	St. Elizabeth.
20	T.	St. Felix de Valois.
21	W.	Presentation of B. V. M.
22	Th.	St. Cecilia.
23	F.	St. Clement I.
24	S.	St. John of the Cross.
25	S.	26th after Pentecost.—St. Catharine.—E. Col. i, 9-14; G. Matt. xviy, 15-35.
26	M.	St. Sylvester.—St. Peter.
27	T.	St. James Intercisus.
28	W.	SS. Stephen and Comp.
29	Th.	Vigil.—St. Saturninus.
30	F.	St. Andrew.

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SOCIAL AND PERSONAL

EVENTS OF WEEK IN SALT LAKE SOCIETY

FASHION, with her bewitching charms and freakish eccentricities, still holds sway over the American women. The store windows present a gay array of the latest creations in gowns, dresses, hats and boots. And to cap the climax the winter fashion show has come and gone, to which flocked hundreds of women eager to get ideas. Doubtless some women would attend a fashion show if bombs were bursting overhead.

* * *

Mrs. W. T. Bell, a bride of the late fall, was the complimented guest at a prettily arranged tea Tuesday, presided over by Miss Frankie Jacobson at her home in E. Fifth South street. Pink sweet peas and ferns were used in artistic effect in the living rooms and on the tea table, the color scheme being carried out in the ices and confections. Assisting Miss Jacobson during the afternoon were Miss Mary McKellar, Miss Natalie Walker and Miss Mamie Jacobson.

* * *

Mrs. E. A. Wall entertained at the second in a series of knitting parties Wednesday afternoon at her home in E. South Temple street. The informal affair was enjoyed by about fifty guests.

* * *

An enjoyable family affair of Thursday took place at the home of Mr. and Mrs. Hugh McGill in Blaine avenue, when they entertained at dinner, the occasion being their silver wedding anniversary.

* * *

Mr. and Mrs. Charles Coakley and Miss Mary Dillon, former residents of Salt Lake, have returned to the city to make their home after an absence of over a year.

* * *

Mrs. T. C. Krauss and little daughter Katherine of Ogden spent several days in Salt Lake last week visiting friends.

* * *

Mr. and Mrs. J. E. Cosgriff returned Saturday after a five weeks' stay in New York. On their way home they stopped in Denver for a few days with the J. B. Cosgriffs. Miss Gretta Cosgriff will remain in Denver for a while longer.

* * *

Mrs. Dan Kelly and daughter, Miss Marguerite Kelly, have returned to their home in Eureka, Utah, after an extended stay in Salt Lake.

* * *

Miss Louise Wey left Monday for New York.

* * *

M. J. O'Connor of Ogden spent Tuesday in the city visiting relatives.

* * *

Miss Adaline Manca will return to her home in Seattle next week after a six weeks' visit in Salt Lake at the J. C. Lynch home in E. South Temple street.

* * *

Mrs. Andrew Gorey and sister, Miss Mary Louise Hays, have gone to San Diego, Cal., to be near Mr. Gorey, who is in the quartermaster's department at Camp Kearney.

* * *

Members of the Octagon Bridge club were entertained Thursday afternoon at the home of Mrs. M. J. Dailey in the Canning apartments. Following the usual two tables of cards, conservation refreshments were served by the hostess, who was assisted by her daughter Miss Anna Dailey.

* * *

Mrs. Robert E. Mark and her two children Nancy and Robert have returned from a three months' visit in Denver and Kansas City.

Priest and Parson on Battlefields

AN Ohio attorney preached from a Protestant pulpit last Sunday night on "Efficiency and Culture," giving expression to words now threadbare from repetition. "This war is the greatest opportunity the church has ever had," etc. However, what interests us is his statement that "about only one man in ten in England believes in the future life. Countless numbers of English soldiers, who in reality are atheists, have joined the Catholic church because of its simplicity."

One knows not his authority for all this, but surmise may not be far off when one might suggest this man had recently read Michael Macdonagh's "The Irish on the Somme," in which he describes how the English soldiers in great numbers beg for Rosaries, Sacred Heart badges and other Catholic emblems, although not Catholics, and many show the highest respect for everything Catholic; hence to say that they are at heart atheists is rather far-fetched and uncalled for. The truth of the matter is they note what the Catholic chaplains do for the wounded and dying, hence they yearn for something similar.

Here is a case as stated by an Irish Catholic soldier: "These non-Catholic soldiers see the chaplain hurry to the side of the wounded and dying, raise their hands over them in absolution, anoint them and say the prayers for the dying, leave them holding the little crucifix and patient to the last. "As one of my English cronies said after witnessing such a scene a hundred timeand more: 'You see, there is an awful bloomin' difference between your priest and our parson. Your priest does things, our parson asks us if he can do anything for us.'"

No wonder the soldier is impressed and this bears out the above quoted remark of Dr. Brown of Yale that the Protestant church "has never been brave enough to deal with his human life of ours in its entirety."

The Catholic church has her Sacraments for the living and the dying and from the cradle to the grave meets humanity in all its needs and even after death reaches over the borderland and whispers to God, Eternal rest grant unto them.

Thoughtful minds outside the fold are wondering and surmising what is to become of Christianity after this great upheaval of society. God's church marches on serene and calm, confident as in the days of old of God's promise "to the consummation of the world."

SISTER LEARNS WHY NON-CATHOLIC BOY WAS POLITE TO HER

A Sister of St. Joseph, in Brooklyn, about to return a block or so to her convent, looked around the street for a companion. A polite little boy passing at the time tipped his hat to her. The nun smiled and immediately hailed him to escort her to her convent.

"Where do you go to school, sonnie?" she said, smiling to the gallant youngster.

"I go to the public school," was the ready answer.

"What church do you attend?" was the next question, and the boy answered quickly: "I don't go to a church; I go to a synagogue, for I'm a Jew."

Much astonished, the Sister responded: "Well, this is wonderful that you, a Jewish boy, should be so gracious as to tip your hat to a nun. How does it happen?"

The boy smiled knowingly and said: "Sister, I always tip my hat to a Sister, because if I don't do so the guys on my street would knock my block off."—The Brooklyn Tablet.

Priest Decorated for Galantry in Action

Father C. S. Sheehan, who, before he volunteered for the front as a chaplain, was a professor at St. Nolman's college, Fermoy, has been decorated with the military cross for gallant conduct on the Somme. "On hearing," says the official report, "that there were a lot of wounded in the front trenches, he went there, and remained with one of the battalions three days.

"His conduct was conspicuous in attending the wounded and burying the dead, particularly so when, on hearing that some men of another battalion had been killed in the front line trench, he proceeded there under heavy fire, and carried out the burial service."

ARCHBISHOP PASSES.

A great loss to the Roman Curia comes in the death of Mousignor Taccone-Galluci, titular Archbishop of Costanza of Scizia. A southern Italian, he was for twenty years Bishop of Nicotera and Tropea, then went to Rome. Leo XIII had placed him among the prelates' assistant at the pontifical throne; Pius X used his services freely, as Canon of Mary Major's, consultor of many congregations and examiner of the Roman clergy.

CATHOLIC ARTIST DIES.

A notable loss to the ranks of Catholic artists is caused by the death of C. Napier Henry, R. A., the well-known marine painter, in his seventy-seventh year, at Falmouth, England. Mr. Henry, who came from the north, was at one time destined for the religious life, joining the Dominican novitiate at Lyons, France, while in his teens. He afterwards felt the call to an artistic career. One of his sons is a priest.

IS ABBOT OF ST. ALBANS.

The Right Rev. J. C. Fowler, O. S. B., formerly Prior of Belmont monastery, Hereford, has been appointed Titular Abbot of St. Alban's. The Holy See granted in 1818 the revival of the dignity of Titular Abbot to perpetuate the remembrance of six great abbeys that rendered the Benedictine Order in England illustrious before the Reformation. The titles give no jurisdiction, but only honor and precedence.

CONFIRMS LARGE CLASS.

Some idea of the strength of the Church in the industrial towns of northern England may be gained from the fact that on a recent visit to the parish of St. Patrick's in Sunderland, the Bishop of Hexham and Newcastle confirmed a class of 800 candidates.

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METHODIST MINISTER GIVES.

As a sign of the times and of changing conditions in St. Louis, a few days ago a Methodist minister was the principal speaker at a meeting of workers for the Knights of Columbus war fund. He gave $50 and paid a beautiful tribute to the noble, patriotic work the order is doing for the army.

NOTICE TO CREDITORS.

ESTATE OF JOHN JIMPSON, DE-ceased.

Creditors will present claims with vouchers to the undersigned at 216 Main street, Bingham Canyon, Utah, on or before the 10th day of November, A. D. 1917.

ISADOR M. GANCHAT,
Executor of the last will and testament of John Jimpson, deceased.
Dan B. Shields, Attorney for Executor.
Date of first publication September 8, A. D. 1917.

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BENEFIT IS GOING STRONG

Preliminary Interest in K. of C. Undertaking Assures Its Success.

TICKET SALE IS LIVELY

Will Be Cosmopolitan Party With Every Creed Represented in Company.

Such has been the preliminary demand for tickets to the big benefit planned by the Salt Lake council, Knights of Columbus, and other Catholic organizations of the city, to be staged November 26 at the Hotel Utah, that leaders in the movement regard the success of the undertaking as already assured.

While it is the Knights and other Catholic organizations that are giving the benefit, support has come, not from Catholics alone, but from men and women of every creed and calling. Reports from the advance sale of tickets indicate that this support will be such that the assembly for the entertainment will be one of the most representative crowds of Salt Lakers brought together in the city this season.

Not only are tickets for the benefit being disposed of rapidly, but subscriptions are being received daily from other sources for the war fund and the total amount subscribed in Salt Lake, including $391 assessments paid by members, is now $1581.50.

Put in Busy Week.

The past week has been a busy one for the various committees which are in the field campaigning for the benefit, and when they rest from their labors after the affair Tuesday night they are assured that they can look on the results obtained with a considerable degree of satisfaction.

The selling of tickets is said to have been made much easier through the adoption of a program which includes both dancing and card playing, thereby offering inducements to both young and old.

The proceeds will go toward swelling the Knights of Columbus' welfare fund, which will be used for building and maintenance of amusement centers for Catholic and non-Catholic soldiers, and for providing Catholic chaplains in the army.

The Knights are offering their services free in both the collection and disbursement of the fund, so that practically the only expense will be advertising, leaving almost every cent obtained net to the fund.

Committees at Work.

The following committees have charge of the program at the Hotel Utah:

Committee on Arrangements—Mrs. A. H. S. Bird, chairman; Mrs. A. Fred Wey, Mrs. J. C. Hanchett, Mrs. B. O. Jacobs, Mrs. P. J. O'Carroll, Mrs. John Harvey, Mrs. John F. McEnany, Mrs. R. C. Treanor, Mrs. John T. White.

Patronesses—Mrs. W. S. McCornick, Mrs. Joseph Geoghegan, Mrs. J. E. Dooly, Mrs. Thomas Kearns, Mrs. J. C. Lynch, Mrs. W. E. Fife, Mrs. Elizabeth O'Brien, Mrs. C. A. Quigley, Mrs. J. E. Cosgriff, Mrs. Henry Byrne, Mrs. C. W. Whitley.

Reception—The Misses Bess Faddis, Claire Driscoll, Margaret Collins, Julia Stephens, Florence Sullivan, Marguerite Lecuyer, Dorothy White, Margaret Jenkinson, Kathleen Geoghegan, Celeste Laramie.

Card Committee—Mrs. F. J. Westcott, chairman; Mrs. S. E. Whiteley, Mrs. J. F. Schraven, Mrs. W. F. Oden, Mrs. A. J. Bruneau, Miss Margaret Gibbons, Mrs. A. J. Gillis, Mrs. P. H. Goggin, Mrs. James O'Connor, Mrs. J. B. McEnany, Mrs. John Hickey, Mrs. J. C. Daly, Miss Kate Halloran, Mrs. James Hughes, Mrs. P. Breining, Miss Anna Rotzler, Mrs. M. T Kearns.

Floor Committee—A. C. Sullivan, W. H. Leary, J. H. McKay, Ray Werner, Edward Swift, George Jay Gibson, A. T. Driscoll, William Hurley, J. B. Maher.

Door Committee—R. C. Treanor, P. J. Owens, R. O. Kane, Robert E. Driscoll, James Lynch.

Candy Committee—Mrs. M. Snow, Miss Mary Lynch, Eleanor O'Brien, Ruth Bruneau, Edna Kuster, Gertrude Geoghegan, Katherine Young, Mary O'Brien, Rhoda Bruneau, Dorothy Jenkinson, Eddine Buckley.

Contributions Received.

The following contributions have been received to date:

Salt Lake council assessed $634, collected	$ 391.00
Other contributions acknowledged	822.50
J. E. Cosgriff	100.00
J. C. Lynch	50.00
Mrs. Elizabeth Geoghegan	50.00
A Friend	35.00
Edward McGurrin	25.00
Mayme Noble	25.00
Mrs. Ida Noble Robinson	25.00
Mrs. John McSorley	20.00
J. E. Doolittle	15.00
P. F. Doran	10.00
L. A. Farnsworth	5.00
*F. J. Sullivan	3.00
*J. J. Harvey	3.00
F. J. Knobbe	2.00
Total	$1,581.50

*Also contributed to K. C. assessment.

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Tells How Girls Can Win Place in Business

Federal Official Gives Hints to Club Members on Being Useful.

How women can be successful in the business world, and what their influence in that sphere should be, were told by H. Stanley Hinrichs, chief of the field division of the local United States land office, when he addressed the Catholic Business Woman's club Tuesday night at its regular meeting in the music room of the Cathedral residence. Mr. Hinrichs drew vivid word pictures of the various types of girls found in offices and offered sound advice to those who find it necessary to enter business. In part he said:

"In the first place, I contend that there should be no office without at least one woman employe. You women ought to consider for a minute that each one of you is exerting some influence in the office where you are, and you should make that influence as potent as you can, because, while you may not realize it, you are effecting the conduct of everybody around you.

Influence of One Woman.

"I would like to speak about a woman with whom I was employed when a very young man. I went to a big office; the machinery was very extensive, the place was so big that I felt timid and was fearful that I would not catch on. The first day I was there this woman came to me and offered assistance. Instinctively that moment I thought I felt I had a friend. I went to her for advice and information about things, how to do things, how to avoid mistakes. We were employed together for ten years. She was instrumental in my being a chief. She was always helping somebody.

"I have been associated with other women who are care free. They don't take any responsibility. They will leave in the evening without finishing some important letter that has been given them to write, or if they know there is going to be a busy day, they stay away, or they forget the most important duty they have during the month.

Interested Women in Offices.

"There are some women whose atmosphere is that of beauty and taste. A woman of this type is not in an office long before she has some flowers in the room, the desks are cleaner and there is a more orderly system. The first thing you know the firm is getting out some fancy letter paper and everything spells taste and beauty where she is.

"Every young girl should require her associates to treat her as a lady. Ordinary men want to do that, and it is not difficult to require proper treatment. There are many different ways of doing it.

Atmosphere of Service.

"I have been associated with others whose atmosphere was service. Their employers' interests were their interests. They did not seem to care so much how much they got out of the business, but how much they could do in that business. If you can invent improvements, develop ideas that are valuable to the business in which you are engaged, you will soon become indispensable."

Following the lecture an enjoyable dramatic and musical program was given by the members. A piano duet was played by Miss Laura Cyre and Miss Alma Landreville, a vocal solo given by Miss Landreville and a dramatic reading, "The Broker's Office," by Miss Blanche Marks.

A social hour closed the evening. The next meeting of the club will be held Tuesday evening, Dec. 4, in the library of the Cathedral. A candy pull will be the entertainment feature. A cordial invitation to attend is extended to all unmarried employed women of the city.

Next Sunday is Communion day for the members of the club. They will attend the 8 o'clock Mass in a body.

The Red Cross auxiliary of the club will meet next Monday evening with Miss Alma Lad Landreville, 267 Houghton place.

CATHOLIC WOMAN'S LEAGUE

The reading circle of the Catholic Woman's league held its fortnightly meeting Tuesday afternoon at the home of Mrs. Joseph Thiriot in Harrison avenue. An article on "Mexico and Her Religion Question" by the Rt. Rev. Mgr. C. Kelly, D. D., president of the Catholic Church Extension society, was read by Mrs. P. J. O'Carroll. The Mexican situation was discussed at length by the members.

This "circle," which is composed of a small number of women interested in Catholic questions, Catholic literature and Catholic authors, was organized last winter as a section of the league, and now boasts a membership of about fifteen active women. The meetings are held on the first and third Tuesdays of the month at the homes of the members, and following the topics of the day a social hour is spent over the teacups. All members of the league interested in the study of Catholic literature are invited to join this section. The next meeting will be held on the first Tuesday of December at the home of Mrs. John Cawley, 72 Hillcrest apartments. An afternoon of current events will be the order of the day.

* * *

The Red Cross auxiliary of the league meets every Monday and Thursday afternoons in its new quarters, 422 and 423 Dooly block, at 2 o'clock. There is lots of work to be accomplished, so it is hoped that there will be a big crowd of willing hands at the next meeting.

* * *

The Bible class will meet Monday evening at 8 o'clock in the clubrooms of the Knights of Columbus in the Hotel Utah. All interested in the study of the Bible are invited to attend. The class is conducted by the Very Rev. George Rapier, S. M.

Catholic Universities Have Many Students

There are nine American Catholic universities each with more than 1000 students, says an exchange, as follows: Fordham, with 1810, leads; St. Louis, with 1634, and the Catholic university, with 1632, are next; Loyola, Chicago, with 1621, follows, and then Marquette, with 1561, then Georgetown university, with 1500; University of Notre Dame, with 1225; Creighton university, Omaha, with 1245, and De Paul university, Chicago, with 1257.

Miss Marian Bruneau Departs

Joins the Holy Cross Order

MARIAN BRUNEAU, beloved student of St. Mary's academy, who departed Tuesday for the Holy Cross Novitiate at Notre Dame, Ind., to prepare for her life work, that of following in the footsteps of Christ, in the pathway trod by her teachers.



St. Mary's Girl Becomes Holy Cross Nun

After Appearance in Vocal Program Tuesday Gives Up Worldly Life.

On one of the trains that left Salt Lake Tuesday was Marian Bruneau, one of the most popular and talented students ever graduated from St. Mary's academy. It bore her away from her relatives and friends, from the life she had known, to even greater friends and to a life she has chosen as the best. She has determined to spend her life in the service of her Master, and in a few days will enter the novitiate of the Sisters of the Holy Cross at the Mother House at Notre Dame, Ind.

When but a small girl Miss Bruneau was brought from her home in Contact, Nev., by her parents and placed in St. Mary's academy, whence she graduated in 1915. Since that eventful day of June she has been taking a post-graduate course and teaching at the academy, thus preparing herself for the life of unselfish sacrifice she has chosen.

The audiences that have filled St. Mary's auditorium on numerous occasions have been thrilled by Miss Bruneau's wonderful voice in vocal and dramatic selections. She possesses a full, deep and sympathetic voice that grips the heartstrings and holds them taut. Her dramatic interpretations have had the same effect. Little did the audience that greeted the Glee club Monday evening at the entertainment realize that that sweet, strong voice which rose above all others was to be heard no more in bursts of song from St. Mary's stage.

Miss Bruneau is not the first of St. Mary's daughters to choose the "better part" and follow in the footsteps of her courageous teachers. Other names of fair students are enrolled under the banner of the Holy Cross, teaching in all parts of the country, doing good wherever they go, bringing to a religious order talents rare and helpful. Not the least among these Sisters will be Miss Bruneau, who enters the order equipped as only Holy Cross girls are in spiritual and mental advancement.

The prayers and best wishes of her friends follow Miss Bruneau that she may persevere, and it is hoped that some day she will be a member of the faculty of St. Mary's of the Wasatch, inculcating the precepts of religion and culture to the children of her classmates.

Father Bache Appointed As Holy Name's Advisor

Announcement of the appointment by the Rt. Rev. Joseph S. Glass, C. M., D. D., of the Rev. Father C. Bache as spiritual advisor to the Holy Name society was made yesterday. Father Bache is anxious to meet all the members of the organization at the next meeting, which will be held Sunday, Dec. 2, immediately following the 8 o'clock Mass. The annual election of officers will be held at that time.

Resources of more than $9,500,000 and over 59 years successful experience help this institution to serve you well in all your banking needs.



Walker Brothers Bankers

Chance to Help Needy Will Be Afforded

Special Collection for St. Vincent de Paul Society to Be Made Sunday.

Residents of Salt Lake will be given an opportunity to contribute to a worthy cause Sunday, when a special collection will be taken up for the Society of St. Vincent de Paul. In the Cathedral of the Madeleine the offerings will be received as the congregations pass out after each Mass.

The Society of St. Vincent de Paul is engaged solely in relief work for the poor of the parish. With a hard winter impending, a fuel shortage imminent, and many persons facing actual want as a result of conditions created by the war, the need is probably greater this year than usual, and members of the society regard it as urgent that the donations be liberal.

The annual report of the society was distributed at the Cathedral Sunday. It shows a record of efficient relief work and economical administration such as probably could not be approached by any secular organization engaged in similar endeavors. The report covering the period between October 8, 1916, and September 30, 1917, is as follows:

Receipts.

Balance on hand	$ 36.70
Conference collection at meetings of members only	479.68
Donations and subscriptions	303.30
Refund account of cash grants to worthy poor	82.00
Poor boxes	239.10
Special collection in church	216.08
Total	$1,356.86

Disbursements.

Transportation	$ 187.07
Groceries and food of all kinds, including meals served	410.78
Cash grants to worthy cases	212.00
Clothing, shoes, etc.	15.00
Rent	143.00
Board	45.00
Medicines furnished	48.65
Funeral expenses	75.00
Total	$1,136.50
Balance on hand	220.36

Number of poor families relieved	65
Total number of persons, composing families relieved	195
Number of families on relief roll September 30, 1916	10
Number of families on relief roll September 30, 1917	3
Visits made to the poor in their homes	125
Visits made to hospitals, jails, etc.	40
Medical attention given	10
Hospital attention given	10
Situations procured	25
Visits made by physician	20
Number of people assisted to return to their families, transportation and meals supplied to them	21
Last rites of the Church and Christian burial	3
Reconcilements	2

Clothing distributed to the poor from clothes room, this without expense, as the clothing was donated.

One of the chief aims of the conference is to look after the spiritual welfare of its charges. Its second consideration is to make them self-supporting. This we do by securing suitable work for them.

Assistance may be given the conference by a monthly or yearly subscription, by an occasional donation, or through the charity boxes that are to be found near the doors of the Cathedral. You may assist us by securing employment for those who are out of work and by donations of clothing.

The society is endeavoring to perform its work without publicity and it hopes to receive the co-operation of those who are actuated solely by motives of charity toward God's deserving poor. Sincerely yours,

REV. DR. ANZALONE,
Spiritual Director.
J. E. COSGRIFF, President.
R. C. TREANOR, Secretary.

GLASGOW CHURCH GROWS.

The large Catholic population of Glasgow continues to grow apace. A site for a new church has just been chosen in the district of Eastriggs, where new industries have caused a large accession of population, a great portion of which is Catholic.

FATHER RAPIER TO CARRY SUNSHINE OF GOSPEL TO OLD FOLK

Inmates of the Sarah Daft home will be happy Sunday, for it is the turn of the Very Rev. George Rapier, S. M., to conduct services. Father Rapier has become a favorite with the old men and women of the home, who look eagerly to his coming to them. Catholics of the city, especially members of the Catholic Woman's league, are invited to attend the service, thus supporting by their presence a clergyman of their denomination. On other Sundays the ministers who conduct the services have large followings of their congregations, who visit with the old folks and make a few happy hours for them. So it is hoped that the Catholics will show the same interest on Father Rapier's Sunday.

Knights' Annual Memorial to Be Held

Strong Program Being Arranged for Service in Council Room November 27.

Annual memorial services will be held Tuesday, Nov. 27, by Salt Lake council No. 601, Knights of Columbus, and a strong program is now being prepared for the event under the direction of John Fanning and Philip Bansbach.

Mass for the departed members of the council will be celebrated at the Cathedral of the Madeleine at 7 a. m. the same day by the Rev. Father J. M. Sullivan. Attendance at the Mass is recognized as an obligation every Knight owes to the departed members of the order, and a complete attendance of the council is anticipated.

Holding of annual memorial services has for a long time been an important event in the K. of C. calendar and each year the event is taking on added importance. This year's services are expected to prove far in advance of anything previously undertaken by the local council.

Sacred Heart Academy.

Ogden, Utah.

A large number of alumnae members assembled Sunday afternoon at Sacred Heart to meet Mother Pauline. The young women also held their annual election.

Mother Pauline talked to the girls of the wonderful help a loyal alumnae is to any school and advised them to meet often for their own sake as reminiscences with childhood friends keep alive one's ideals and youthful resolutions. She spoke to them of the noble vocation of woman and her great work in the present war. At the conclusion of the delightful and encouraging talk the girls went into the chapel for Benediction of the Blessed Sacrament and before parting made many resolutions to meet frequently in the future.

* * *

During Home Products week a representative of the Manufacturers' Association of Utah spoke to the students of the academy of the wonderful possibilities of Utah, and the number of factories already in the state making household necessities cheaper and better for Utah people, besides supporting thousands of employes.

The third academic students, anxious to know more of the matter, now that their interest has been awakened, and are earnestly working at compositions on the subject, encouraged by the promise of a prize for the best paper in the class.

* * *

The resident pupils enjoyed a happy afternoon Saturday and a delicious luncheon through the kindness and generosity of two devoted friends.

Monday afternoon Miss Loretta Malone, class of '09, and Miss Genevieve Malone, class of '12, the sweet pianist and violinist who are the pride of Sacred Heart, accompanied by Miss Myrtle Gobble, an accomplished cellist, came from Salt Lake to give a recital in honor of Mother Pauline.

Monsignor Cushnahan and a number of friends, many of them classmates of the two young ladies, were present, eager to hear again the music which ardent admirers at Sacred Heart believe is insurpassable. What pleased the old friends most was the fact that while their music grows in beauty and perfection the musicians are unchanged since the days when as little girls they practiced at Sacred Heart.

* * *

There have been many bright days during Mother Pauline's visit at Sacred Heart, but perhaps the happiest of all was Tuesday, when she sowed a personal interest in every student by going in turn to each classroom, from the minims to the graduates.

To every grade, Mother Pauline spoke words of joy, cheer and hope, according ot the age of her hearers. The climax of the joyful morning was reached when at 11.30 the school assembled in the study hall and Mother, who was anxious to see the girls in a body, talked to them of many beautiful and inspiring things.

Reminding the girls of the grave anxiety of their parents during the trying winter, she begged the girls to write tender, loving, unselfish letters home, and when they are with their parents to make them realize that they appreciate the sacrifices made for them.

The thought that Mother wished to leave with the students was that an unselfish person is seldom unhappy. She then announced that the holiday, requested by Archbishop Hanna, would be given on Wednesday.

Mother Pauline did not confine her interest to Sacred Heart, but on Tuesday visited St. Joseph's and was greatly pleased at the remarkable growth of the school during the last few years and especially at the addition of another classroom. The teachers and students felt highly honored and are most grateful for the visit.

Sparkling Jewels

This, the season of plays, parties and entertainments suggests sparkling jewels.

Our cases glisten with pretty things women love—necklaces, pendants, rings, bracelets, and a thousand other welcome gifts. Our prices are modest.

CHRISTMAS next month.

BOYD PARK
FOUNDED 1868
MAKERS OF JEWELRY
166 MAIN STREET SALT LAKE CITY

Salt Lake Churches

CATHEDRAL.
Sunday Masses—6, 8, 9 and 11 a. m.
Weekday Masses—7 and 8 a. m.
Baptisms—3 p. m. Sundays. At other times by special arrangement.
Confessions—Saturdays and the evenings of feast days, 4 to 6 p. m., and resumed at 7.30 p. m.

ST. PATRICK'S.
Sunday Masses at 8 and 10 a. m.
Weekday Mass at 8 a. m.
Confessions—Saturday evenings from 7 to 8 p. m. and every morning before the hour of the Mass on weekdays.

OUR LADY OF LOURDES.
Sunday Masses at 8 and 10 a. m.
Weekday Masses at 8 a. m.

Cathedral of the Madeleine.

East South Temple and B streets. Catholic residence, 331 E. South Temple street. The Right Reverend Joseph S. Glass, C. M., D. D., pastor; assistants, the Rev. Dr. S. Anzalone and the Rev. C. Bache. Telephone Wasatch 8826.

St. Patrick's Church.

Fourth South between Ninth and Tenth West streets. Masses on Sunday at 8 and 10 o'clock. Sunday school at 10.30 o'clock. The Rev. Michael Sheehan pastor. Residence, 931 W. Third South. Telephone Wasatch 7928.

Our Lady of Lourdes Church.

Eleventh East and Seventh South streets. Masses on Sundays at 9 and 10 o'clock. Sunday school at 9 a. m., except on the first Sunday of the month, when it will be held immediately after the 10 o'clock Mass. The Rev. William Flynn, pastor. Residence, 830 S Eleventh East. Telephone Hyland 1346.

St. Ann's Chapel.

Twelfth South between Fourth and Fifth East streets. Mass and sermon on Sunday at 8.30 o'clock. The Rev. Timothy O'Brien, chaplain. Residence, St. Ann's orphanage. Telephone Hyland 3177.

Murray and Midvale.

Masses at Murray in Fraternal hall Sunday, Nov. 25, at 10 o'clock. Masses at Midvale on Sunday, Nov. 25, in W. O. W. hall at 10.15 o'clock. The Rev. Timothy O'Brien, pastor. Residence, St. Ann's orphanage, Salt Lake. Telephone Hyland 3177.

Parish of the Divine Saviour.

Masses on Sunday, November 25, at 9 a. m., at 850 S. West Temple street; at 10.30 a. m. at 517 E. Ninth South street. Confessions will be heard on Sunday morning between 8 and 9 o'clock at 850 S. West Temple street. Father H. J. Wientjes, pastor. Cathedral residence, 331 E. South Temple street. Phone Wasatch 8826.

Societies and Choirs.

Holy Name society the first Sunday of each month at 8 a. m.

* * *

Meeting of the St. Vincent de Paul society every Sunday morning at 10 o'clock in the parlors of the cathedral residence.

* * *

Catholic Woman's league meets the first Tuesday of every month at 2.30 at the Ladies' Literary club, 850 E. South Temple.

* * *

School service department of the Catholic Woman's league meets the last Friday of every month at the office in the Charity Organization building at 128 E. First South street.

Office hours are from 10 a. m. to 12 m., and from 2 p. m. to 4 p. m.
Telephone Wasatch 2165.

* * *

The Catholic Woman's league auxiliary to the Red Cross meets in the library of Cathedral hall every Monday and Thursday afternoons at 2 o'clock.

* * *

Promoters of the League of the Sacred Heart meet the last Sunday of each month in the sewing room of the cathedral residence at 3.30 p. m.

* * *

Madeleine Choral society meets every Sunday morning after the 11 o'clock Mass in the music room of the Cathedral residence.

* * *

Children of Mary sodality every second Sunday of the month at 8.30 a. m.

* * *

The Young Ladies' sodality class in surgical dressings and bandages meets every Monday at 1 o'clock in the Red Cross rooms.

* * *

Altar society, first Monday of the month.

* * *

Holy Angel sodality, every third Sunday at 9 a. m.

* * *

Knights of Columbus, every first and third Tuesday night at 8 o'clock in the clubrooms at Hotel Utah.

* * *

Altar Boys' society meets every Friday afternoon at 4.30 o'clock.

* * *

Boys' Gregorian Sanctuary choir meets Tuesday and Thursday afternoons at 4 o'clock in Cathedral hall.

* * *

St. Cecelia choir meets Friday afternoons at 4 o'clock in Cathedral hall, and Sunday morning at 9 o'clock Mass.

* * *

The Catholic Business Woman's club meets the first and third Tuesdays of every month at 8.30 p. m. in the sewing room of the Cathedral residence.

* * *

The Catholic Business Woman's club auxiliary to the Red Cross meets in the Cathedral library every Friday evening at 8.30 o'clock.

HERE'S CHANCE TO HELP 'SAMMY'; HE NEEDS ROSARIES

Rev. John J. Burke, C. S. P., president of the Chaplain's Aid association, says that rosaries are in such great demand by the soldiers that the association will welcome any and all sent them, even if they are not perfect.

They will be able to use the beads and have them restrung. It would be well for every pastor to make a collection of rosaries in his parish, and have them sent to the office of the Chaplain's Aid association, 580 Fifth avenue, New York City.

NEW PARISH HAS FRIENDS

Good Crowds Assemble for First Two Masses in 'Our Divine Savior' District.

BOUNDS ARE CHANGED

'Our Lady of Lourdes' Lines Are Altered to Harmonize With Division.

Better crowds than had been anticipated were in attendance at the first two Masses in the parish of Our Divine Savior, which were celebrated last week and Father H. J. Wientjes heard several confessions. Indications were that the new parish will soon become one of the most important ones in Salt Lake.

Masses Sunday in the new parish will be said at 9 a. m. at 850 S. West Temple street and at 10.30 a. m. at 517 E. Ninth South street. Confessions will be heard between 8 and 9 a. m. at 850 S. West Temple street.

Formation of the new parish has made necessary some changes in the boundaries of the parish of Our Lady of Lourdes and they were announced last week by the Rt. Rev. Joseph S. Glass, C. M., D. D., bishop of the diocese of Salt Lake. The northern boundary is now Third South street or Broadway. The western boundary is Seventh East as far south as Seventeenth South. Thence the line goes east to Ninth East and thence south on Ninth East.

The newly organized parish of Our Divine Savior sprang into social prominence during the week when the women of that section of the city entertained at a successful card party Tuesday afternoon and evening. Mrs. Frank Laramie graciously threw open her lovely home at 1115 S. Fourth East for the affair, which was attended by a goodly number of the members of the new parish and their friends from other parts of the city. In the evening the Knights of Columbus sojourned to the center of activities after their meeting, adding gaity to the scene and gold to the coffers.

Encouraging, praising and making friends on all sides could be seen the pastor, the Rev. H. J. Wientjes. Assisting Mrs. Laramie during the afternoon and evening were Mrs. George J. Wolfe, Mrs. Clark and Miss Stella Lawson. The house was attractive with an abundance of late fall flowers in the yellows and golds.

OBITUARIES

Mrs. Ana Anna Morgan.

Mrs. Anna A. Morgan, a recent arrival in Salt Lake, died suddenly Sunday midnight, November 18, of apoplexy at her home in the Woodruff apartments in S. Second East street. During her short residence in the city Mrs. Morgan had made a wide circle of friends, endearing herself by her spirit of gentle helpfulness and charm.

Mrs. Morgan was born in Holland sixty-three years ago and came to the United States when but a small child. She received her education at the Sacred Heart school in Chicago. Before coming to this city last summer Mrs. Morgan's home was in Kansas City, where she lived for many years.

Mrs. Morgan was a newly elected member of the Catholic Woman's league, took active part in church affairs and was an ardent worker for the Red Cross.

Requiem Mass was offered at the cathedral Wednesday morning at 8 o'clock and was attended by a large number of friends. The Rev. Dr. S. Anzalone said the Mass and conducted the services at the grave in Mount Calvary.

Mrs. Morgan is survived by her husband, who is employed at the Cardiff mine in Little Cottonwood, and two sons.

John J. Reilly.

One of the pioneers of the city passed away Thursday of last week, when John J. Reilly succumbed to an attack of pneumonia. Mr. Reilly was a resident of Salt Lake for thirty years and a member of the police force for a long time. He is survived by two brothers, one in Salt Lake and the other in Eureka, Utah.

Funeral services were held at 2 o'clock Sunday afternoon in the cathedral and were conducted by the Rev. Dr. S. Anzalone. Interment was in Calvary cemetery.

Jeremiah Ryan.

Jeremiah Ryan, pioneer of the state and a resident of Park City for many years, died last Sunday at Holy Cross hospital, after a two days' illness of pneumonia. He is survived by a wife and a son, who lives in Ely, Nev. The funeral services were held Tuesday afternoon at 3 o'clock in the O'Donnell chapel.

AN AGED FRANCISCAN.

Ireland has a Franciscan priest who is in his ninety-fourth year—the Rev. J. J. Roche, O. F. M., of Wexford. He is an uncle of Bishop Brownrigg of Ossory (Killarney), who has been for a third of a century at the head of that diocese.

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If your grocer can't fill your order, phone Hyland 1621 or Hyland 1622 and give us his name.